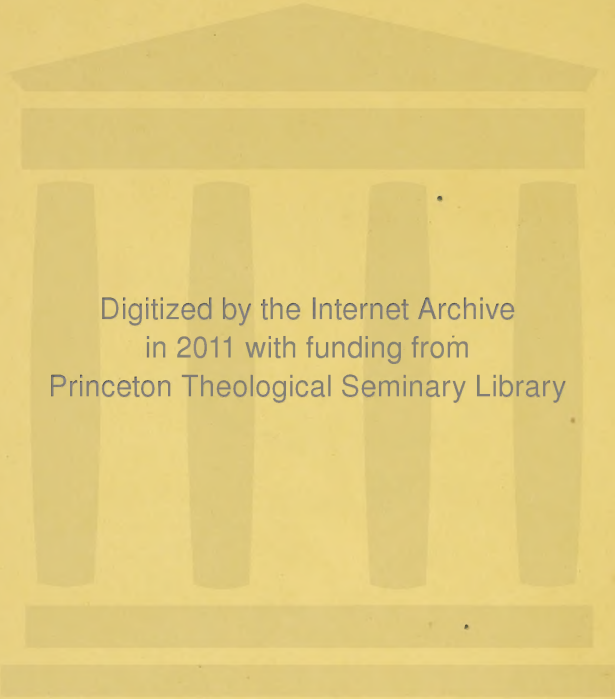


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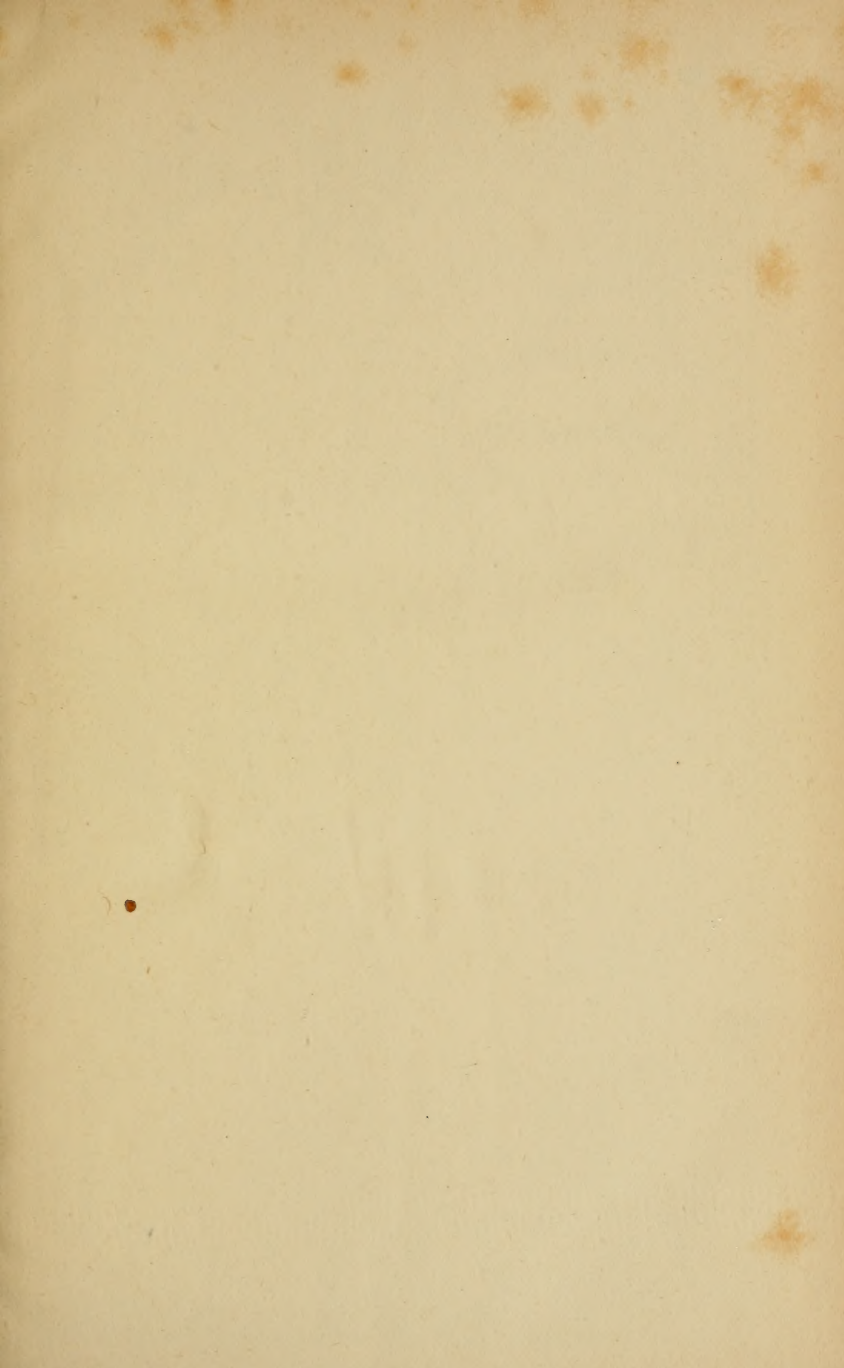
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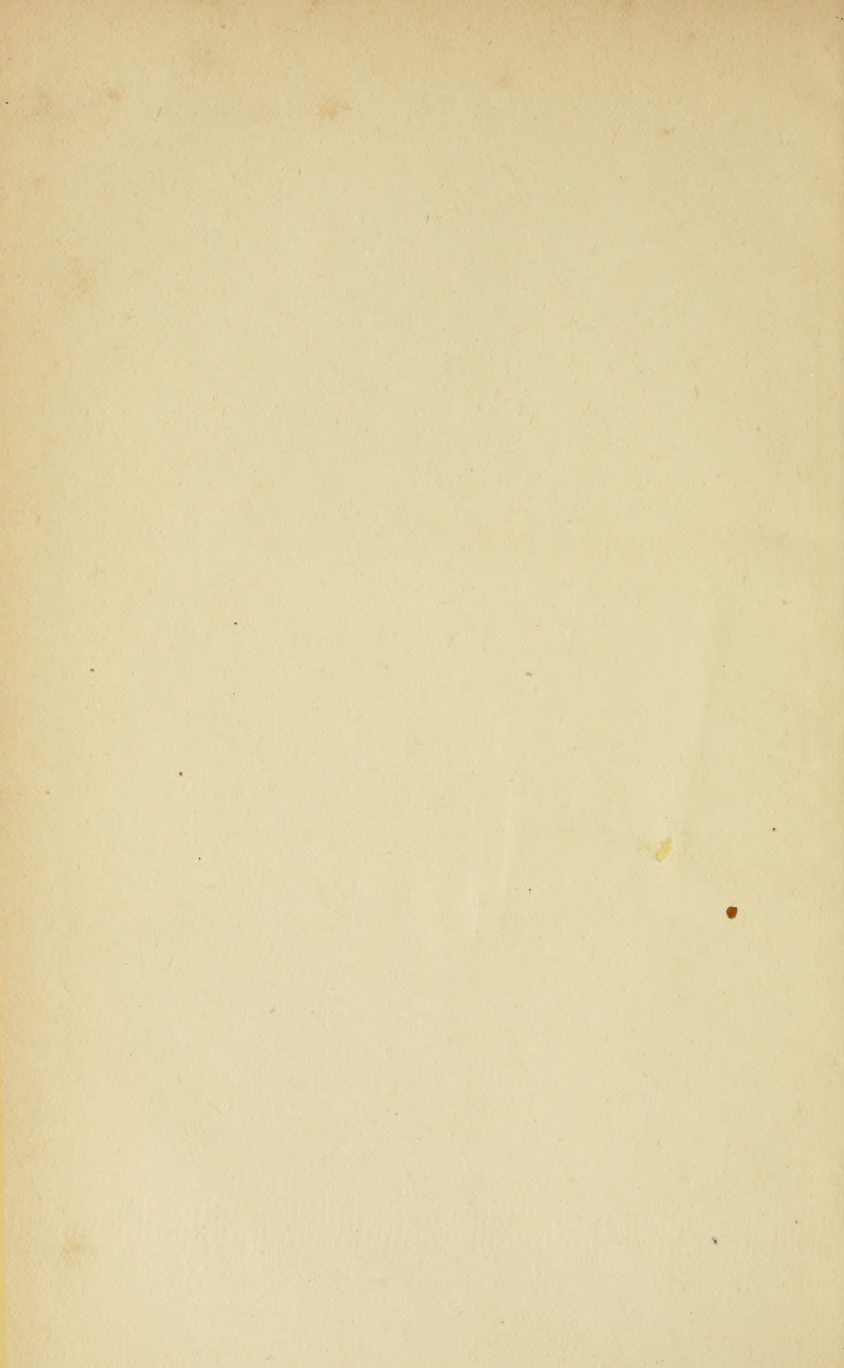
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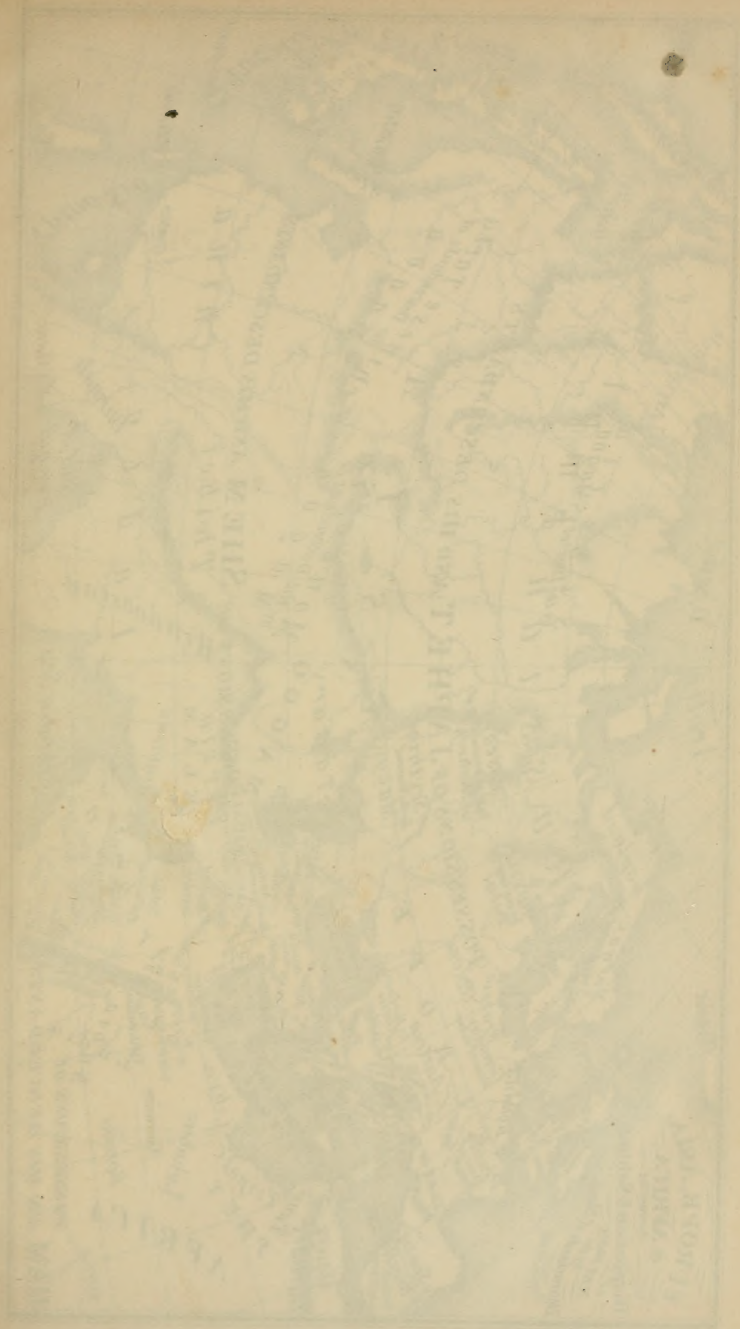
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NOTES,
CRITICAL AND EXPLANATORY,
ON THE BOOK OF
GENESIS.

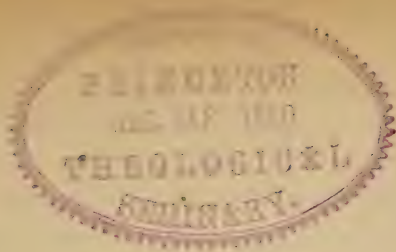
TWO VOLUMES IN ONE.

BY
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P R E F A C E .

It is now more than a quarter of a century since any popular Annotations on the Pentateuch have been given to the American public, if we except only *Jamieson's* very brief notes reprinted in this country.

During all this period *Bush* may be said to have been the only commentator on this portion of the Scriptures accessible to the mass of readers. And yet, this is the period in which the literature of the Pentateuch has most immensely increased. The questions lying at this threshold of revelation have become the leading questions of religious inquiry : and skepticism, seeking the darkest and most remote places for its operations, has labored around the origin of things, to throw obscurity upon God's revealed word hereabouts, to question the historical verity of these pages, and to bring to bear, with an inspiration of the Evil One, "the oppositions of *science, falsely so-called.*"

God's word suffers nothing from such captious queryings and cavillings as deface the pages of the modern destructive school. The Pseudo-bishop's criticism bewrayeth itself. The *animus* of this Pilate-judgment, that pronounces Christ faultless, but gives Him over to His crucifiers, is too manifest to mislead sober inquirers, even though the official robes of the

Colensos, like those of Pilate himself, might seem to carry some authority. The great vital question, urged, whether in pretence or otherwise, by so many, at this moment, is, "*What is truth?*" And Jesus answers, that "to this end was He born, and to this end He came into the world, that He should bear witness unto the truth," and true enough is it, and must ever be, that "every one that is of the truth heareth His voice."

The author has had constantly in eye the recent efforts of a specious infidelity, burrowing at the gateway of revelation, and assaulting the historical accuracy of these original records, to undermine, if possible, the foundations of scriptural truth. The various questions broached hereabouts, have been carefully treated, in this volume, without parading the names of the cavillers or their works, but by a simple exhibition of the subjects, such as may serve to answer the inquiries of multitudes, and to place in their hands the materials for "putting to silence the ignorance of foolish men." It may here be observed that the apostate bishop already referred to, fills his pages mainly with the weaknesses of certain commentators, and with the flaws which he picks in their defences of the truth, and then sets all this to the account of the Scripture itself, as though the word of God could be held responsible for the follies and imbecilities of those who, in different ages and on different principles, have professed to elucidate this revelation.

The aid of science is invoked by skeptics, to overthrow God's written word, and scientific men claim to interpret the documents in nature's volume without reference to these inspired oracles. It is judged unscientific to refer to these pages in evidence; and the specious *dictum* has gone forth, from such schools, that the Scripture does not profess to teach science.

But surely it has utterances in the department of natural science which belong to the very foundations, and which science cannot ignore, because this is the highest testimony in the case,—testimony to facts that are beyond the reach of mere naturalistic inquiry. And it must always be a “*science falsely so called*” which ignores these divine records, as though they were not the very cream of well-attested truth. Here are real histories, the only written histories of the events. They are amply authenticated. They are histories with which all true theories must harmonize. We point to the fact that advancing discoveries in natural science, while they have overthrown proud theories of scientific men, have sustained the Biblical statements. We point also to the fact that this naturalism, which would explain away the first principles of revealed truth, aims also to explain away God Himself from the universe; and thus, while it would deny future retribution and even Divine Providence, would tear away from men all their precious hopes for another world.

In treating the vexed question of “the creative days,” the author has confined the discussion to the Introduction, without disturbing the comments. He has adopted the view which is now most commonly accepted among orthodox writers,—the view of Chalmers and Wardlaw, and more lately of Dr. Murphy of Belfast,—which adheres strictly to the plain sense of the scriptural passage. For, as *Keil* in his late work, well remarks, “Exegesis must insist upon this, and not allow itself to alter the plain sense of the words of the Bible from irrelevant and untimely regard to the so-called certain inductions of natural science. *Irrelevant* we call such considerations as make interpretation dependent upon natural science, because the creation lies outside the limits

of empirical and speculative research, and, as an act of the Omnipotent God, belongs rather to the sphere of miracles and mysteries, which can only be received by faith, (Heb. xi. 3.) And *untimely*, because natural science has supplied certain conclusions as to the origin of the earth, and geology especially, even at the present time, is in a chaotic state of fermentation, the issue of which it is impossible to foresee."—pp. xlviii–ix. It is enough for all lovers of the Scriptures that what is fixed in science—*science truly so-called*—agrees with what is found in this written revelation.

INTRODUCTION.

GENESIS.

THIS opening Book of the Holy Scriptures is called *Genesis*, which is the title given to it in the Septuagint (Greek) version, B. C. 285. The term is a Greek one, signifying a *birth*, a *generation*, or *origin*. The book is properly so called because it gives an inspired account of the origin of all things—especially of mankind and of all earthly things. It is here declared that the material universe was created by God—that the earth is not Eternal, nor of chance origin, as some heathen philosophers have held, nor self-created, (as others maintain), but that it had a beginning at the command of God, the only Creator. So all the Books of the Pentateuch, or Five Books of Moses—are entitled according to the main subject of each. The Hebrews call the Book "*Bereshith*," according to their custom of naming the several Books of Scripture by the first word in the book. This first word "*Bereshith*" means "In (the) beginning." In the Alexandrine Codex the title is Γενεσις κοσμου. And the Rabbins entitle it the *Book of the beginning*, or *of the Genesis*. Beginning with the creation of the heavens and the earth, and ending with the death of the patriarchs Jacob and Joseph, this book records for us not only the beginning of the world and of mankind, but also of the redeeming preparation for establishing the Kingdom of God.

GENESIS HISTORICAL.

The effort of the modern skepticism has been to throw doubt upon the origin of Revealed Religion. Historical criticism has subjected both Testaments to the most severe ordeal, to find, if possible, some lack of evidence in the records, whereby they may be set aside as "*unhistorical*."

The chief assaults have been made upon the Pentateuch and the Gospels, as lying at the basis, respectively, of the Old and New Testaments.

Both *Genesis* and the *Gospel by John* treat of "*the beginning*." Both commence with the phrase "*In (the) beginning*." Both treat of the Creation and the Creator. Both have been very specially assailed of late. In both cases the aim has been to deny their authorship and their antiquity—and to prove them to have been the product of another hand, at a later period.

In both cases, the object has been the same—to throw obscurity upon

the *first things* of Revelation and Religion, and to unsettle the popular faith in the Bible as the *very word of God*.

It is plain that the Scriptures, in both Testaments, rest upon the historical truth of the Pentateuch. Just as *Genesis* is presupposed by the other four books, or parts of the Pentateuch, so all the five books of the Pentateuch, as we shall show, are presupposed by the remainder of the Scriptures. Hence the strenuous effort to impugn the substantial verity of these original records, and to resolve them into mere myth, legend, or *story founded on fact*. The zeal in this destructive criticism can be accounted for, only on the ground of man's natural aversion from the foundation truths of Scripture. It is an opposition to any Divine, written rule of faith and practice. It is a deep seated alienation from a personal God.

It will be observed that these critics start out with a denial of any plenary Inspiration of the Scriptures. They assume that all miracle and prophecy is impossible—that is—any thing of the supernatural, in power, or in knowledge. But the foundation fact of the Old Testament is the Miracle of the Creation; and the foundation fact of the New Testament is the Miracle of the Incarnation, in the work of New Creation. And this written Revelation itself is a Miracle.

But how have they ascertained that a Miracle is impossible with God? A Miracle is only His extraordinary working, according to a higher law of His operation. And to say that He cannot transcend natural law, is to say, that He cannot work out of His ordinary mode, and that He is limited to natural law, and Himself inferior to nature, instead of superior to it. The result of such a doctrine must be to deify nature and to undeify God.

The object of this destructive criticism is not merely to set aside the supernatural from the Scriptures, but to deny what is supernatural in all the universe—under the guise of science to install natural law in the place of a personal living Jehovah. So it is alleged, by the same critics, that all human history is only the development of natural law in human affairs—and that every thing in the world's annals proceeds according to such a law as admits no Divine intervention in history.

But there is an historical basis of this Divine Religion apart from any questions as to the possibility of Inspiration or Miracle. For the main facts are interwoven with the world's history, and the miraculous facts have come down to us equally attested with any others. That there has been a creation and a deluge is indisputable. The proofs are every where found. These documents of Hebrew Scripture are also the annals of Jewish History—and no history has such ample evidences. And the miracles of Moses are as much part of the history as anything that is recorded. To deny them, is to destroy the foundations of all history. So, in the New Testament, the Apostles appeal to the most enlightened cities for the miraculous facts of their mission. And what is supernatural, in the record, comes to us on the same historical basis as any thing that is recorded

(See *Restoration of Belief*.) So also the Jews, in our Lord's time, appealed to the writings of Moses, and the New Testament accredits them as his, and cites the contents as inspired.

Hengstenberg has well said that the denial of the Pentateuch has its origin in the proneness of the age to Naturalism, which has its root in estrangement from God!

If objectors can so far impugn the Divine authority of these Mosaic records as to hold them to be "*unhistorical*," this will fully answer their purpose. If they can make men believe that this is any thing less than veritable history, then no matter for them, nor for us, *what it is*, or whose it is. But this is not by any means so easily done. They have the advantage of the remote antiquity of these writings for starting their skeptical conjectures. But (1st) the whole presumption is, that what has come down to us through long ages as history is really so, unless the contrary can be established. (2nd) They have to account for these records if they be not historical. They have to show us how they could have originated—and how they could have obtained such universal currency and credence, and how such a people, so jealous of these sacred records, as comprising the institutions of their religion, and the annals of their nation, and as being the basis of their legislation, and as containing the registers of their family descent, and the title deeds of their property, could have been so utterly deceived for long ages. They have, also, (3d) to account for it that it should be reserved for this late day, and for them, to make such a discovery as that these primitive histories of the world are fable. Besides (4th) they must show in themselves some spirit of true historical investigation, apart from irreligious prejudice,—and some superior learning, apart from empty speculation and fancy, before they can make the world believe that these ancient and consistent records are not true. It is not enough to carp and cavil at alleged discrepancies and impossibilities in the narrative, for still the great, chief impossibility remains for them to dispose of—the "impossibility" of the whole Jewish history—and of the world's history—if this be not history—the impossibility of any satisfactory account of these records, if they be any thing less than real historical truth.

I. The *Mythic* theory, which, at most, admits only a certain substratum of history, refers the leading narratives, especially such as involve any thing miraculous, to *myth*. Or, these critics allege that the origin of these records is something purely legendary, such as belongs to many of the earliest heathen annals. But these critics have opposed each other in regard to any theory of the origin of such *myths* which would be at all in keeping with the plain facts of the case, or furnish any probable solution. This theory, therefore, is even more difficult than that which it opposes. And, only when the whole Scripture is taken as historical truth, is it found to be simple, clear, consistent, and in keeping with all the known facts,

and with the long established belief, and with the universal testimony, Especially the first chapters in Genesis are alleged to be *mythical*—as the Creation and Fall, etc. But the impossibility of these narratives being mythical, appears hence :

(1.) That instead of being diffuse and imaginative, these records are the most sublimely brief, concise, compact statements ; farthest removed from idle stories or legends, such as are found in heathen annals

(2.) These accounts are found in the midst of plain, geographical statements, and they bear every mark of genuine history.

(3.) If these records be myth, it is impossible for any one to tell us how they originated, and when ; and when and how they took documentary form, and received their present shape ; and how far they are founded on fact, or what basis they could have had, which would properly account for them.

(4.) On all these points the mythical critics dispute with each other as earnestly as they dispute with us.

(5.) These narratives were committed to writing nearly a thousand years before the myths of the most ancient nations.

(6.) These records are connected—not disjointed and fragmentary as *myths* are.

(7.) These narratives have nothing of the fictitious and fabulous air which mythical legends have, but they refer to the only living and true God, as Creator and Redeemer—and give a simple and intelligible account of the great first facts of human history. And all history may as well be resolved into *myths* as this.

II. Some hold the narratives of the creation and fall of man, etc., to be *allegorical* ; setting forth these ideas of man's natural and moral relations, in the garb of history, as a kind of parable. This stands on no better ground than the former. Others admit the historical basis, and allegorize—finding another sense besides the historical, underlying the history. Doubtless the narratives have pregnant import. But the “*allegorical sense*” is often made to be anything but the simple, plain, substantial sense of the history.

III. Akin to the *mythical* and *allegorical* theories is that of those who hold that these records have originated in the “*floating tradition*,” or popular story, which came afterwards to be put into this form by one or another hand.

But, on this theory, also, it is impossible to account for the facts, or to ferret out the authorship, and most of all, to account for the universal belief in the history up to the time of the modern skepticism. These false critics can not agree upon an author, nor upon a date for the book; and they differ among themselves on this latter point by a thousand years.

AUTHORSHIP, CREDIBILITY, ETC.

"It is an admitted rule of all sound criticism, (says *Rawlinson*,) that book is to be regarded as proceeding from the author whose name it bears, unless very strong reasons, indeed, can be produced to the contrary."

In deciding upon the authorship of the Pentateuch, it is important to observe that originally it was one book. The term *πεντατευχος*—from *πεντε*, (five), and *τευχος*, (volume), means simply a *fivefold* volume. This division into five books, or parts, seems first to have been mentioned by Josephus, and probably occurred subsequently to the captivity, and after the reading of the Pentateuch in the synagogues had been commenced. It is more commonly supposed to have originated with the Septuagint version.

In the Old Testament it is constantly referred to as one book. It is called "the *Law*," Neh. viii. 9; "the Book of the *Law*," Joshua, i. 8: Neh. xiii. 1; "the *Book of the Covenant*," 2 Kings, xxiii. 4. The unity of the Book is clearly seen in the contents, which form a closely connected whole. This Book is plainly not composed of scattered and disjointed fragments, but gives us a narrative of the origin and early history of the human race in brief; leading to the history of the patriarchs—their Divine treatment—God's covenant with them—their development from a family to a nation—their institutions, civil and religious, with a view to their special culture in the Holy Land—the Land of Promise. These five portions belong to each other—each being the proper key to what follows, and each being presupposed by the following. The Pentateuch is in one volume in the MSS. rolls to this day, called the *Law*.

This *Book of the Law*—the *Law of Moses*—"the *Book of the Covenant*" so often referred to, and referred to as written by Moses, (Mark, xii. 26), which book was deposited in the ark of the covenant, and given into the special charge of the Levites, to be read publicly every seven years at the Feast of Tabernacles, in the hearing of all Israel—and which must have descended thus with the people of Israel, along with their sacred institutions there recorded: this book, which the king was to write a copy of, for special reverence and preservation, could have been none other than the Pentateuch; unless, indeed, any can suppose that the genuine work was lost, and that a spurious one was substituted in its place, and was received as genuine and believed to be such, without ever a suspicion being raised, among friends or foes, during many centuries. This is more incredible by far than the true theory. See *Rawlinson's Hist. Ev.* p. 55-6.

If Moses was indeed the author of the Pentateuch, then we see that the history is given us by an eye witness, and it follows that it must be true and historical, unless we can suppose that he meant to deceive. They who wish to destroy the force of the book as Divinely inspired, labor to prove that it was not written by Moses, but by whom it was written they cannot agree even to conjecture. Vacillating between the times of Samuel and Ezra, through so many years, they can fix upon no author. And what wonder? For there is none of these to whom the history is ascribed in the Scripture, but it is uniformly ascribed to Moses.

The proof of the Mosaic authorship is clearly established thus :

1. Beginning with the time of the historian *Manetho*, who is so boasted in early Egyptian history, we have the Septuagint Greek version of the Old Testament, made about 285 B. C., and this shows us that the Pentateuch, in its present form, existed at that time.

2. Passing back to the era of the Jews' return from Babylon, we find them acknowledging the Pentateuch as the book of their national law. It could not have been produced at that period else its acceptance must have been local, and its language more modern.

3. Passing still further back we find the Samaritans receiving the Pentateuch—alone of all the Old Testament Scriptures—and the same Pentateuch which the Jews possessed, and simply because it was the Book of the Law given to Moses. This shows that its authority was not confined to Judah alone. For surely, as the Samaritans received it from a priest of the ten tribes, and these tribes would not have received from the kingdom of Judah a book which established the religion of Judah, and the form of civil government, and the laws by which it was to be administered, it must have been already a long time in use before the separation of the ten tribes. It must, therefore, be as old as the time of the Judges, and that was too near the time of Moses for a forgery of it as Moses's, by another, as Samuel; even if any one could suppose Samuel to be a forger. They who ascribe the authorship of the Pentateuch to Samuel, while it all along purports to be from Moses, must believe this monstrous absurdity.

But 4. The Mosaic writings could not have been produced at any period subsequent to Samuel, since they make no mention of the order of kings which was instituted in Samuel's time. The Mosaic code refers to a kingly government as an innovation, which the people would introduce after the heathen custom. Deut. xvii. 6.

Again 5. The whole history of Samuel and his time recognizes the Mosaic ritual as already in use, and presupposes the entire Mosaic history and can not be understood if these writings of Moses, in the Pentateuch,

be not taken as they stand—the necessary preliminary and basis of the whole subsequent history.

Further 6. "If the Mosaic Law had not been universally known and revered as of Divine authority long before the time of Samuel, it could never have been compiled and received during the kingly government. Samuel would not have ventured to oppose the wishes of the people in appointing a king, on the pretext of its being a rejection of God for their king; nor would he have attempted to impose such restraints on the monarch of the Jews, if unsupported by a previously admitted authority. Such a fabrication would never have escaped detection and exposure, either by Saul, who, for the last years of his life, was in constant enmity with Samuel—or by Solomon, who, amidst his power and prosperity, must have felt his fame wounded and his passions rebuked by the stern condemnation of the Mosaic Law. Samuel, therefore, could not have been the compiler of the Pentateuch." See *Dean Graves's Lectures*.

But the theory of those who ascribe this work to Samuel is that he "gathered up the legendary reminiscences which he found floating about in his time, and endeavored to give them unity and substance by connecting them into a continuous narrative for the instruction and improvement of his pupils, as a mere historical experiment." But who, upon any reflection, could receive such a theory of these writings? To say nothing further of the wilful fraud, in which Samuel is supposed to write as if he were Moses, is it meant that Samuel framed the Levitical law with its minute institutes and exact ritual, and made it appear to the people as if it had been instituted long before in the wilderness, and practiced by their nation then and ever since, for five hundred years? Or, is it meant that these details, composing so extensive and thorough a system of laws and worship, were gathered up from floating traditions, or legendary reminiscences? This, indeed, would be *miraculous*, and, therefore, according to the assumption of these theorists, it is not supposable, since a *miracle* is in their view *impossible*.

Can any one who reflects a moment believe that all this closely connected history—this extensive journal of a forty years' sojourn, with names and dates, and daily incidents, is a mere compilation of legendary reminiscences afloat among the people? The theory is simply absurd, and requires far greater credulity than is charged upon the believers in Inspiration, and Miracle, and Prophecy.

If then, (1) it were pretended that Samuel gathered all these exact and minute details of laws and histories from floating traditions, and framed them into a connected whole, as we have them in the Pentateuch, this would be supposing an impossibility, except by miracle, for such minute and connected details could not have been gathered from floating traditions.

If (2) he received them by revelation, then the object of the false critics is not gained, which is to deny the Divine origin of the records.

If (3) Samuel merely represented these Institutions, (the laws and customs,) as supernaturally revealed—merely as the heathen legislators did, to attach authority to their lessons—then Samuel would need to be regarded in the light of an impostor.

And so, also, (4) his representing these Institutions as revealed of old to the fathers, or leaders, of the Hebrew people, and so representing, merely for public effect, and without any basis of truth, for this is the theory referred to, would be utterly inconsistent with his character for veracity and honesty.

(5.) This being a system so complicated and expensive as to require the highest authority for its enforcement upon the people, how could he make them believe all the history of the Exodus, the giving of the law, etc., without any substantial foundation in fact? “Could any one suppose that a book of statutes might be now forged, or could have been forged at any time, for any modern nation, and imposed upon the people for the only book of statutes that they and their fathers had ever known?” Whence came the tabernacle, with all its ordinances, if we do not presuppose the historical facts connected with its establishment? And if all this be “*unhistorical*,” are we to suppose that Moses also is a *myth*? and that the whole history is a fable? Then why not all ancient history, and, indeed, all history?

OBSERVE (1.)—The New Testament sets forth, in the Epistle to the Hebrews, the profound meaning of the Mosaic institutions, and argues the superiority of the New Testament economy, by proving Jesus to be greater than Moses.

OBSERVE (2.)—There are, at least, two distinct citations of the Pentateuch to be found in the Books of Samuel—1 Samuel ii. 13, compare Deut. xviii. 3; and 1 Samuel ii. 22, compare Exodus xxxviii. 8.

Jahn has well said that the point to be proved by objectors is that it is impossible that the Pentateuch should be, or, on historic grounds, should be conceived to be, the genuine work of Moses; and that it must necessarily be a more recent work, and be so reputed—this is what should have been proved by historical and critical arguments to make the objector's position good. It is by no means sufficient to have started doubts—to have urged suspicions—to have framed conjectures. “— That the testimony for the genuineness of these books may be rendered suspicious by little sophisms proves nothing. Since it is possible by conjectures and artifices of this sort to render the veracity of the most honest man so doubtful as that even an upright judge may hesitate.” “The least that can be required is to prove first that the author himself, and all subsequent witnesses, either could not, or would not speak the truth; and *secondly*, that the Pentateuch can in no wise be, or be considered, a production of Moses or his age.” *Jahn's Int.*, page 195.

1. That Moses himself wrote the Book of the Law, or the Pentateuch, and "all the words of it until they were finished," is expressly stated at the close of the whole, and just preceding the narrative of his death, (Deut xxxi. 9-14, and 22-24.) The book was most carefully delivered by him to the charge of the priests to be placed in the ark, Deut. xxxi. 26, and to be read before Israel every seven years at the feast of tabernacles; that feast which specially commemorated their sojourn in the wilderness. In Exodus xvii. 14 it is referred to as "*the Book*"—the volume well known as "written by Moses," and here, and from time to time, he received directions to write further records in this same book—as, for example, the Decalogue; see Exodus, xxiv. 4-7; Exodus, xxxiv. 27: "And Moses wrote all the words of the Lord," etc.

Indeed, we have the author's name expressly indicated in many places, and these are such important and prominent portions as to carry with them all the rest—so closely connected—as of the same authorship. Throughout Deuteronomy, excepting a very few minor passages, we have Moses speaking in his own person, of himself, and of the history in which he was so immediately concerned. We have "*the Song of Moses*," chapter xxxii, and "*the Blessing of Moses*," chapter xxxiii, before his death.

In chapter xxxi. 9 we find that Moses himself not merely dictated the law, but actually wrote it himself: "And Moses wrote this law," etc. And further, that it was written "*in a book*" by him, verses 25, 26.

And then we have his own exhortations and addresses, Deut. i. 29-31; ii. 26; v. 5; xi. 2, 3, 5, 7; xxxi. 2. See, especially, Deut. xxviii. 61.

2. At the close of the Book of Numbers it is expressly stated that the records are "the commandments and the judgments which the Lord commanded, *by the hand of Moses*," etc., Numbers xxxvi. 13. This is a formal notice of the Mosaic authorship of the book. And then, after the recapitulation in Deuteronomy, with additions and explanations, it is there again formally stated to the same effect. No one would take any other impression from these passages than that these are the records as given by Moses.

3. In the historical books next following, this "*book of the law of Moses*" is distinctly referred to: Joshua, i. 7, 8; viii. 31, 32-34; xxiii. 6-16. Thus, there is testimony, within some few years after Moses' decease, and from one who must have personally known Moses.

Meanwhile, in the Books of Ruth and Judges, there are plain traces of the Pentateuch. See Ruth, iv. 3-5; also, Judges i. 20, "as Moses said," iii. 4, etc. So, also, historical references, Judges, i. 2, 5; ii. 11, 12; v. 4; vi. 8, 9, 13; x. 11, 12.

So, also, in the Books of Samuel, the Pentateuch is clearly referred to—as the tabernacle and ark: 1 Sam. iii. 3; vi. 13; 2 Sam. vii. 2: and the Exodus—1 Sam. xv. 2-6; and the various ordinances of the law—1 Sam. xiv. 32-37; xx. 5; xviii. 27; xxi. 3, 4; xxviii. 30; xxx. 7, 8. Many narratives in the Books of Samuel are unintelligible, except by a reference to the Pen

tateuch, 1 Samuel, ii. 13, (see Deut. xviii. 3, and Leviticus, vii. 29.) See 1 Samuel, vi. 15, (see Numbers, i. 50, 51.) And 1 Samuel, xiv. 37; xxii. 10; xxiii. 2, 3; xxx. 7, 8 (see Exodus, xxviii. 30, Numbers, xxvii. 21.) "In this book we find all these ordinances of the Pentateuch—the tabernacle of the congregation—the ark of the covenant—the yearly visitation—the rejoicing with the whole household—the duties of the priests and Levites, the altar, the incense, and the Ephod, the Urim and Thummim, the priest's dues, and the manner in which they were to be received, the inquiring of the Lord by the priests, the new moon, the laws concerning ceremonial uncleanness, wizards and possessors of familiar spirits. Many of these are described in the exact and peculiar language of the Pentateuch." *Dr Alexander McCaul*.

So, also, in 1 Kings, David enjoins upon Solomon to observe all the precepts, and keep the charge "*as it is written in the law of Moses*," 1 Kings, ii. 3. In 2 Kings, xiv. 6, "the book of the law of Moses" is expressly referred to. And in 2 Kings, xxii. 8, this "book of the law," called, also, the book of the covenant—and "*the book of the law of the Lord*, (written,) *by Moses*," is related to have been found in the temple by the High Priest, *Hilkiah*, after a long period of its neglect; 2 Chron. xxxiv. 14. See also 2 Kings, xxiii. 3, and 2 Chron. xxiii. 18; xxv. 4. And Josiah, the king, is said to have "turned to the Lord with all his heart, *according to all the Law of Moses*," 2 Kings, xxiii. 25. And this bringing out of the law of Moses before the people, was the means of a great reformation in his time.

He kept a great Passover, "*as it is written in the Book of Moses*," 2 Chron. xxxv. 12, 18. Some well known sacred volume is here evidently referred to, comprising the law, (Hebrew, *Torah* teaching,) which God gave to Israel, including the history of the nation "by the hand of Moses." Some have supposed that this was the original copy which was commanded to be laid up in the ark of the covenant, and which was now found, Deuteronomy, xxxi. 24-26.

That this "Book of the Law" was not merely the Book of Deuteronomy, much less the Decalogue, as some have contended, is plain from the fact that the Passover was celebrated on the basis of the directions found in this Book, and it could have been only in Exodus, (see Ex. xii. 1-20,) and Numbers, (see Numb. xxviii. 16-25,) that the full directions were found. In Deuteronomy they are few, (see Deut. xvi. 1-8.) But the former two Books plainly presupposed the Book of Genesis, as introductory to them, and incomplete and unintelligible without them. Indeed, this very Book of Deuteronomy presupposes throughout the other four books of the Pentateuch, and they are constantly spoken of together as *the Law*.

The Psalms, also, constantly refer to "the Law," as the 119th Psalm—a manual of devotion—in every verse of it. And the 1st Psalm, which was, perhaps, written by Ezra as an introduction to the whole Book of Psalms,

or selected from David's or others' Psalms, as most proper for an introductory Psalm, refers entirely to "the Law of the Lord," as a whole—something to be read, and meditated on, and kept in the daily conduct. Psalm lxxviii. is remarkably full of historical references. Psalms lxxiv., lxxvi., lxxviii., civ., cv., cvi., cxxxiii., cxxxv., cxxxvi., and others, refer to the history in the Pentateuch most strikingly and conclusively. See Ps. xxix. 10; see, also, Ps. viii. referring to Genesis, and Ps. cxxxii. referring to the Levitical service.

Psalm, cx. 4, refers to Melchisedec, and so it is cited and expounded by the Epistle to the Hebrews. The Law is also spoken of as a written volume, see Ps. xl. 7.

The Proverbs, also, make constant reference to the Pentateuch, and hold up "*the Law*" as the basis of all wise and happy living, and as accordant with all men's experience of truth, and duty, and prosperity in this life. The peculiar phraseology of the Pentateuch is frequently used, showing that these writings of Moses must have been in use in the time of Solomon, Prov. x. 18; *Heb.* Numb. xiii. 32. Prov. xi. 1; xx. 10, 23 are from Lev. xix. 36, and Deut. xxv. 13. In Prov. xi. 13; xx. 19, the peculiar phrase is from Lev. xix. 16; Prov. xvii. 15 is from Exodus, xxiii. 7, and Deut. xxv. 1.

So, also, the Old Testament prophets constantly base their warnings and threatenings upon "the Law of the Lord," as something in documentary form, and well known and in use among the people. *Isaiah*, and his contemporaries in the time of Uzziah, Jotham, Ahaz, and Hezekiah, speak of "*the Law of the Lord*," chapter v. 24; xxx. 9. He calls it "*the Book*," as we say the Bible, chapter xxix. 18. See, also, most remarkably, chapter lxiii. 11-14. So Hosea speaks of the Law as *written*, chapter viii. 12; see, also, chapter vi. 7; see, also, Hosea, ii. 15; xi. 1, 8. And compare ii. 17 and Exodus, xxiii. 13; compare iii. 1 and Deut. xxxi. 16; compare iv. 10 and Levit. xxvi. 26. So Micah, vii. 15-20, refers to the history of the patriarchs—and chapter vi. 5, to Balaam, and vi. 4, to the Exodus. Amos, ii. 4, also, chapter iv. 11; ii. 10; iii. 1; v. 25. So compare Amos, ii. 7 and Exodus, xxiii. 6. Amos, ii. 8, compare Exodus, xxii. 25; Amos, ii. 9, compare Numbers, xiii. 32, 33; Amos, ii. 10, compare Deut. xxix. 2.

In Jeremiah, also, the Law is very frequently referred to and cited, chapter ii. 6, 8; vi. 19; viii. 8; ix. 13; xvi. 11; xxii. 22. Chapter iv. 4, compare Deut. x. 16. In his days, "the Book of the Law," long neglected, was found in the temple by Hilkiah, who refers to it as a volume which had been well known and lost, 2 Chron. xxxiv. 15.

So, also, the prophet Ezekiel, see chapters xviii. and xx. throughout. This prophet employs terms and figures peculiar to the Pentateuch, chapter v. 11; vii. 4, 9; viii. 18; ix. 5, 10. Compare chapter v. 2, 12; xii. 14,

with Exodus, xv. 9; Leviticus, xxvi. 33. He refers to the Law as known by priests and people as of Divine authority, Ezek. xi. 12; xviii. 21.

It is not disputed that such a writing was known to the prophets of the Restoration, and to the people of their time. So, also, the historical books subsequent to the Captivity, plainly refer back to the Pentateuch as well known, and acknowledged to be written by Moses.

Ezra, iii. 2 refers to the laws about burnt-offerings in Leviticus, "as it is written in the Law of Moses, the man of God." Again, in Ezra, vi. 18, at the dedication of the second temple, the priests and Levites were arranged expressly according "as it is written in the Book of Moses."

So, also, Nehemiah makes frequent references to the Pentateuch, showing that the Jewish people, through all their changes of exile and return, acknowledged this written book of the law of God by Moses. Even *De Wette* admits that "in Ezra and Nehemiah the mention of the Pentateuch as we now have it, is as certain as it is frequent." By some the Pentateuch has been ascribed to Ezra. But Ezra is shown to be witness against this when he says, "as it is written in the Book of Moses," see chapter vi. 18. But Daniel, also, mentions the Pentateuch before the time of Ezra, Dan. ix. 11-13.

Ezra may, indeed, have copied the Pentateuch at the Reformation in his time—in which case he would naturally have appended certain notices, as of Moses' death—yet by the same Divine inspiration. This gives, then, the testimony of the continuator.

And so Malachi, at the close of the Old Testament revelation, says: "Remember ye the law of Moses, my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments."

The passage which is, also, adduced against the Mosaic authorship, (Numb. xii. 3,) "Now the man Moses was very meek," etc., is accounted for by the Divine inspiration which dictated it. It is not the mere word of Moses, but the word of God.

That the death of Moses is recorded at the close of Deut., (chapter xxxiv. 5,) is argued by objectors as proof that the books were not written by Moses; as though such a notice could not have been appended by another, and upon the same Divine authority as directed the writing of the books by Moses. *Keil*, in his recent work, (p. xxii., *note*,) refers to a similar instance in a well known work by *John Sleidanus*, (see *Hengst. Beitrage*, 2, lxxx.,) at the close of which the death of the author is narrated. Of course, it is not necessary to note that such an addition must have been from another hand, and could not claim to be from the author of the book, inasmuch as no one could be supposed to write an account of his own death. Besides the narrative of the death and burial is not given until after it has been expressly stated that he had finished his work, and transferred it to

the Levites, from which it would at once be understood that the closing and supplementary paragraph did not claim to be from him.

INTERNAL EVIDENCE.

That the Pentateuch could not have been compiled from "*floating traditions*," after the time of Moses, nor by any one from Samuel to Ezra, is plain.

For, 1. The Book is written evidently by a contemporary of the events, and an eye-witness, as Moses was. If written by any other than Moses, then it is a forgery claiming to be by the hand of Moses, but really by another, and thus imposed upon the nation in his name. But this cannot be. No motive could be imagined for such an imposture. Nor could it have been possible if we can give any weight to the internal evidence of authorship.

The style is every where simple and artless. The history is full of minute detail, precisely such as supposes the author to have been an eye-witness. And this is every where claimed. The minutiae are such as must have been recorded at the time—details of marches—geographical sites—routes, etc., and with the origin of the names often in the events themselves—and all the items of the history agreeing together as a consistent whole, and agreeing, also, with the known character of Moses, and with the supposition that he, and no other than he, is the author.

Moreover, that the Books of the Pentateuch belong to this period, is indicated by the command of God to Moses, "to write the discomfiture of Amalek for a memorial in a book," (Exodus, xvii. 14.) (literally, in *THE Book*, showing that there was *a book for these memorials*, and that this book was the writing of Moses.)

2. The language of the Pentateuch is a further proof of its Mosaic authorship. If it had been written at a later period, there would have been found such modern words and phrases as would indicate the later date. But antiquated words abound, such as fix its antiquity. *Jahn* notes two hundred words peculiar to the Pentateuch, besides *phrases*. There are, also, Egyptian terms, or traces of such, which only an Egyptian would use. The style, especially in Deuteronomy, could have been feigned by no one, nor could any one have so completely assumed the person of Moses, or have spoken to the people, as they were then circumstanced, in the manner in which he speaks. "See *Jahn*."

3. The Pentateuch is manifestly written *according to the progress of the events*. Statutes are recorded as they were made, and their subsequent alteration, or repeal, is afterwards recorded as it came to pass, and as persons of a later age could not have known, in such connection; all bearing

the clear mark of a contemporary authorship—showing that the author narrated the history of his own legislation. See Exodus, xxi. 2-7, compare Deut. xv. 12-23; Numb. iv. 24-33, compare Numb. vii. 1-9. Now no *compiler of floating traditions* could ever have produced such a narrative, bearing such clear marks of contemporaneous history. He would not have arranged the writings “in the manner of a journal, following the order of time, so as to introduce, now a law, then a historical fact, then an admonition, and then again a law”—he would not have repeated some laws as often as they were published—or, at least, he would have omitted, in the former parts of the work, the laws which are altered in Deuteronomy. Nor would he have repeated the minute description of the tabernacle and its furniture at its completion, which he had already given in the directions for its building. All these features clearly show that the author wrote according to the successive unfolding of the history in which he was so eminently concerned; and wrote his history as a public and official record of his time.

4. The *genealogies* show a writer of the earliest time, such as Moses; and these genealogies being the basis of the distribution of property, carry all the proof which such a necessary public register must have among the national archives.

5. The different portions of the book, written evidently at different times, show coincidences so minute, so latent, so indirect, and so evidently undesigned, as to prove one hand throughout, always taking for granted that the notice of Moses' death at the close is by the hand of another—which it was not at all necessary to state.

6. The details, geographical, historical, and personal, show the hand of Moses. The Book of Exodus, describing the conduct of Pharaoh, in such keeping with all that is known of the Egyptian court, and the route of the exodus, showing one well acquainted with Arabia and the peninsula of Sinai, could most naturally have come from one who had spent forty years in the land of Midian, and who, himself, traversed this route.

We have seen, then, that to suppose any other author than Moses, *is, at best, to suppose a forgery, and is to charge the author, or compiler, with forgery—for he writes as being Moses himself, and none other.*

And 1. Forged records would not venture upon such minute detail.

2. They could not furnish so many and various particulars with any such perfect consistency.

3. They would be most easy of exposure, especially as they involved all the affairs of a great people. And that they have passed for ages as their acknowledged archives in church and state, involving their family lineage.

and their tenure of property—any such theory is simply incredible; while the theory of the Mosaic authorship is accordant with all the facts and features of the history.

And that Moses is the author, accords with the unanimous testimony of the Jewish and Christian church.

PROOF FROM THE NEW TESTAMENT.

The crowning proof, however, is found in the New Testament. Our Lord and His apostles frequently refer to the writings of Moses, as well known and recognized among the Jewish people. And we perfectly know that these were the five books of Moses, which were ascribed to Moses without any dispute. Our Lord's testimony, therefore, is clear and conclusive. He also receives and recognizes these books as the writings of Moses—argues from them—bases His own claims upon them—declares that Moses wrote of Him, and with authority—charges the Jews that if they had believed Moses they would have believed Him, John, v. 46. And He even introduces father Abraham, from the heavenly world, as testifying to the writings of Moses, along with those of the prophets, Luke, xvi. 29. John, v. 46, 47, is a very explicit "testimony to the subject of the whole Pentateuch. It is also a testimony to the fact of Moses having written those books, which were then, and are still, known by his name." *Alford*.

"*Moses and the prophets*," is the phrase by which the Old Testament is often referred to, Luke, xvi. 29, 31, and xxiv. 27; Acts, xxviii. 23. "The Law of Moses," "the Law given by Moses," "the Law of Moses and the prophets," "Circumcision is of Moses." "*Moses wrote*, If a man's brother die," etc., Mark, xii. 19. "The customs which Moses delivered us," Acts, vi. 14, are evidently the whole ceremonial law. "To forsake Moses," Acts xxi. 21, is to forsake these. "When Moses is read," 2 Cor. iii. 15, is equivalent to saying, "when the Pentateuch is read," for no other books of the Old Testament are ascribed to Moses. The scattered references in the New Testament to the several books of Moses would make up a clear, concurrent testimony to the Pentateuch as being from his hand. Luke, xx 37, refers to Exodus, iii. 4, and refers to Exodus as written by Moses. It is what "*Moses shewed at the bush*." And John, i. 45, "we have found Him of whom Moses in the law did write," refers to Genesis, in which is the first prophecy of Christ. In Matt. xix. 4, 5, our Lord refers to the law of marriage as given in Genesis, i. 27; ii. 24, and to this He adds a reference to Deuteronomy and the law of divorce there given by Moses, Matt. xix. 7, 8. In John, vi. 32, is a reference to Numbers, where the miracle of the manna is recorded, and our Lord refers to Moses in that connexion. And He as much testifies to Moses' writing, (for the universal belief was that he wrote the history,) as He testifies to the existence and leadership of Moses. If

we could reject the proof of the one, we could, also, equally of the other. So when He says, "Moses gave unto you circumcision," He endorses the history of that ordinance as given by Moses, and recorded by Moses, Levit. xii. 3; and He in the same sentence endorses the account given by Moses in Genesis, xvii. 10, and received by them as his—that the ordinance of circumcision was "*of the fathers.*" See, also, Acts, iii. 22, referring to Deut. xviii. 15; Acts, xxviii. 23, Rom. x. 5, 6, referring to Levit. xviii. 5, and Deut. xxx. 12, 13.

The only way in which this positive testimony of the New Testament can be evaded, is by denying the inspiration and Divine authority of the New Testament writings. And the extremity to which deniers of the Mosaic authorship of the Pentateuch have been driven appears from the fact, that a late assailant discredits the testimony of our Lord Himself—and ascribes it to His human ignorance! that as man, He knew no better; and hence, that in this particular, of course, the assailant claims to know more than our Lord Jesus Himself. So utterly demented must a man become who would reject the Divine authority of the Scriptures.

Some, indeed, soften the harshness of this denial by the theory that our Lord and His inspired apostles merely accommodated their language to the Jewish notions. But no such shift can be fairly made. How should we know to what portion of our Lord's sayings this theory could not be applied? It would destroy the Divine authority, even of our Lord's gospel teachings. But it is plain that Jesus bases His claims upon the testimony of Moses—challenges the faith of the Jews by their faith in these very writings of Moses, and plainly makes Moses' authority as an inspired writer, one with His own. A belief in Christ stands in closest connection with a belief in Moses and his writings. This is the declaration of Christ Himself to the Jews. And by the writings of Moses, literally, "*the Scriptures of Moses,*" He means those Scriptures which the Jews, whom He addressed, acknowledged to be the Scriptures, or writings of Moses. And these, we have shown, were never any other—neither more nor less—than the five Books of Moses, called, at that time, by the Greek translator, *the Pentateuch*. So, also, it is recorded by Luke, that "beginning at Moses and all the prophets He expounded unto them in *all the Scriptures* the things concerning Himself," (Luke, xxiv. 27.) So, also, "*Moses and the prophets*" are spoken of repeatedly, *precisely as would be the case if these writings are the writings of Moses*. But if they are not, there are no other books ascribed to him, and this language of the New Testament cannot be understood. Besides, if we could believe that Christ and His apostles either accommodated themselves to the current Jewish notions of their day, or that Christ Himself was on a level with men of his age, in knowledge of such matters, and, therefore, ascribed to Moses the authorship only because He knew no better, we must believe that they ascribed to God "words that were never

spoken, (as, at the bush, Luke, xx. 37,) that they founded lessons and warnings upon transactions which never happened, (as the Deluge, Luke, xlvii. 26,) accredited miracles which were never performed, (John, vi. 49, 1 Cor. x. 1-10; Heb. xi.)" *See N. Brit. Rev. Feb. '63, p. 26-7.*

So, it is said by Christ Himself, "Did not Moses give you the Law?" And John, the evangelist, says, "The Law was given by Moses," John, vii. 19-23, and John i. 17. It must be plain that this implies that those writings, ascribed to Moses, called "the Law," were meant to be declared by Christ as written by Moses. And the theory that they were written by Samuel, or any other, is inconsistent with the giving of the law by Moses. The books themselves, as has been seen, purport to have been written by Moses, and this is the whole presumption of the case. So, also, the apostles and elders at Jerusalem declare at that time, (A. D. 50,) "Moses, of old time, hath in every city them that preach him, *being read in the synagogues every Sabbath day,*" Acts, xv. 21. This passage plainly refers to the writings, which were then, and all along of old time, believed to have been written by Moses; and the fact is thus endorsed by the highest authority.

And what adequate motive can be ascribed to Samuel, or any other, for creating the false impression that Moses was the author if he was not—or, that the history was true if it was not? And what motive had all the inspired writers quoted above, to propagate this impression if it was false? And what has any one gained by maintaining that Moses was not the author, when this is plainly the whole presumption of the writings, and of the entire history—and when this has been the universal belief of the Church in all ages—and when it was the belief of the inspired writers, and of Christ Himself?

Again. The general credibility of these records may be arrived at from the notorious and admitted facts, and upon the commonest principles of historical evidence. For example, the Jewish nation, as it exists in the earth a most remarkable people, has a history which cannot be disputed. They are admitted to be the descendants of Abraham. That they lived in the Holy Land under a peculiar system of religious institutions, no one will deny. That they migrated thither from Egypt, under Moses as their leader, is equally plain. This great fact of the Exodus is so bound up with all the other parts of the history as to be a key to it, and yet no one hesitates in admitting this event. How, then, is it to be accounted for, except we suppose their history in Egypt to have been what it is here declared? Then, how is their separate living in Egypt to be explained, if we do not take the account of Jacob's migration with his family as here given? All that is known of Egypt as a grain-growing country, and of its government under the Pharaohs, and of its relations to Palestine and the people there, makes the whole history natural and credible of itself. And we cannot suppose it possible that the Jewish nation would have received the history from the earliest times, or at any time, as correct, if it had not ample proof

within itself, in accordance with all the testimonies. The very fact that the uniform belief of the Jewish nation from the beginning has accorded the authorship of these writings to Moses, is in itself a presumptive proof which cannot easily be overturned. None could claim to know better than they. None were more *careful* to know, and to transmit the knowledge than they.

THE HISTORICO-SCIENTIFIC EVIDENCE.

Theology is the highest of all sciences. As regards its domain of investigation it comprehends all truth, and subordinates to itself all research. The knowledge of God is the most exalted of all knowledges, and all that is really known within the broad compass of human learning, must illustrate this.

The findings of natural science have all along given ample confirmation to the truth and Divine origin of these inspired records. Though the direct object of the Scriptures is not to teach science, yet neither is the Bible unscientific—nor has it been found at variance with well-established science in any particular. The Scriptures do not even give us a system of theology, nor aim to teach theology scientifically, but they give us the truths themselves, which must form the only true system and science of theology.

It is an evidence of the Divine structure of the Bible, that while its records have been assailed by every advance of science, they have been so framed in scientific matters as to be received in all ages, and, yet, as wonderfully adapted to the advance of scientific discovery—giving no detailed theories, nor technical, scientific systems, but simply the ultimate facts—always true—and in such compact narrations as have been found wonderfully to inclose within themselves the kernels of the most advanced science; and though not yet fully understood, while science was in its infancy, yet adapted to the infancy of research, and standing on record to be more fully opened to view along with the progress of investigation—a kind of prophetic statement, indeed, with a cumulative fulfilment; while all along, there has been a “searching of what, or what manner of time, the Spirit that was in them did signify.”

GEOLOGY points to the recent creation of man, and to the general order of creation as here recorded. The records of geology, however, are very much out of reach, and only, in very small part are yet examined. Where they have, at first view, appeared to contradict the Mosaic accounts, the further research has decidedly confirmed the exact statements of the Scriptures; while, all along, the question must occur whether the geological record refers to the same events as the Scriptural record in question.

PHYSIOLOGY decides in favor of the unity of the species as here alleged, and the origin of the human family from a single pair.—(See Notes, chapter i. 27.)

COMPARATIVE PHILOLOGY shows that all the globe had originally one language, and there is good ground for supposing that all the different tongues of the earth can be reduced to one alphabet, which already Lepsius claims to have done.—(See *Bopp, Lepsius, Burnouf*, etc., and *Commentary*, chapters x. and xi.)

So, also, ETHNOLOGY testifies to the same effect.

It is commonly admitted that the tenth chapter of Genesis furnishes the best outline of ethnological science, and is in keeping with the latest discoveries in this department. "Independently of the Scriptural record we should fix upon the Plains of Shinar as a common centre, or focus, from which the various lines of migration, and the several types of races originally radiated."—(*Rav.* p. 75.) The ancient heathen knew nothing of the unity of the human races. Moses, therefore, shows that the source of his information was Divine, as he speaks so entirely in advance of his age, and speaks of things in this department as they could be known only by Divine revelation.

UNIVERSAL HISTORY attests these records. The Mosaic annals are found to be in striking agreement with the best profane authorities, so far as profane history can reach. For example, a thorough knowledge of Egyptian customs and institutions is manifest in the Pentateuch such as would belong to Moses, and such as all the monuments have confirmed. (See *Hengstenberg's Egypt and Moses*.)

The mounds of Mesopotamia, lately opened, furnish records buried for nearly three thousand years, which show the existence of such places as were before supposed to be only names, perhaps of imaginary localities. "Erech, Accad, and Calneh, in the land of Shinar," all unknown before, come thus to light. "Calah and Resen, in the country peopled by Asshur." Ellassar and Ur of the Chaldees, are found thus to have been real and well known places of that remote age. The confusion of tongues at Babel, and the consequent dispersion of mankind are facts confirmed by an inscription discovered at Birs Nimroud, read by *Oppert* before the Royal Society of Literature. The threescore cities of Og, fenced with high walls, east of the Sea of Galilee, are certified to by modern discovery of the ruins of such walled cities.

So, also, the researches in the Dead Sea, and the valley of the Jordan, all confirm these ancient Scriptures, as being true history. Oftentimes the very things which sceptics have regarded as proof of ignorance in the writer, have only proved the ignorance of the objector.

"Each accession to our knowledge of the ancient times, whether historic,

or geographic, or ethnic, helps to remove difficulties, and to produce a perpetual supply of fresh illustrations of the Mosaic narrative."—(*Rawlinson*, pages 76, 77.)

The universal traditions of the Creation and Fall, the Deluge, the Dispersion, etc., show this to be the great original record, and all the rest to be derived from this source—this being concise, and all others being diffuse, as legendary accounts commonly are. It is plain that the legends which have sprung up among various heathen nations are modifications and perversions of this history.

It would seem that God has it in His plan, by means of the recent controversies about the Pentateuch, to exhibit the true place of the law in the Divine record, and in the Biblical system; calling attention to its wonderful features, and its permanent, essential excellence and value.

The Pentateuch has come down to us in at least four independent channels. The Jewish, Greek, Syrian, and Roman Churches, have each a Pentateuch, differing from one another only in small particulars, and enough to show that they have been handed down independently, and were all substantially the same as that known in the time of our Lord.

Besides these, there is the Samaritan Pentateuch, still more ancient, and agreeing with the Hebrew—only in different characters, and handed down by a different and hostile people.

HEATHEN TESTIMONIES.

The Mosaic authorship of the Pentateuch is referred to by the historians Manetho, Hecateus, Lysimachus, of Alexandria, Eupolemus, Tacitus, Longinus, Juvenal, and others, among eminent heathen writers. These speak of Moses as the author of the Hebrew code of laws, and most of them speak of him as having committed his laws to writing. These authors cover a space extending from the time of Alexander, when the Greeks first became curious about Jewish history, until the time of Aurelian, when the Jewish literature had been thoroughly sifted by the acute and learned Alexandrians.—(See *Rawlinson*, page 54.)

TIME.

Another and kindred line of argument leads to the same conclusion, not only that Moses was the author of the Pentateuch, but that it was written during the forty years' sojourn in the wilderness.

After the brief outline of the origin of the human race, which is introductory, the early Jewish history is given in these books up to the eve of entering into Canaan under Joshua. This was the great Old Testament

promise made to Abraham and his seed, which pointed forward to the blessing of the heavenly Canaan. The book, as a whole, from Genesis to Deuteronomy, inclusive, bears the marks of having been written during the wilderness sojourn, and prior to the settlement in Canaan.

The people are spoken of as dwelling in tents, and the place of their religious worship was a tent, portable, because of their transition state, travelling from Egypt to the Holy Land. And all the Levitical service was given in detail to suit such a condition of emigrants. The book purports to have been written during their passage. It gives directions for the people as travellers, and as travelling worshippers.

Besides, the book, as has already been noticed, details the progress of this Jewish system, political and religious, and was evidently *written during its progress*. It gives the occasions of these institutions—how they were called for—and the unfolding of all the peculiar Mosaic legislation as it grew out of the conditions in which the people were placed, and the objects had in view. Plainly, the law was given for the establishment of an exclusive religious system, under which the people were to be trained for the promises of the covenant in the Land of Promise. And all along Moses speaks to them, charging them with these great objects of their discipline, and pointing them onward to the results. Throughout there are clear marks of an author who is contemporary with the events, and himself a party in the transactions—and the whole narrative calls for such an one as Moses.

The familiarity of the writer with the Desert of Arabia, as well as with Egypt—his acquaintance with the geography of the route—names of places—face of the country—people scattered through the various districts, with their known peculiarities, and the productions of the respective regions, with all the natural features, point to such an author as Moses, and show by the exactness and minuteness of detail that the writings belong to that period. Besides this we have the traces of Egyptian life throughout the history, such as the embalming of Joseph's body, the taskmasters, and we have the agreement of the history of the plagues with the natural features of the country, and the use of Egyptian terms such as one like Moses would naturally use. There is no other one of that age who would answer to these features of the case. And to suppose it was the work of a later age, is to suppose a forgery of some one who wished to palm his work upon the public as that of Moses. But to suppose that any one could so have deceived the entire Jewish nation, who were so jealously careful about their national annals, is absurd—to say nothing of the impossibility of Samaritans, Jews, and the Ten tribes being all so imposed upon, when they were each so jealous of the others.

One of the most recent and learned of German commentators shows, at length, and most conclusively, that the Pentateuch could not have had its origin in any post Mosaic time. He says:

"It could no more have originated in the times of the Judges, than the New Testament could have originated in the middle ages. That period, (of the Judges,) is one of barbarism—of the disintegration of Israel into separate and alienated clans, and even of manifest mingling of Israelitish and heathen Canaanitish customs. There were then no considerable prophets. The priesthood lay prostrate, and the last of its incumbents knew how to wield the sword, but not the pen. Samuel, alone, at the end of that period—the founder of the schools of the prophets, might possibly be thought of in connection with the origin of the Pentateuch—but this supposition is untenable, as appears from this that Samuel, so far from adhering rigidly to the law which he had reduced to the documentary form, is, on the contrary, a personage exempting himself from the law in troublous times. For example—he was no priest, nor of the priestly tribe, yet he statedly offered sacrifices, no doubt with the Divine sanction. The sacrifices were not offered at the altar of the tabernacle, but at Mizpeh, Gilgal, Bethlehem and Ramah, the place of his residence. The anointing of kings was no part of the Mosaic prescription, and the monarchy itself was an innovation.

"The time of Saul does not come into the question, since its only significance in the history of Israel's religion and literature lies in its being the time of David's birth.

"The times of David and Solomon, however, exhibit so lively an activity in organization and literature, that the law of Moses might, far sooner, have been recorded then and set in its historical framework. And many glancings of the law into the future of that golden royal era offer to that hypothesis some foundation. But over this very period the fountains of history flow forth to us most richly, yet without affording any where, even in the Psalms, a ground for the supposition that this Book of the Law became then reduced to writing. And, moreover, the great deviation in the structure of the temple from that of the Mosaic tabernacle, is on that assumption hard to explain.

"If we descend to the separation of Israel into two kingdoms, the hypothesis that the Pentateuch received its first documentary form after that separation, is improbable for this reason, that in the kingdom of Israel there never arose any opposition against the force of the law that bound Israel in the same manner as Judah. Had not the letter of the law been already fixed it is not easy to comprehend how there could have been that objective unity of the severed body, and the common ground of the prophetic function, and the conscience of Israel ever breaking forth in all times of apostasy, and the ever uniform law of religious renovation in Israel, after long secularization.

"Shall we, then, assume that the Pentateuch first originated in the exile, or that Ezra wrote it as it lies before us? How can it have originated in the exile, since the people on their return from the exile, remind themselves of the Law as the Divine basis of their commonwealth, long desti-

tute of practical effect, but now demanding a true realization? (See the whole strain of the prophets of the Captivity and the Restoration.) Were the Pentateuch a compilation of laws like the Codex Justinianus, it might, indeed, be conceived of as the work of an exile. But it carries us into the midst of the historic process of the law-giving, and is a pragmatic history of it. And how could such careful and definite recollections have remained in an oral and unrecorded state till that time?

"And as to Ezra, he is a Luther, who, in a time when the masses had sunk into heathenish barbarism and religious ignorance, as a scribe, brings back the written word to honor and efficiency. His activity in reference to national life and literature is, throughout, only restorative, for even the uncertain tradition goes no further than to ascribe to him the transfer of the Scriptures from the Hebrew to the Assyrian text, or the restoration of lost books from memory. In other words, history and tradition fully concur to show that any assumption of his authorship in the case would be gratuitous and baseless. So does the whole post-Mosaic history of Israel send us back to the Sinaitic law-giving, and a written record of the same."—(*Delitsch*, pp. 9, 10. See *Bib. Sac.* pp. 51, 52.)

Kurtz well remarks: "Not only is *the whole book* the basis and necessary antecedent of the history of the Jewish people, its commonwealth, religion, manners, and literature, but, also, the very time in which Moses appeared as the leader and legislator of the people is the very time when the Pentateuch must have been composed."—(See *Kurtz*, vol. i. pp. 56-65.)

"Almost every marked period from Joshua down to the return from the Babylonish captivity has been fixed by different rationalistic writers, as a period appropriate to the production of the Pentateuch."

But supposing it to have been written by Moses, as we have already shown, Eusebius judged that it was during his sojourn in Midian, as keeper of the flocks of Jethro. *Theodoret's* opinion is the more probable one, that it was after the giving of the Law at Sinai, and during the wilderness march, when we know that some of the records were penned by him according to the Divine command. Num. xxxiii. 2; Deut. i. 5; xvii. 18; xxviii. 58; xxix. 19, 20, 27; xxxi. 9, 19, 24.

HISTORICAL CANONS.

The modern scepticism claims that these writings are "*unhistorical*"—by which is meant that they are not true in the plain sense of the records. It is not pretended that the author, whoever they make him to be, professed to write *unhistorically*; no such passage can be produced, but all the contrary, and, hence, the hypothesis does, in effect, charge the author with wilful deception, and makes the book an imposture. This would set the Bible even below a common uninspired book. But this is not alleged by the objectors.

There are certain canons of historical criticism which are commonly accepted.

1. When the record is that of an eye-witness, or, "of a contemporary of the event who is himself a credible witness, and had means of observing the fact to which he testifies," the fact is to be accepted as possessing the first, or highest degree of historical credibility. "It would most unquestionably be an argument of decisive weight in favor of the credibility of the Biblical history, could it be, indeed, shown that it was written by eye witnesses."—(*Strauss*.)

2. The second degree of historical credibility is when the narrative is given at second hand, as received directly from those who witnessed it.

3. The third degree is that of a narrative handed down from a contemporary of the event, where the event itself is of such great moment, and of such notoriety, as to associate itself with the life of a nation; or, otherwise such as to be celebrated by any public rite or practice.

4. A fourth, and lowest degree of historical credibility is where the traditions of one race are corroborated by those of another, especially if a distant or hostile race—then, this double testimony gives a degree of credibility, worthy of acceptance, "if it be nothing very unlikely in itself." This is a circumstantial evidence which may rise to the height of strongest proof.—(See *Rawlinson's Hist. Ev.*)

It will be seen from the foregoing investigations, that Moses was such a witness as to give to his writings the highest degree of historical credibility, to say nothing of his Divine inspiration.

When sceptics assume to lay down as a rule that there can be no true history into which the supernatural enters—that is—that any record which relates a miracle, or a prophecy fulfilled, or claims inspiration, must be "*unhistorical*," on the ground, that there can be no such thing as miracle, or prophecy, or inspiration, they beg the whole question, and under the guise of reason they deny what is most reasonable in itself, considering the nature and object of a Divine revelation.

HISTORICAL INTERPRETATION.

I. An inspired historian should be treated fairly, and we should accept from him what we would accept from another credible historian, as evidence of truthfulness. If there seem, at first view, to be discrepancies in different parts of the record, then we explain one part by another—we canvass the nature and object of the history—and the internal evidence of

truth—and before we condemn it as false, we inquire for some plausible motive which the author could have had to falsify. And hence, we adopt the principle of *Augustine*—that, in case of seeming discrepancies, any solution which presents a possible mode of reconciling the difficulty must be accepted, before we can admit that there is a contradiction.

(a.) There may be errors of the copyist in transcribing the original text.

(b.) The antiquity of the history, and the brevity of the narrative may account for some things not understood by us.

(c.) Idioms of the original language may be overlooked, or misunderstood.

(d.) Often, it is the ignorance of the objector, and not his superior knowledge, that makes the seeming difficulty—as, a blunder in the Hebrew, or in the history.

(e.) It is, as with the four narratives of the Evangelists, that if we knew all the *minutiæ*, we could harmonize them fully.

(f.) Objectors seize upon certain *minutiæ* which they are unable to solve, however unimportant, and they allow these to overthrow all the array of testimony.

(g.) The difficulty may be in the translation, and not at all in the original.

(h.) The *spirit of contradiction* makes the plainest narrative “*unhistorical*.” He who will find difficulties in the Scripture, will always have difficulties to find. This Divine revelation is not so given as to compel belief. Men may stumble at it if they will. Thus, it administers a silent, but potent test of a man’s inward principle.

(i.) The Scripture is given in every variety, so as to meet every reasonable demand. In history, poetry, philosophy, prophecy—in precept and example—in discussion and illustration—in travels and epistles—in simple patriarchal narrative, and in pictorial illumination—we have it in every various form and style, adapted to all ages and people.

It is all the word of God in the very words of man. Each Book must, therefore, be read and studied, in its relation to the whole volume, and each in the light of its particular object, author, age, region, etc. In the Book of Job, for example, the truth is to be elicited as the result of a discussion, which is there recorded touching a great problem of the Divine government. *Satan’s* words there given are not inspired. It is the narra-

tive that is inspired—an inspired narrative of the debate. And from this true record of the discussion, as the question is argued on either side, and summed up by God Himself, must the truth be carefully gathered. Contrary sentiments, thus introduced, are no contradiction of the writer, nor any disproof of the Inspiration of the Book. So, in Ecclesiastes. If Satan is introduced in the inspired narrative, this does not make Satan inspired, nor his wicked language.

(k.) There is special liability to error in the manuscript copy, where *figures* are given. As letters were used for numbers, and as some of the letters so nearly resemble each other, they could easily be mistaken, one for another, in certain instances. Some hold to a special system of interpreting the numbers of the Old Testament, as the number *seven* is taken for a sacred number—and the number *twelve* for the number of completion, etc. So *Hengstenberg* holds in interpreting the Apocalypse. It is this department of figures in the Old Testament which has lately been searched for evidences of the *unhistorical*.

(l.) In treating the Pentateuch, it may be borne in mind, that it is commonly admitted to have been revised by a later hand, as *Ezra*, also inspired—who added such passages, as the record of Moses' death, at the close—and, possibly, some other items, as that of Moses' transcendent meekness, etc. Though we see no difficulty in supposing Moses to have penned this under the guidance of Inspiration.

(m.) It may, also, be that certain marginal notes of explanation—for example, of geographical sites, or names, or historical records or events—may have crept into the text. The phrase, "*unto this day*," may be sometimes an addition by a later hand. See Deut. xi. 30, and compare Josh. v. 9 · Deut. i. 2 ; iii. 9, 11.

(n.) Men who enter on the interpretation of the Scripture as a trade, for professional aggrandizement or emolument, as many of the Germans have done, without reference to the gospel here embodied, and without the teaching of the spirit, must signally fail.

THE SOURCES OF THE HISTORY.

The sources from which these historical materials have been gathered could have been only either,

1. Traditional, or
2. Documentary, and uninspired, or
3. Inspired. Some, or all of these—that is, oral tradition—uninspired

documents—or, else *Inspiration, with or without these*, must have furnished the materials.

Oral tradition would naturally have furnished some of the early facts prior to Moses' time, and these could have been used under the guidance of inspiration. Such oral traditions could have been by transmission through few hands: e. g. The facts of the Temptation and Fall, Moses could have received at fifth hand; the facts of Abraham's history, and even of the deluge at third hand. It is admitted that the great events of a nation's history will be remembered through five generations, or one hundred and fifty years. Even as histories, apart from Inspiration, we have as good authority for these records (e. g., of the Exodus,) as we have for the history of Cesar and Xenophon. *Newton* fixes eighty or a hundred years as the extent of oral tradition. Sir *G. Lewis* thinks that leading events in a nation's history would be remembered among them for one hundred years—and special circumstances might extend the tradition to one hundred and fifty or one hundred and eighty years.

But, it would seem probable beforehand that if there were already existing documents—any written records of the earliest time—an historian of such a remote period would have made use of them. This is held, by many, to give additional confirmation to the history.—(So *Vitranga*, *Calmet*, and *Rawlinson*.)

It should be understood, however, (1) that such use of documents, is not, in itself, inconsistent with the inspiration of the writer, or the writings. In Matthew and Luke, the genealogies may as well have been inserted from the genealogical tables under Divine Inspiration, as to have been received directly by Revelation. And so, in the Book of Genesis.

But what proof is there of other documents being used, and how extensively?

It has been doubted by some whether writings existed at so early a period. But this can no longer be questioned—even if they were semi-hieroglyphical; writing must have been known and practised, at least, soon after the flood, if not before that event.

It is reasonable to suppose that the art of writing was given by God to man, along with language itself, as indispensable to social progress. We know that in Egypt and Babylonia writing was in very early use—as early as the time of Moses, and even dating twenty-two centuries before Christ. The remains of the Babylonian writing, which are extant, show that the art had already made considerable progress. And in Egypt, the hieroglyphics of the Pyramid period—sometimes written in the cursive style—show that writing had been long in use, as *Wilkinson* has remarked. After the Exodus, it would naturally find place among the Hebrews, even if they could be supposed to have first learned it in Egypt. This is sufficient to

remove the objection against the knowledge of writing in Moses' time "Moses was learned in all the wisdom of the Egyptians." (See Introduction to Stackhouse's History of the Bible; Kitto's Cyclopedia, "*Writing*;" Rawlinson's Hist. Ev. See Job, xix. 23, 24· xxxi. 35.

It is alleged that Moses has made use of several documents, or historical fragments, in compiling his history, and that there are traces of these.

I. In the different headings, "*These are the generations,*" etc., (so *Rawlinson*, p. 58.) But this would not prove such a source. *Havernick* ably contends that these are only appropriate marks of transition from one subject, or department, to another, in the simplicity of that ancient style. Such headings occur chiefly in the record of *genealogies*—and of *laws*: both of which require such formal and marked announcement. The author thus, also, gives an indication of the plan and arrangement of what follows, and connects paragraphs thus with foregoing ones.

II. The use of different names of God has been thought to denote the incorporation of different documents. In some passages the title "Elohim" is used—in others, "Jehovah"—and in others these are combined in one, "Jehovah-Elohim,"—"the Lord God,"—or, "*Jehovah God.*" It is inferred by some that these names mark different documents, "Elohistic" and "Jehovistic." But it would be quite as necessary to suppose a third—in which the joint title is used. And some claim to have found traces of as many as *twelve* and *fourteen* different documents.

There is evidence against all this. In chapter ii. 4, to chapter iv—where the *compound* name is used twenty times, the name *Elohim* is three times used alone, chapter iii. 1–5. This shows that there is no proof here of different documents. Nor is this use of the different names in different paragraphs, confined to Genesis, or the Pentateuch. In Jonah, iv. 1–4, the title is *Jehovah*. In verse 6, it is *Jehovah-Elohim*. In verses 7, 8, 9, *Elohim* is used; and in verse 10, it is *Jehovah* again. Yet it has not served the purpose of these theorists to insist that the Book of Jonah is made up of divers documents.

Even some who broached this theory, and have maintained that the different documents could be traced by the use of the names *Jehovah* and *Elohim*, have given it up in despair of these criteria; because the names are found so intermixed in some parts of Genesis as to make the theory untenable. Chapter xxviii. 16–22; chapter xxxi.; chapter xxxix., etc.

Ewald has shown that the principles proposed for separating the original sources of Genesis might be applied as well to the Book of Judges; and thus has proved the fallacy of such a system. *Havernick* attributes this attempt to the overlooking of the essential unity of the Pentateuch, and directing the research to the discovery of disconnection and isolation in the paragraphs.

But the further arguments on which this *document hypothesis* is rested, are such as these :

1. That the names and dates given in chapters v., vi., ix., x., etc, could not have been orally perpetuated—that there must have been, for Moses' information, brief records of the earliest date. But *Inspiration* provides for this. And we are not to reason about the sources, as though *Inspiration* were not the great sufficient source—in all, and above all.

2. That there are repetitions, or double narratives, of the same event. But here, as in the history of the creation, (chapter i. and chapter ii. 7, and verses 18-23,) there is only an enlargement in the second record, on some point, leading to the further history in a given direction. (e. g.) The *fact* of the creation of man on the sixth day is first given. Then, it is taken up to give further, the *mode* of his creation as to his higher nature, and the *habitation* assigned to him with reference to his *trial*, and *destiny*.

The alleged repetitions, as we shall see, are not proved to be such. Pharaoh and Abimelech both acted in the same selfish manner about Sarah. Abraham may have been twice guilty of the same cowardice, etc. Besides, it is to be remarked that the history was written at different times, and without any regard to mere style, quite according to the manners of the Hebrews.

We observe that God Himself assigns a reason for the different use of His names—and explains the sense of the name *Jehovah* as most importantly bearing on the whole plan of His dealings.

The difficulty here is stated thus—that in Exod. vi. 3, the name is referred to as follows: "I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, (*El Shaddai*;) but by my name *Jehovah* was I not known (made known,) to them." Yet, in seeming contradiction to this, the name "*Jehovah*" is repeatedly used in the earlier parts of the history, throughout the whole Book of Genesis. And not merely by the historian, in his narrative, but by the patriarchs, and others of earliest time, whom he introduces as using the name; as by Eve, chapter iv. 1; by the sons of Seth, iv. 26; by Lamech, v. 29; by Noah, ix. 26; by Sarai, xvi. 2; by Rebekah, xxvii. 7; by Leah, xxix. 35; by Rachel, xxx. 24; Laban, xxiv. 31; Bethuel, xxiv. 50, etc. Now, this is explained by the theory that some other writer must have inserted these passages bearing the name "*Jehovah*,"—whence they are termed "*Jehovistic*,"—or, at least, that the historian incorporated these separate documents which he found written by another hand.

Now this theory would not account for the plain fact that God was known by the name "*Jehovah*" in the earlier times—as already quoted but seemingly denied in the passage, Exodus, vi. 3. We must, therefore,

look for another and better explanation. And the meaning, probably, is, that God had not distinctly revealed Himself to the patriarchs as "*Jehovah*," that is, as the God of Redemption. The term *Jehovah*, from the future form of the substantive verb *to be*, does not mean *self-existence*—eternal, independent Being—as was formerly held, but rather, in this future form, "the coming One"—*He who shall be*—as the title was also applied to Christ in the Greek, (*Ὁ ἐρχόμενος*—Matt. xi. 3,—THE COMER.) The other sense of "independent Being" is in no such striking contrast with *El Shaddai*. Now, though this name was known in the earliest time, and was used as applied to God, yet (1.) it was not known in its redemptive import, or, as belonging to God as carrying on the work of redemption, until the secret was disclosed to Moses in the bush, and in Egypt. (2.) It was by the name "*El Shaddai*,"—the Almighty God—that the Angel of the Covenant had been revealed to the patriarchs, until this time, and now He was to be revealed to them as *Jehovah*. The patriarchs had not known this second Person of the Trinity—this Angel of the Covenant—by this name until it was first revealed to Moses in the bush. In the nine instances in Genesis in which God Himself uses the title in His communications to the patriarchs, it is not once distinctly applied to the Angel of the Covenant, Gen. xv. 7; xvi. 11; xviii. 13, 14; xviii. 17, 19; xix. 13; xxii. 15–17; xxviii. 13.

There are forty other instances in which the title is used in Genesis by others than the historian himself, and in no one of these instances does it seem to be applied distinctively to the Covenant Angel, but in some instances it is applied with a hint of the redemptive idea—as Genesis, iv. 1, where Eve says: "*I have gotten a man—Jehovah, (or the coming One,*"—yet not with any distinct idea of its application to the Covenant Angel, who visibly manifested God to the patriarchs.

Plainly then, it is not without a profound reason that this title is thus used in the history. And the explanation given by the Covenant Angel Himself is conclusive. It was not expedient that He should be revealed to the patriarchs, at first, as the *coming One*. His hour for such revelation had not yet come. And so He was first revealed as an Angel—afterwards as the promised Redeemer. So in the New Testament it was first as a man that he was revealed, and then as God Himself, the Redeemer.

Hengstenberg understands that the name "*Elohim*" indicates a lower consciousness of God, and "*Jehovah*" a higher stage of that consciousness. "*Elohim*" becoming "*Jehovah*" by an historical process, and the aim of the sacred history being to show how He became so. *Kurtz* considers *Elohim* as the name belonging to the beginning, and *Jehovah* as the name belonging to the development. *Elohim* the Creator—*Jehovah* the Mediator; and that *Jehovah* is shewn to be the same Being as *Elohim*, by the use of the double name, *Jehovah-Elohim*.

More especially at the beginning of the record, and until the names are understood, we are to look for some ground of these different *titles* in the

connection in which they are used. So, also, Psalm, xix. i, "The heavens declare the glory of God, (Elohim;)" and verse 7, "The law of Jehovah is perfect." See Notes, page 97.

4. Further. As the Pentateuch is not a connected history of the world, but only of the *theocracy*, we might look for some disconnection of the records as if fragmentary, but only in accordance with the special plan of the history, to give simply such events and details as would bear upon the great object. It will be found that there is, throughout the records, a unity of plan, and consistency, and connection of historical details, showing the great idea and aim to be to set forth God's covenant relations with His people.

Besides the *document hypothesis*, some have broached what is called a fragment-hypothesis; while others, have started a complement hypothesis, and still others, what is called a crystallization hypothesis—none of which is entitled to further notice here.

DESIGN OF THE HISTORY.

The Five Books of Moses are to be regarded not as disconnected fragments, but as one work in five volumes, or parts, having for its end not the history of the world, but of the *theocracy*, with its origin, laws, and institutions; serving, also, as national annals, for the church and the state. God—the people of God—the law on Sinai—the Promised Land—are closely connected ideas in the structure of the history. Creation and Redemption are not separate, but allied facts. It is the God who created the world who is the God of the Hebrew nation, and He has revealed Himself in nature and in grace, the same God. The First Adam is a precursor and figure of the second Adam. Noah and Abraham are heads of the human family. But the latter is head of the chosen race—as, also, is Christ the Father of the faithful. Moses was the Mediator, and Lawgiver, and Prophet of the chosen people, as Jesus Christ, also, is in a higher sense. Hence, the great leading facts here narrated are elementary to the whole system of revealed religion.

The object of the Pentateuch is to show how God dealt with the human family in His covenant relations—through Adam, Noah, and Abraham, leading to the separation of a chosen covenant people—to whom He gives laws and institutions, with reference to their establishment in a Land of Promise for the best working of that peculiar economy—and all in order to the coming of "the promised seed," and the consummation of the church as "Abraham's seed, the heirs according to the promise."

"This is the clew to all those curious insertions and omissions which have astonished and perplexed mere historians." The five great names

which mark the progress of the history in Genesis, and around which it clusters, are Adam, Noah, Abraham, Isaac, and Jacob. The great corresponding items in the history are the Creation and Fall, the Flood, the Covenant, the sacrifice of the Covenant Son, and the bondage in Egypt. Adam, Noah, and Abraham appear as three successive heads of the human family. The last of these three, however, is rather the father of the faithful, and his son, Isaac, is the covenant son—the personal type of the great covenant sacrifice. There is a Messianic prophecy belonging to each of the three head persons and periods just named, while Isaac is, himself, the Messianic promise of the covenant son, the New Testament Isaac, here “received from the dead in a figure.” Heb. xi. 19. See chapter xii.

CHRONOLOGY.

The chronology of the Old Testament has a great importance in view of certain scientific questions, much agitated among scholars of our day. It is founded very much on the genealogies, and these are invested with some uncertainty. The Hebrew text gives the shortest chronology—while the Septuagint and the Samaritan extend the periods. For example—from *the creation to Abram's departure out of Haran*, the Hebrew gives 2023 years; the Septuagint gives 3279 years; the Samaritan gives 2324 years.

The common Hebrew reckoning dates the creation at 3760 B. C. The more commonly received computation is that of *Usher*, which is 4004 B. C. The chronology in the margin of our English bibles cannot be said to be a matter of faith, so much as of opinion; and it is open to investigation and possible correction, at least, in some of the details.

From such data Moses is sometimes charged with blunders which do not belong to him, nor to the Inspired Volume. The events which he records are not always given in chronological order, and from overlooking this fact mistakes have occurred among chronologers.

The longer chronology advocated by *Hales* makes the creation 5411 B. C.; and that by *Jackson*, 5426 B. C.; while some, as *Bunsen*, have arrived at fabulous figures.

In the modern controversies on this subject some would set us quite afloat, by utterly discarding the received chronology. There is a possibility that the genealogies prior to Abram have been condensed by Moses, as Matthew has confessedly condensed the genealogy of our Lord. But the New Testament confirms the reckoning which makes “Enoch the seventh from Adam,” (Jude, vs. 14,) and there would seem to be little margin for any very important difference in the results.

Much speculation and discussion has been raised by the fabulous figures of the Egyptian and Babylonian chronology. But the result of most careful research is, that according to the Egyptian system, after we have

stricken off the dates of gods and demigods, Menes, the first Egyptian king, takes the throne. We have only an excess of about two thousand years at utmost to account for, in what is plainly the historical period. In the Babylonian system, similarly viewed, we find the chronology extending to 2458 years B. C. But in the former case, Manetho himself reduced his list of dates by one thousand five hundred years, which would leave the difference but a few hundred years at most; Menes, the first historic date, being 2660 B. C., in the view of some of the most eminent Egyptologists. (See *Rawlinson's Hist. Ev.*)

Harris says: "The different dates assigned to the period from the Fall to the Flood, give an extreme difference of 1142 years, (or between *Peta-vius* and *Hales*, 1428 years.)" He adds, "I adopt the chronology of the Septuagint, which is that of *Josephus*, as exhibited substantially by *Vossius*, *Jackson*, *Hales*, and *Russell*. I do this on the evidence there is that the chronology of the Bible was corrupted by the Jews (as to the ages of the patriarchs at the birth of their eldest sons,) in order to *put back* the dial of time for the coming of the Messiah—leaving it to be inferred that the computation of the Septuagint is the true transcript of the original Hebrew chronology. This reckoning makes the deluge to have occurred A. M. 2256; a difference of 600 years in this period, from the commonly received reckoning. (See *Patriarchy*, page 32, note.)

An eminent modern authority, (*Poole*, in *Smith's Bib. Dict.*), contends for the long chronology on specified grounds, and adopts 1652 B. C. as the most satisfactory date of the Exodus; and that of the Flood, as 3099, or 3159 B. C., and that of the Creation as 5361 or 5421 B. C.—the outside figure being 1,417 years longer than the commonly received date.

The difference between the short reckoning of *Usher* and the longest above named, (not speaking of *Bunsen*, who arbitrarily claims 10,000 years,) is found altogether prior to the date of Solomon's temple. Here the extremes agree very nearly. He gives a tabular view:

	HALES.	JACKSON.	USHER.
Creation.....	5411 B. C.	5426 B. C.	4004 B. C.
Flood.....	3155 "	3170 "	2348 "
Abram's departure from Haran....	2078 "	2023 "	1921 "
Exodus.....	1648 "	1593 "	1491 "
Solomon's temple.....	1027 "	1014 "	1012 "

Hales, we see, would make the Creation 1407 years older, and the Flood 807, and the Exodus 167, older than the received dates.

Kalisch makes the Creation to date 4160 B. C., thus: "As the departure of the Hebrews from Egypt took place 1491 B. C., and the uninterrupted numbers of Genesis place this event in the 2669th year after the Creation, the first year of the Christian era is the 4160th year of the world," (p. vii., viii.) He makes the sojourn of Israel in Egypt to have been 430 years,

instead of 215. *R. S Poole* makes it 215. The more received modern reckoning places the Creation at 4102 B. C. According to this scheme a very convenient arrangement for memorizing, is presented :

I. The Antediluvian Period—from the Creation to the Flood,	A. M. 1656.
	B. C. 2446.
II. Period of the Dispersion—from the Flood to the Promise, or Covenant, 430 years.....	A. M. 2086
	B. C. 2016
III. The Period of the Patriarchs—from the Covenant to the Exodus, 430 years.....	A. M. 2516
	B. C. 1586.
IV. The Period of the Wandering—from the Exodus to the Passage over Jordan, 40 years.....	A. M. 2556.
	B. C. 1546.
V. The Period of the Theocracy. The Judges from Joshua to Samuel, 450 years.....	A. M. 3006.
	B. C. 1096.
VI. The Period intermediate from Samuel to David, as king, 40 years.....	A. M. 3046.
	B. C. 1056.
VII. The Period of the Monarchy—from David to the Baby- onish Captivity, 450 years.....	A. M. 3496.
	B. C. 606.
VIII. The Period of the Captivity—from the conquest of Judea to the close of the Canon of the Old Testament, 206 years,	A. M. 3702.
	B. C. 400.
From Malachi, the last of the prophets, to Christ, 400 years..	A. M. 4102

Some noteworthy parallels are found in these figures. We have, after the Flood, two periods of 430 years each—then a minor period of 40 years—followed by two periods of 450 years each, with an interval of 40 years, and then the closing period of 400 years. The period of the Dispersion is equal to the period of the Patriarchs. The period of the Theocracy is equal to the period of the Monarchy. And the period of the Wandering, (between the patriarchal and the theocratic period,) is equal to the period of Interregnum—from Samuel, of the Judges, to King David.

About midway between the Creation and the Incarnation stands Abraham..... B. C. 2016

About midway between Abraham and Christ stands King David B. C. 1056.

DAYS OF CREATION.

The question here, at the threshold, arises as to the length of the creative days. (1.) We do not require any longer period than the twenty-four-hour days on the ground of any impossibility with God to do the work within this shorter time. We can only inquire, how is it revealed that God proceeded in the creation? (2.) Neither can we so interpret Scripture by science as to set science above the Scripture. True science and Scripture are the harmonious records of the one only God, and they throw light upon each other. (3.) Neither are we to allow that to be true science, which is only "science falsely so called,"—full of its "*oppositions*,"—whose aim is plainly to deny the Divinely inspired word. (4.) Whatever is really science—something positively known—we can always welcome, as an auxiliary to our investigations of the truth; for truth is one, always. While we have no right to look to the Scripture as the text-book of science, we find that there is here no contradiction of science, and that Scripture and science can be explained in harmony.

(1.) It must be borne in mind that it is not nature which creates, but God who creates nature. (2.) It is not to be supposed that the work of creation was itself according to the laws of nature as we see them now in operation. The creative work, as it originated those laws, so it must have been superior to them, rather than subject to them. Nature's laws, as we call them, are simply God's ordinary modes of operation. Creation was His extraordinary work, setting those laws in their course. We must beware of so tying the creative power to the processes of nature as, in effect, to make nature the Creator—for this would be to make nature the creator of herself—to deify nature, and undeify God. (3.) If the creative work was thus necessarily above nature, then we know not how it was carried on, except as we are here informed by Divine revelation. Science cannot inform us. It can only, at most, confirm the sacred record. Our first business, therefore, is with the simple text of Scripture. (4.) On this very subject the New Testament speaks, and declares that here, in regard to this Mosaic narrative, is a leading call for *faith*—and that only *by faith* can we *understand it*. It is *not* that by understanding we believe,—but "*through faith we understand, that the worlds (αἰῶνες—the historic ages, or æons including time and space,) were framed, (or fitted,) by the word of God—so that not out of things phenomenal, were the things which are seen made,*" Heb. xi. 3.

Of this first chapter of Genesis, there are three principal interpretations

(I.) That the first verse is a mere heading, or summary of the narrative—stating in brief and general terms what is detailed in the rest of the chapter. Some, however, understand that verse 1, records simply the cre-

ation of the *materials* out of which the heavens and earth were perfected afterwards; and that this, along with the creation of light was the work of the first day—that the creation of the material universe was completed within six natural days, and that this was about six thousand years ago

(II.) A second view is, that the first verse relates the creation of the heavenly bodies along with our earth—“*the heavens and the earth*,”—far back “*in the beginning*,”—that nothing is here revealed as to the age of our globe—that verse 2, tells us of a *chaos* in which the earth was found at the beginning of the creative week—that between verses 1 and 2 is ample room for all the strata and fossils which geology discovers, while the record here is of the Almighty fiat which formed “*the heavens and the earth, which are now*,” (2 Peter, iii. 7,) in six successive days, from *morning to evening*

III. A third view is, that the days are periods of indefinite duration.

IV. Quite another theory is that the narrative is *poetic*. But this is plainly a shift for a summary avoidance of the difficulties.

V. Still another theory is, that the record here is of a *vision*, in which Moses was given to see a panorama of the creation—that it was made to pass before him during six days, or, as if it were a six days' work, when it was not. But this is positively contrary to the plain Scripture—that “in six days the Lord made heaven and earth,” etc.—not that He made Moses see it as if it had been a six days' work. This is too visionary to notice further. Besides, the revelation of *past* events by a vision is without a parallel in the Bible.

We cannot be held bound to reconcile the Mosaic account with either one of these theories at the demand of science, since science, so called, has different theories, and is not, by any means, decided upon either. Neither can we tie the Scripture to our theories. We can listen to the teachings of true science, and note what light, if any, is thrown upon the interpretation of the word.

I. If we adopt the first view we must believe that God created the strata of the earth with all the fossils imbedded, (as we find them prior to the appearing of man,) and that this was, perhaps, as “an archetype of natural forms,”—and a distinct department of creation. We can scarcely suppose that the vegetable and animal tribes, now found in fossils, existed, died, and were embedded in the rocky formations within three or four days of twenty-four hours. We can understand that God created man on the sixth day, and all the animal tribes in this system to which man belongs—full grown, and without parentage—and that the first man, and all the

various species of animals were created as they would have been if they had come to maturity by the present processes of infancy and growth. So we can understand the miracle of feeding the thousands—that the bread was created in such state as it would have been if it had been made by the ordinary mode—all the loaves for the five thousand like the *five loaves*, if you please. And as the creation here recorded is miraculous, there can be no objection from any impossibility on the part of God. All the strata and fossils imbedded therein could have been produced by the Almighty fiat, as if they had been ages in forming. Nor can it be objected, that this would have been a deception, any more than in case of Adam's creation, or that of the miraculous bread—nor any more, indeed, than it would be a deception to write the word "*day*" in the narrative, when a period of *ages* was meant. The one is a question of the *work-record*; the other of the *word-record*. This theory is possible, but not probable.

But there seem to be sufficient grounds for preferring the second view.

II. If we hold this view we must understand that verse 1 reveals a creation out of nothing, far back "in the beginning" anterior to this six days' work—that this latter, alone, is detailed by Moses here; and that this is a creation and formation *in reference to man*, comprising a system of the vegetable and animal world belonging to man—that the old world is here noted as being *chaos*, with no account of its previous conditions or furniture—that for these we are left to the *work-record* in the strata and fossils of the earth's foundations. Accordingly, we have nothing to do with the geological records in interpreting the Mosaic narrative.

This view is not a mere shift for avoiding scientific difficulties. It was held by Augustine, Theodoret, etc., fourteen centuries ago, and is now the view most commonly received among students of the Word.

According to this view we understand that the natural day is spoken of by the historian, who, therefore, defines and limits it, by evening and morning. To object that no natural day as yet existed before the fourth day, when the sun was "*set (appointed) for days*," (verse 14,) is no objection to the record—for sun and moon do not make the day or night, they only govern it, and mark it. The *day* was known to the historian, and he so records the facts, knowing that the record would be so understood, namely, that "there was evening, and there was morning—a day—even before the sun's definite appointment in this capacity—and that it was God's pleasure to divide the work into that time which should be known as a week of days. Accordingly, verse 1, reveals to us an original creation of the heavens and the earth—the material universe—far back "*in the beginning*," of which we have here no further account. Then, verse 2, reveals to us the earth's condition as chaos, immediately prior to the six days' work—then, (verse 3,) reveals the first day's work in this creative week. We may leave geology to find out what tribes of plants and animals occupied our earth

in those distant ages, prior to this present creation. The narrative of the creative week, as here recorded, accounts fully for all species now extant, but has not revealed to us the details of the original creation—whether of the heavenly bodies, or of the fossils which are imbedded in the rocks. Accordingly, we find that the waters were already existing, and the land, before the first day's work. They were created "*in the beginning*." The term "*evening morning*," (יָרֵב בֶּקֶר) is used in Daniel to denote the day. Dan. viii. 14.

The metaphorical, or poetical use of the word "*day*" is not to be accepted in so plain a historical statement. A day, here, means a *day*, else we are much misled by all the phraseology. "It is philologically impossible," says the learned Hebraist, *Kalisch*, "to understand the word '*day*' in this section, in any other sense than as a period of twenty-four hours."

There are passages which need here to be considered.

1. (Exodus, xx. 11.) "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

It should be noted that here, in the Decalogue, it is not said that God *created* the heavens and the earth in six days, but "in six days the Lord (Jehovah,) *made* heaven and earth." The verb translated "*made*," is, in the Hebrew, to be distinguished from the verb *created*. The latter, as we shall show, is carefully used to introduce each new department of the creative work, while the work, as a whole, detailed by Moses from verse 2 to the end of chapter I., is rather the *making*, or *forming* of the "*heaven and earth, the sea*," etc., as *specially named in verses 8, and 10*, and spoken of as "*the earth and the heavens*," (appertaining to it, chapter ii. 4. Even the great reptiles, (verse 21,) and *man* himself, (verse 27,) in reference to both of which the term to *create* is used, were also made, fashioned by a Divine fiat, out of material already *created* "in the beginning." This distinction throws light upon the remarkable phrase in chapter ii. 3, 4, where, referring to the whole preceding narrative of the six days' work, both words are used—"all His work which *God created and made*,"—or, literally, *created to make*, showing a distinction between what was creative and what was only formative.

2. Again. 2 Peter, iii. 8, referring directly to this very question of time, as to the creation past, and to the consummation future—charges us: "Beloved, be not ignorant of this one thing that '*one day*,' (Gen. i. 5,) is with the Lord as a thousand years;" not that a day with God is a thousand years, or, was so in the creation, but that one day is, to Him, as a thousand years—serves Him as if it were a thousand years—and that this is of utmost importance to be known and considered in interpreting the record of creation. And so in history, while men wonder at the slow progress of

things, "a thousand years are to Him as one day," and the question of *time* is, therefore, no limitation, or restriction, of God's works and ways. So Psalm, xc. 4, in the same connection with the creation.

3. In chapter ii. 3, the phrase is omitted, "*the evening and the morning were the seventh day.*" It is argued, hence, that the seventh day was not finished, and is yet going on. But (1.) is it not necessary for the argument in the Decalogue to suppose that He rested throughout the seventh day, not merely that He then began to rest—nor that He rested at the dawn of the day, and thus far to the present date, since that would not be an argument for our resting throughout the Sabbath day as is plainly intended. (2.) If the seventh day be yet unfinished, how can we arrive at the length of the days from this day, of which some six thousand years have already passed? Can it be a day of millions of ages, as is claimed, for the other days? How can it even be said that God rested the seventh day—as it is not yet an accomplished fact—the day not yet being finished by this hypothesis.

4. The commandment gives the clear impression that the days of the creative week were like our days—that it was in six days like ours—that God made heaven and earth, ("the heavens and the earth *which are now*," 2 Peter, iii. 7,) and that He rested on the seventh day, and made a Sabbath of it by His so hallowing it in His rest; and that this day of God was the natural day which we understand when we speak of the Sabbath day.

It is argued that it is only the *proportion* of one in seven, or a seventh portion of time which is to be understood as hallowed, and claimed as Sabbath by the Divine example. But, in order to this, it would need to be proved that the seventh day, which such suppose to be not yet finished, and of unknown duration, is equal to each of the other days, and one-seventh of the whole creative week. But this equality of the days is by no means provided for, according to the geological theory. And unless we have greatly miscalculated the period yet remaining to the end of time, there will not be found any such duration of the seventh day, (even supposing it to be yet unfinished,) as will answer the demands of the geological school, who talk of ages upon ages for each day of the creation.

5. So, also, Hebrews, iv. 4: "For He spake of the seventh day on this wise, And God rested the seventh day from all His works." This seventh day rest is here referred to as an act accomplished, and a definite period *past*. And the argument is that "*the rest of God*," here spoken of in the Hebrews, is something more than that mere seventh day rest of His—only foreshadowed by that—that it is something yet to be experienced by believers—a glorious future of rest with God. So the Apostle argues. We find Him swearing in His wrath to the Israelites: "*If they shall enter into my rest*—although the works were finished from the foundation of

the world,"—and although the seventh day rest is long since past. St Jesus said, "*My Father worketh hitherto*," (John, v. 17,)—up to this time—active in all the universe—creating and upholding it, and preserving and governing all His creatures, and all their actions. (See John, xiv. 10.)

6. The theory of indefinite periods is used to do away with the *flat* principle, and resolves the creation into a development through secondary causes. But, plainly, the Scripture teaches that the work of creation was not by natural agencies, but by preternatural acts—not by processes and operations, but by "the word of God,"—not by nature's laws, but introducing nature's laws. "He spake, and it was done; He commanded, and it stood fast." The record of the first day's work is simply, "God said, Let there be light, and there was light." Could this be meant to convey to us the impression that instead of any *flat* of the Almighty, on the first day, there was a gradual coming forth of light, through secondary causes, during millions of years? "God commanded the light to shine out of darkness," (2 Cor. iv. 6.) This error is especially aimed at, and guarded against by Peter, though the theory claims to be so scientific, "For this they willingly are ignorant of, that by *the word of God* the heavens were of old, and the earth standing (consisting, or subsisting,) out of (the) water and in (through, between, by means of,) (the) water, (above and beneath:) *Whereby, (or by means of which* waters, above and beneath) *the world* (the kosmos) *that then was, perished*. BUT THE HEAVENS AND THE EARTH WHICH ARE NOW, by the same word are kept in store," etc. This perishing of the old world, (or kosmos, including the old heavens and earth, as distinct from those now,) by means of waters, may refer to the destruction of our planet which left it chaos, covered with the deep, or abyss, of waters, and even more strikingly than to the destruction at the Deluge. This passage brings strongly to view the essential point that the creation was on "the *flat* principle,"—"by the word of God,"—and then we see that the *heavens and the earth which are now*, await a destruction by fire, like that original destruction by water; to be followed by a new heavens and a new earth, (Isa. lxx., Rev. xxi.) The geologists who hold to a partial deluge, will surely not contend that it is a deluge of only a part of the earth by fire that is revealed by Peter. (2 Peter, iii. 5-8.)

7. A crowning passage, (Heb. xi. 3,) sets forth the special call for *faith* in this very matter of the Mosaic record. As if referring to the natural tendency to exalt reason above faith, and science above the Scripture in this department, the apostle notes, first of all, this sphere of faith as that in which we lead the procession of patriarchs and heroes of the Old Testament. "THROUGH FAITH WE UNDERSTAND—perceive, (he says not through understanding we believe,)—*that the worlds, (the æons, the historic ages, including time and space,) were framed, (fitted, adjusted,) by the word*

of God, so that the things which are seen, were made, not out of things phenomenal." The call is for faith. The doctrine is that this is a sphere for heroic faith, rather than for science and reason. The question is of "æons," and it is here revealed that the æons were fitted, prepared by the word of God. The question is of "phenomena," and the teaching is, that the creation was *not out of things phenomenal—not out of phenomena.*

As to the records of the strata, *Huxley* admits that "supposing even the whole surface of the earth had been accessible to the geologist, and man had had access to every part of the earth, and had made sections of the whole, and put them all together, even then his record must of necessity be imperfect."—(*Origin of Species*, page 37.)

And he adds: "It is only about the ten thousandth part of the accessible portions of the earth that has been examined properly, and three-fifths of the surface is shut out from us because it is under the sea." (Page 38.)

(III.) It is claimed that science has positively decided in favor of the *days of indefinite periods*; and that no other interpretation is consistent with scholarly views, or abreast of the time. But geological science is less and less satisfied with this concession. The order of the creation, as here given, is disputed—and the long periods are used to favor a notion of pre-Adamic man, and a theory of development that would push the creative fiat far back out of view, and enthrone impersonal nature in the place of the personal God. "No attempt which has yet been made to identify these six periods of the Mosaic days with corresponding geological epochs can be pronounced satisfactory."—(*Smith's Bib. Dictionary*.)

Some would place the whole of the primary, secondary and tertiary formations, with their flora and fauna, within the first two days, instead of "in the beginning." So *Dr. McCaul*, and he adds: "The impossibility of identifying the six days of the Mosaic record with the periods of Geology, is evident from the fact that of the work of two days in the Mosaic account, Geology knows nothing, and Astronomy nothing certain—namely, that of the first day and the fourth day." Indeed, to those who have no theory to establish, it is apparent that they (the Mosaic days and the geologic periods,)—do not agree, neither is it necessary that they should.—(*Aids to Faith*, p. 250.)

Geology speaks doubtfully as to the precedence of animals or vegetables, in the order of creation. Nearly all eminent geologists admit that there have been successive creations corresponding with successive conditions of the earth: creatures having, all along, been created, such as could live and enjoy life upon its surface. There have been found the plainest marks of these destructive catastrophes, and of the reappearance of living organ-

isms in multitudes after such destruction, and all caused by the successive throwing up of earth's various mountain chains.

Geological phenomena, so far as they depend on mechanical agencies, require for their manifestation and accomplishment, both *force* and *time*. They depend on the combined effect of both. If a large effect is to be accounted for, the time may be supposed to be short, if the force be great. The gigantic and rapid operations of nature, in the older geological periods, are to be taken into account, as in the more recent periods, the force of glacial agencies, lately discovered, amply illustrates. The idea of a *uniform* action and operation of natural causes from the beginning, must clearly be abandoned. The elements, therefore, of this wonderful problem are *time* and *force*—the former to be reckoned according to the unknown, but mighty workings of the latter. *Time*, even millions of years, could not have excavated the valleys through which certain rivers flow—according to the present operation.—(See *Whewell*, and *Edinb. Rev.*, July, 1863.)

The choice of difficulties between the *second* and *third* views is thus stated by Prof. *Dana*, most favorably for the geological interpretation: "Accepting the account in Genesis as true, the seeming discrepancies between it and geology rest mainly here. Geology holds, and has held from the first, that the progress of creation was mainly through secondary causes, for the existence of the science presupposes this. Moses, on the contrary, was thought to sustain the idea of a simple fiat for each step. Grant this first point to science, and what further conflict is there? The *question of the length of time*, it is replied. But not so. For if we may take the record as allowing more than six days of twenty-four hours, the Bible then places no limit to (the) time. The question of the *days* and *periods*, it is replied again. But this is of little moment in comparison with the first principle granted. Those who admit the length of time, and stand upon days of twenty-four hours, have to place geological time before the six days, and then assume a chaos and reordering of creation on the six day and *fiat* principle, after a previous creation that had operated for a long period through secondary causes. Others take days as periods, and thus allow the required time, admitting that creation was one, in progress, a grand whole—instead of a first creation *excepting man* by one method—and a second, *with man* by the other. This is now the remaining question between the theologians and geologists—for all the minor points, as to the exact interpretation of each day, do not affect the general accordance or discordance of the Bible and science."—(*Bib. Repos.*, 1856.)

In answer to this statement of Prof. *Dana* we would say :

1. That "the *fiat principle*" is precisely that which cannot be given up for any principle of "secondary causes." The Scripture is, everywhere,

most explicit in declaring that "*by the word of Jehovah* the heavens were made," etc. "By the word of God the heavens were of old," etc.

2. This same is true, also, of the original creation, "in the beginning;" and we need not suppose, according to our theory, that it "operated through secondary causes," any more than the present creation—the creation, in either case, having originated those laws, by which all physical agencies proceeded—according to the constitution and course of nature. *Hugh Miller* has plainly shown that every different kind of existence, animate or inanimate, must be the result of a direct *fiat* of the Creator—and that "nothing higher can possibly be produced by anything lower in kind." —(*Test. of the Rocks.*)

Kurtz argues against the geological interpretation as follows:

1. "It is evident that Scripture describes the creative days as natural and ordinary days, (having morning and evening, light and darkness,) while in order to identify the geological with the Biblical creation it is necessary to represent them as periods of 'Divine duration,' each comprising thousands, nay, perhaps, 'millions of terrestrial years.'

2. "It is evident that we read only of one general inundation within the six creative days, (Gen. i. 2–10,) to which, on the third day, bounds were assigned which were not to be passed till the flood. But the above theory requires that we should suppose a number of inundations to have taken place in order to account for the numerous secondary and tertiary stratifications which are thought to have occurred during the fifth and sixth days.

3. "Scripture plainly states that the mountains of the earth existed, at any rate, on the *third day*. But this theory requires us to believe that the secondary and tertiary, if not the primary strata and rocks, had been formed on the fifth and sixth days.

4. "Scripture plainly teaches that plants only, and not animals of any kind, were created on the third day, and animals only, but not trees and plants, on the fifth and sixth days. But, according to this theory, these Biblical are the same as the Geological periods of which each has both its plants and animals.

5. "It is evident that the six days' narrative here only speaks of three periods of organic creation, while Geology recounts as many as there are stratifications. Yet the above theory identifies the Biblical with the Geological creation.

6. "Lastly, it is plain on the one hand that the flora and fauna of the primeval world had perished *before* man appeared—and hence, could not

have been destined to continue along with man on the earth—and, on the other hand, that according to the 'clear and unequivocal statements of Scripture, the flora and fauna created during the six days were created for man, and destined to continue on earth along with him. Yet the above theory confounds these two kinds of flora and fauna.'—(*Introduction to Kurtz's History of the Old Covenant.*)

And the literal view exalts our estimate of the week and of the Sabbath, that God actually made the present heavens and earth in six days, and actually rested on the seventh day ; and blessed and hallowed the Sabbath day for us—not by any fiction, nor according to any forced construction, but as a *bona fide* pattern for us, and as the foundation of the statute in the Decalogue for a permanent obligation as long as weeks and days shall last.

Nor, does this at all interfere with our exalted estimate of the immense Geological ages preceding, (as indicated by the rocks,) which, as we have suggested, may have really belonged to six immense periods—and of which this six days' work is but an after hint—introducing the human period. The development, here, is not of one animal species from another, but it is a gradual unfolding and development of creation, according to God's plan of progression, from the lower to the higher forms and orders, culminating in man.

To this view it is objected that Geology shows no such break in the continuous chain of organic life as this chaotic period would require, but that all the different tribes of the vegetable and animal world have been gradually introduced in one unbroken succession, connecting the present with the pre-Adamic periods. But in answer to this objection it is declared to be well established that the tertiary period was closed by such a catastrophe as this record calls for in verse 2. Archdeacon *Pratt* quotes to this effect from the Paleontology of M. d' Orbigny—that "between the termination of the tertiary period and the beginning of the recent, or human period, there is a complete break." Other such breaks answering to other chaotic periods are indicated—followed, as Prof. *Huxley* admits, by "the seemingly sudden appearance of new genera and species." But these he attempts to account for by *migration*. Yet, these new organisms are plainly of advanced creatures—showing a progress in the order of creation, and thus proving new creations to supply the place of those destroyed by these convulsions of the chaotic periods.

But it may be inquired, how this theory, which supposes death to have been at work among the animal tribes prior to the fall of man, consists with the Scriptural account of the introduction of death by the fall?

But it will be observed. 1. That the curse denounced death upon MAN as the consequence of the Fall. "*Thou shalt surely die.*"

2. The passages referring to the introduction of death have reference to

human death. "By one man sin entered into the world, and death by sin; and so death passed upon *all men*, for that all have sinned," Romans, v. 12. "For since by man came death, by man came also the resurrection of the dead,"—where the resurrection shows that *man*, and not the lower tribes, are referred to. "As in Adam all die, etc. But every *man* in his own order," (1 Cor. xv. 21.)

3. May not Adam have known something of death among the lower animals before the Fall, in order to understand something of death as denounced against transgression? Besides, the anatomical structure of carnivorous animals shows that they must always have lived on flesh.

4. Some suppose that death existing before the human period was a consequence of the fall of the angels—Satan being "the prince of this world."

5. Others suppose that God gave the world its present constitution, and subjected the animal tribes to death in the certainty of man's apostasy—that death must constitute a feature of the system of the world, because a free agent would certainly introduce sin. Hence, that all creatures would, of needs, be made mortal, at whatever period created. (See *Hitchcock*.)

The myriads of shells, and skeletons of insects and animals which compose the tripoli rock, and the coral reefs, show plainly that death must have existed for ages prior to the present, or human period. The ox could scarcely graze, nor the bird live, without destroying the life of inferior beings.

It is enough for us to know that death passed upon mankind as the penalty of sin—death in the higher, spiritual sense, as involving physical death. See chapter ii. 17.

Some hold, however, very plausibly, that physical death belonged to man's constitution as an animal, and that the curse denounced was the higher, spiritual death—the death of the *soul*, in addition to the natural death of the body. This would account for the preëxistence of physical death in the world, and for the fact that physical death was not seen to follow immediately upon the first transgression. But see Rom. v. 14.

Dr. McCaul in his essay on the Mosaic record of creation thus notices the agreement of science with the Sacred narrative :

(1.) "Moses relates how God created the heavens and the earth at an indefinite period past, before the earth was the habitation of man. Geology has lately discovered the existence of a long prehuman period.

(2.) "A comparison with other Scripture shows that the 'heavens' of Moses include the abode of angels, and the place of the fixed stars, which existed before the earth. Astronomy points out remote worlds, whose light began its journey long before the existence of man.

(3.) "Moses declares that the earth was (or became,) covered with water, and was desolate and empty. Geology has found, by investigation, that the primitive globe was covered with an uniform ocean, and that there was a long azoic period, during which neither animal nor man could live.

(4.) "Moses states that there was a time when the earth was not dependent upon the sun for light and heat, when, therefore, there could be no climatic difference. Geology has lately verified this statement by finding tropical plants and animals scattered over all parts of the earth.

(5.) "Moses affirms that the sun, as well as the moon, is only a light-holder. Astronomy declares that the sun itself is a non-luminous body, dependent for its light on a luminous atmosphere.

(6.) "Moses asserts that the earth existed before the sun was given as a luminary. Modern science proposes a theory which explains how this was possible.

(7.) "Moses asserts that there is an expanse extending from earth to distant heights, in which the heavenly bodies are placed. Recent discoveries lead to the supposition of some subtle fluid medium in which they move.

(8.) "Moses describes the process of creation as gradual, and mentions the order in which living things appeared—plants, fishes, fowls, land-animals, man. By the study of nature Geology has arrived independently at the same general conclusion."—(*Aids to Faith*, pp. 268-9.)

ANALYSIS.

Kalisch, in his recent commentary, divides the Book of Genesis into two parts:

I. The *General Introduction*, chapters i. to xi.—to Abraham.

II. The History of the Hebrew Patriarchs, chapters xii. to l.

But it is the *Covenant with Abraham* which, properly, forms the turning point of the history: and we prefer, therefore, to make the first division extend to that event, and include the sealing of the covenant—chapter xvii.

BOOK I. Creation to the Covenant with Abraham sealed—chapters i. to xv.

BOOK II. Patriarchal History of the Covenant—chapters xviii. to l.

The two salient points in the history of Redemption are the Covenant with Abraham and the Advent of Jesus Christ, the Mediator of the New Covenant. It is the same Covenant of Grace under both Economies. And the Abrahamic Covenant is that household pledge, which points steadily forward to the Gospel Church—the New Testament household of believers and their children, in which Christ is the Elder Brother, and we have our sonship by virtue of His, as Himself the Head of the body, and the Captain of our salvation, leading many sons unto glory, (Heb. ii. 10.)

SYNOPSIS OF THE HISTORY.

BOOK I.

FROM THE CREATION TO THE COVENANT WITH ABRAHAM.

PART I. *The Creation and Fall of Man to the First Promise of the Messiah.*

A.

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|-------|--|--------------|
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- § 25. God's Blessing upon Noah's House—Food and Protection. Ch. 9 : 1-7.
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 § 46. Isaac's Marriage to Rebekah. Ch. 24.
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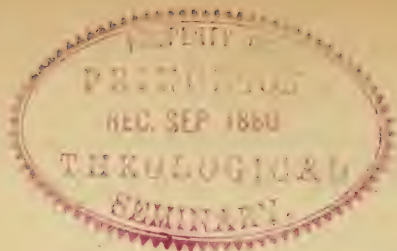
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- § 65. Joseph's Brethren arrested in Egypt as spies—Simeon held for Benjamin. Ch. 42
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- § 69. God appears to Jacob—The Migration of Jacob's House. . Ch. 46
- § 70. Joseph introduces Jacob and his Family to Pharaoh—Provision for the Famine. Ch. 47.
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- § 72. Jacob's Blessing upon his Twelve Sons—Further Messianic Promise in the Line of Judah—Jacob's Death. Ch. 49
- § 73. Burial of Jacob at Macpelah—Death and Burial of Joseph. Ch. 50



ABBREVIATIONS.

<i>Jew. Bib., or</i>	}	. . .	Dr. Benisch's New Translation of Heb. Bible.
<i>Jew. Fam. Bib.,</i>			
<i>Sept., or LXX.,</i>	}	. . .	{ Greek Translation of the O. T. called "the Septuagint," 3d century B. C.
<i>Sam Vers.,</i>	. . . . .		Samaritan Version, 2d century.
<i>Jerus. Targ.,</i>	. . . . .		Jerusalem Targum.
<i>Syr.,</i>	. . . . .		Syriac Version, 2d century.
<i>Vulg.,</i>	. . . . .		Vulgate Version of Jerome, 4th century.
<i>Saad.,</i>	. . . . .		Arab. Version of Saadiah, 10th century.
<i>Venet.,</i>	}	. . . . .	{ Greek Version in St. Mark's Library, Venice, 10th century.
<i>Onk.,</i>	. . . . .		Onkelos, Chaldee Paraphrase, 1st century
<i>Sym.,</i>	. . . . .		Symmachus, Greek Version, 2d century.
<i>P^s. Jon.,</i>	}	. . . . .	{ Pseudo Jonathan—a Chaldee Paraphrase, 7th century.
<i>Aqu., or Aquila,</i>	. . . . .		A Greek Version, 2d century.
<i>Theod.,</i>	. . . . .		Theodotion, Greek Version, 2d century.
<i>Pers.,</i>	. . . . .		Persian Version, 9th century.

THE BOOK OF GENESIS.

CHAPTER I.

IN the ^a beginning God ^b created the heaven and the earth.
2 And the earth was without form, and void; and dark-

^a John 1:1, 2. Heb. 1:10. ^b Ps. 8:3; 33:6; 89:11, 12; 102:25; 136:5; 146:6. Isa. 44:24. Jer. 10:12; 51:15. Zech. 12:1. Acts 14:15; 17:24. Col. 1:16, 17. Heb. 11:3. Rev. 4:11; 10:6.

BOOK I.

FROM THE CREATION TO THE COVENANT.

PART I.

The Creation and the Fall of Man to the First Promise.

CHAPTER I.

§ 1. THE ORIGINAL CREATION— HEAVEN AND EARTH. Ch. 1:1.

1. *In the beginning.* Heb. *In beginning. Of old—originally:* indicating, not the order of things but rather the period—hence indefinite—without the article—(as *Sept. Greek* version also—*ev apxh*) at an undefined period past. John the Evangelist uses the same phraseology (*ev apxh* John 1:1) to denote the period prior to all created things when the Personal Word—the Logos—already existed—*originally the word already was.* Of course He existed before all created things. See Prov. 8:23—where the personal “Wisdom”—the same Second Person of the Blessed Trinity speaks. “I was set up from everlasting—from the beginning, or ever the earth was.” And vs. 22, “Jehovah possessed me in the beginning of His way before His works of old.” The beginning is thus defined, as being “before ever

the earth was” and “before His works of old.” See Eph. 1:4. Of course there is no such idea here as that of the eternity of matter, which is absurd: but that, when as yet there was no material existence, God brought the material universe into being, by His creative power. Some have held that this vs. 1, is only a summary declaration of what is given in the sequel of the chapter. But the conjunction “and,” or *but*, which opens the next verse, shows the connexion of the narrative; viz: that this act in vs. 1, is the original creation and that vs. 2 proceeds to narrate what afterwards occurred. First it is stated that *in the beginning*—originally—whenever that may have been—at the outset—without giving, here, any key to the absolute antiquity of our earth—the material universe was created by God. ¶ *God*—Heb. *Elohim*. Some take this form to be from the Arab root *Al-laha*—to adore—to worship—(Heb. *alah*) as expressing the worshipful

aspect of the Divine character—*Hengstenberg* maintains that it calls attention to the infinite richness and exhaustless fulness there is in the One Divine Being. The form is plural—which most have taken to be the *plural of eminence*, while others have regarded it as a proof of the plurality of Persons in the Godhead. It is used of heathen gods and of angels, but in such cases the words agreeing with it are in the plural; but here, and always when it is applied to the true God, the verb, or other qualifying words, will be found in the singular—showing that one person and not more, is spoken of. It is commonly referred, for its root, to the verb which means to be *strong*—(צָרָא) to be *powerful*; and so it is the original absolute name of God, appropriate to His Creatorship, and distinguished from that other name "*Jehovah*," by which God reveals Himself more specially in the history of redemption. See Introduction, "*The Sources*."

The plural form has been vainly supposed by some to have been derived from polytheism. Instead of this it points rather to the fulness of all power and resources in God: and it points to polytheism only as claiming for the One True God, in perfection, all that which the name, in its utmost force, signifies. Thus understood the name is rather a protest against idolatry.

Here then is a flat denial of all atheism, polytheism and pantheism. It is the sublime revelation of a Personal God—the Great First Cause, Creator of the Universe. OBSERVE.—There is no attempt here to prove the existence of God. It is assumed as granted. So it is one of the first dictates of reason and of the moral sense. ¶ Created, בָּרָא (*Bara*.) This is the strongest term in the Hebrew to denote original creation. It is used in its different forms fifty-four times in the Old Testament, and in all cases, excepting nine, it is rendered in our translation by our word *create*. The *Sept*.

(*Greek*) version has εποίησε. It is used elsewhere, as here, of bringing into being the material universe Ps. 89:12. Isa. 40:26. It is applied, also, to the Almighty work of Regeneration (Ps. 51:10,) which is a new creation: and so the corresponding Greek term is used Eph. 2:10. Of course if God created all things, then He must have created the original material out of nothing. Though the verb here used does not necessarily, nor in all cases, express this idea, yet it is the only term used to denote this—and it is everywhere applied to God only. There are other *Heb.* terms which signify to *form*—to *arrange*, &c.; and they are also used in this narrative. This term is used in three separate instances in this chapter (and repeated in vs. 27,) and in each case it expressly introduces a new department of the creative work. It is used 1st of the creation of *matter*—the Heaven and the Earth—ch. 1:1. 2d. Of the creation of *Life*, as conscious life (ch. 1:21,) therefore not applied to vegetable life since this is not yet life, but rather only matter in a shape to be used by conscious (animal) life. 3d. It is used of *Man*, as *Life and Spirit*; (ch. 1:27,) the highest style of life in this creation. Jesus is God and Man—the God-man. Man is now created "male and female." But ultimately, and as united to the God-man, it is no longer male and female—neither in the completed Church nor in the Resurrection, (Matt. 22:30; Gal. 3:28.)

Prof. O. M. Mitchel, who advocates the day periods and the nebular theory, mistakes when he says that "the word here rendered '*created*' (vs. 1,) is nowhere else employed throughout this narrative," (p. 180. *Astron. of the Bible*). He argues, hence, that "there was but one creation and that was of matter, in the beginning."—*Gesenius* makes the word to mean primarily to *cut*, to *polish*, as in the *Piel* conjugation.

But this meaning seems rather to belong to a kindred term of a differ-

ent termination—though the original biliteral form may have had that sense as would seem from the *Arab root*, meaning to *cut*, &c. Usage, however, plainly distinguishes the two words and gives to *bara* as it here occurs, the original sense to *create*—to produce out of nothing. The three terms which are employed in the narrative and by some regarded as synonymous, are *Bara* (בָּרָא). He *created*. *Asah* (אָשָׂה) He *made*. He *did*. *Yatzar* (יָצַר) He *formed, fashioned*. Of these, the first is applied only to God. The latter two are used of men. Gesenius shows that the term *Bara*, (ch. 1:1), cannot mean merely the conformation of matter, as if matter could be eternal. Hence the creation is elsewhere referred to in the Scripture as a Divine act, by an Almighty fiat. Ps. 33:9. Ps. 148:5. This word is indeed used of the creation of man, and this is held by some as an objection to this view because man was made out of the dust of the earth. But man was also *created* as spirit (ch. 1:27,) and hence this term is used in reference to man's creation in the image of God (ch. 1:27,) and the other term (*Yatzar*) is used of man's formation as matter out of the dust, (ch. 2:7.) Thus the distinction between the terms is accurately observed and illustrated. "God created man in His own image," and "He formed man of the dust of the ground." And speaking of all God's work, the inspired historian uses both terms. "*All His work which God created and made.*" Ch. 2:3, (lit. *created to make*.)

In ch. 5:2, both *bara* and *asah* are used. "In the day that God created man, in the likeness of God made He him."

We are here taught:

1. That the world is not eternal, but created. 2. That it was created by a Personal God. 3. That this creation comprised all the *material universe*, and not merely the *materials* of the universe, and that

"without Him was not any one thing made which was made," John, 1:3. ¶ *The heaven*. Jew. Bib.—*the heaven*. This term is found only in the plural—from the root *shamah*, to be high—properly, the *heights*. The whole phrase, "*the heaven and the earth*," is meant to denote the material universe. It can not here mean the *firmament*, which God called "*Heaven*," on the second day, (vs. 8,) any more than "*the earth*" here can mean "*the dry land*," called "*earth*," as distinct from the *waters*. Nothing is recorded of the creation of waters except as it is found included in the comprehensive sense of this verse. Nor does vs. 16, as we shall see, announce the creation of the *stars*. Nor does this record inform us of the creation of angels, or of any of those higher orders of being. The phrase, "*the heaven and the earth*," is to be taken in its widest meaning: and the historian opens here with the statement that all things were created by God—both the heavenly worlds and their tenants, and the globe which we inhabit. It is no part of the historian's object to tell us when Jupiter, or Saturn were created, nor when the original form was given to the materials of our globe, or of any of the globes. He will only assert distinctly that *God*, (Elohim,) *in the beginning*—originally—at first—created the material universe—all things—and, of course, out of nothing.

¶ *The earth*. This planet of ours, as distinct from all other globes—for it is the history of this earth that is now to be further detailed; and with which we are here specially concerned. The term here denotes, not "*the dry land*," as in vs. 8, but the original earthy, universal mass of our globe. By what processes it took its original form is not stated. Nothing is hinted of any aqueous, or igneous, or nebular theory. The historian, true to his proper object, simply declares the fundamental fact. He could have no personal knowledge of what was anterior to

ness *was* upon the face of the deep: ^c and the Spirit of God moved upon the face of the waters.

c Ps. 33: 6. Is. 40: 13, 14.

all human experience, and he gives it as a dictate of Divine Inspiration.

We may here observe the relation of the successive days' works. The first three days give us, in their order, light and air, with an adjustment of the waters and the earth—the elements of things. Next came the compound organisms. The sun and moon arranged on the fourth day, answering to light of the first day. Birds and fishes of the fifth day, answering to atmosphere and clouds of the second. Creeping things, and cattle, and man of the sixth, answering to fields, seas, and plants of the third day. *Hugh Miller* holds himself bound to account for only the last three days, on his geological principles. But this is rather a confession of the difficulty he meets on his plan of interpretation. Here is a threefold arrangement. Geology, also, finds a threefold arrangement of strata which it calls the *primary, secondary, and tertiary*.

§ 1. a. THE CHAOS AND TRANSITION. Ch. 1: 2.

2. *And the earth.* Jew. Fam. Bib.—*But the earth.* The copulative conjunction shows that this is the second fact in the narrative. The sacred historian now proceeds from the general statement to what more particularly concerns mankind—the condition of our earth immediately prior to the creative week. Without detailing the history of the material universe up to this time, he passes at once to human affairs. Without indicating the age of our earth, he simply informs us of its condition when the Creator entered upon the work of the six days. It is not as some read it, "*And the earth, it, or she was.*" As no reference is made to the history of the chaos

—how the earth came into this desolate state—but only the fact is given, it is not said "*And the earth became,*" but *was* thus. Between the initial act of creation (vs. 1.) and the subsequent details of Genesis, the world, for aught we know, might have been the theatre of many revolutions, the traces of which geology may still investigate. This is the view of *Chalmers*, and the more commonly received view at present. ¶ *Without form and void*, (Heb. *thohu vavohu*.) Wiclif—*Idil and voyde*. Aquila—*vacuity and nothingness*. Sept.—*invisible and unformed*, ἀπατος καὶ ἀκατασκευαστος, or, *dark and unfinished*. Chald.—*desert and empty*. Syriac—*waste and uncultivated*. Jew. Bib.—*desolate and void*. Ainsworth renders *without inhabitants and without produce*. Tremellius—*without plants and without animals*. The same phrase is used, Isa. 54: 11, *confusion and emptiness*. The terms are not adjectives as would seem from our version, but nouns, meaning *devastation and destruction*. From this it is argued that this chaos was not the primitive condition of things, but the wreck of some primeval creation of this earth to which it had been reduced by some unrecorded catastrophe. It is distinctly stated, (Isa. 45: 18,) that the earth was not created without form (*thohu*, desolate.) "He created it not in vain," (*bara* and *thohu* both used as here,) and then it is added: "He *formed* it (*yatzar*,) to be inhabited,"—referring in the first clause to the original creation, and in the second clause to the six days' work.

In 1837, Prof. *Bessel*, of Germany, commenced a series of astronomical measures for getting the exact distance of the fixed stars, a thing that had never been done. The instrument which he used in connection with a powerful telescope, in his ex-

periments, was called the great Königsberg heliometer. After three years' hard labor, he was so fortunate as to obtain a parallax, but so minute, that he could hardly trust his reputation upon it. But after repeated trials and working out the result, he was fully satisfied that he could give the true distance to 61 Cygni. But who can comprehend this immense space? We can only convey an idea to the mind of this distance, by the fact that light which travels 12,000,000 of miles in a minute, requires not less than ten years to reach us! Just let any one try to take in the idea. One hour would give 720,000,000 of miles; one year, then—8,760 hours—this gives 6,307,200,000,000, and this multiplied by ten, gives 63,072,000,000,000. This, according to *Bessel*, is the distance of the nearest fixed star to the sun. All astronomers confirm the correctness of Prof. *Bessel's* calculations. But this distance, great as it is, is nothing to be compared to the distance of the Milky Way. Sir *William Herschel* says that the stars, or suns, that compose the Milky Way are so very remote, that it requires light, going at the rate of 12,000,000 of miles in a minute, 120,000 years to reach the earth. And he says there are stars, or rather nebulae, five hundred times more remote! Now make your calculation: 120,000 years reduced to minutes, and then multiply that sum by 12,000,000, and the product by 500. What an overwhelming idea! The mind sinks under such a thought; we cannot realize it; it is too vast even for comprehension. David says, (Psalm 103:19,) "The Lord hath prepared His throne in the heavens, and His kingdom (or government) ruleth over all."

OBSERVE.—It is not said, "the heaven and the earth were without form," as we might expect on the nebular theory of this chapter—but the earth only. It seems not, therefore, to refer to the original condition of the universe as if the chaos here were the nebulous matter in a for-

mative state. The full phrase, as here found, is used by Jeremiah (4: 23,) as descriptive of the utter desolation denounced upon Jerusalem and Judah, as if all were reduced to this primitive chaos. "I beheld the earth, and, lo, it was without form and void; and the heavens, and they had no light." ¶ *Without form*, (חֲדָד, *thohu*.) This word occurs nineteen times in the Old Testament, and is rendered *waste*, *vain*, *wilderness*, *confusion*, *vanity*—the one idea of desolation running through all. ¶ *Void*, (בְּהוּ, *bhohu*.) This term occurs only three times—once rendered *emptiness*, (Isa. 34: 11,) where the reference is to a threatened destruction. "He shall stretch out upon it (the land) the lines of confusion, and the stones of emptiness." He shall devote it, that is, to utter desolation and ruin. In such condition of chaotic confusion and disarrangement the earth was—devoid of animal and vegetable life, and empty of tenants. If geology finds that certain species of animals, now extinct, must have existed upon our earth long prior to the Mosaic period, and before such chaos reigned, we find ample room for such facts here, and without violence to the inspired narrative. The six days' creative work, as now to be narrated, is not interfered with. The only additional fact is that our globe itself is older than six thousand years, and that vs 1, refers to its original creation, in the far remote beginning. While the six days' work was a new creation and formation, with man as the crowning creature, and the crowning feature of the work. The narrative does not tell us of the age of our earth, nor of the convulsions and revolutions which preceded its present state.—(See Introduction—*Creative Days*.)

The researches of *M.M. Orbigny* and *Eli de Beaumont* show that immediately prior to the human period, the earth did pass through its greatest convulsion—that four of the largest mountain ranges were then

thrown up—the principal Alps, the Himmalayas, the Chilian Andes, and the mountain ranges of Persia and Cabul. ¶ *And darkness.* “Apart from the record, we have the proofs of the occurrence here of a vast interval, altogether unnoted in the sacred volume—an interval in which all pre-historic geology finds place. The remote past is thus brought down to the gate of the present; but not yet is it to be introduced and inaugurated. As though to exclude evermore the argument which would educe the present from the past by some inevitable process, there is to be an intermediate condition of darkness and apparent ruin, which shall render the creative power of God the more striking and illustrious.

“Geology reveals to us that this was not a phenomenon preceding all order whatever, but a marked interruption in the sequence of physical events.”—(*Pattison.*)

This was the aspect of that chaos out of which the Creator is now to evoke light, and life, and beauty. ¶ “*Darkness (was) upon the face of the deep.*” Lit.—*of the abyss.* Sept.—*over the abyss.* Jew. Bib.—*upon the face of the murmuring deep.* The deep, or abyss, is understood by some who advocate the nebular theory to mean the abyss of unformed matter in a nebulous state pervading space. But it is the term every where used of the *depths*, the great deep, etc., of waters. It occurs thirty-five times, and uniformly in this sense. (See Prov. 8 : 24, etc.)—“Who layeth up the depth (deep) in storehouses,” Ps. 33 : 7. “*The deep*” here must, therefore, mean the mass of waters enveloping the earth, and shrouded in this darkness of chaos. It is described by the Psalmist with reference to this narrative, (Ps. 104 : 6,) “Thou coveredst it (the earth) with the deep as with a garment: the waters stood above the mountains.” The Hebrew word means, properly, —*murmuring waters*, as of the ocean —waters in commotion—which

further expresses the condition of the chaos. OBSERVE.—There is no distinct mention of any creation of the *waters*, or of the earth, except as it is included in verse 1. ¶ *And the Spirit of God.*—Onkelos and Jonathan read it *wind*. The ancient Jewish tract *Sohar* explains it of “*the Spirit of Messiah.*” The glorious Third Person of the Blessed Trinity is here referred to, whose life-giving agency was engaged in the material creation. Some would understand this merely of the wind as a natural agency. There is no inconsistency in supposing that there was such a natural phenomenon as of a rushing, mighty wind, just as there was at the Spirit’s advent in the new creation. But this was only an outward sign and symbol of the Divine Spirit, Himself acting in both cases. “By His Spirit He hath garnished the heavens.” So the Psalmist refers to this narrative and says, “By the word of the Lord were the heavens made, and all the host of them by the *breath (spirit) of His mouth*,” (Ps. 33 : 6.) “Thou sendest forth thy spirit, they are created : and thou renewest the face of the earth,” (Ps. 104 : 30.) ¶ *Moved.* Lit.—*was moving*, or *brooding* as a bird over her young—used in Deut. 32 : 11, of the eagle *fluttering* over her young. Jew. Bib.—*was hovering.* Sept.—*was sweeping along.* Almost the same form of the word is used in Acts 2 : 2, “*rushing.*” Over the chaotic deep the Spirit of God—the Holy Ghost—was brooding —*fluttering*—actively moving, as the preliminary of the six days’ creative work. The form of the word here used denotes continuous action. “It was, (says *Gesenius*,) the creative and quickening power of God, which hovered over the chaotic earth as if brooding.” But as we know from the Scripture that the Personal Word wrought in the creation, (John, 1 : 1,) so we are here informed that the Personal Spirit also wrought, and that thus the Trinity of Persons was engaged. ¶ *Upon the face of*

3 ^d And God said, ^e Let there be light: and there was light.

d Ps. 33:9. e 2 Cor. 4:6.

the waters—the abyss. This was the preparation for the stupendous creative results. This is *the deep* already spoken of, upon which the darkness hung, and over which now the Divine Spirit brooded. We are forewarned that skeptics who shall arise in these last days shall be *willingly ignorant of this, that by the word of God the heavens were of old, and the earth standing* (consisting, subsisting) *out of (the) water and in (through, by means of) the water,*" (2 Pet. 3:5.)

§ 2. THE FIRST DAY'S WORK, OR FIAT—LIGHT. Ch. 1:3.

3. *And God said.* This phrase is used to introduce the creative fiats. Here we may notice a hint of the Personal Logos, or Word of God, by whom all things were made, (John 1:3.)

Here is the original germ of the doctrine of the Trinity which all along comes more fully to view. In vs. 1, it is simply God. In vs. 2. The Spirit of God. In vs. 3, the word of God, as a hint of the Personal Word. ¶ *Let there be light. Let light be. And light was.* Jew. Fam. Bib. *Be there light.* Sept. *Let light become, or come to pass.* Light, which is so important an element in the whole economy of nature—so necessary to animal and vegetable life, as well as to order and inorganic form, is here noted as the first created agency. And this is precisely what the whole economy of nature would indicate. The creative act is here recorded as accompanied by a Divine utterance. Ps. 33:9. He spake and it was done, &c. Not that we need suppose any spoken word of God, or any audible voice. There was no man to hear it, as yet. But the Scripture frequently declares that the creation was by means of the Personal Word of God—as the Revealer of the Godhead

—Himself the expression of the Father's mind and the utterance of His will, (John 1:2, 3.) Eph. 3:9. Heb. 1:2, 10-12. Col. 1:16.

This was by the mighty *fiat* of God. God commanded the light to shine out of darkness, (2 Cor. 4:6.) And it was none the less so, whatever may have been the physical processes or phenomena. It required almightiness to bring second causes into such orderly action, and to clothe them with such power as to effect the stupendous results. ¶ *And there was light.* (Sept.—*and light became.*) A question here arises how light could have been called forth at this early stage, when the making of "two great lights" is assigned to the fourth day. It must be remembered that light does not belong to the sun as such. It depends upon the structure of our atmosphere, as well as upon the luminous atmosphere of the sun adapting it to our use. The sun is rather in reality a "light-bearer." And this is the very term employed, as we shall see, to designate the sun and moon, in vs. 4. It is not said that the sun was created on the fourth day as we shall see. Neither is the sun the sole source of light in creation, as the fixed stars show. The solar system was most probably created long before—(vs. 1,) and the sun and moon may have shed light upon the earth in its former conditions, when it was tenanted by those animals whose remains are imbedded in the rocks. But they had not been light-bearers to our earth since the reign of Chaos. Now the Divine word is requisite to evoke light from the darkness. 2. Cor. 4:6. Ps. 104:2. Job 36:30. ¶ *Let*—the word of command here used in the Hebrew is a short form of the future of the substantive verb, which is often used in Hebrew for the imperative.

That light has existed for ages, is

4 And God saw the light, that *it was* good: and God divided the light from the darkness.

5 And God called the light ^f Day, and the darkness he called Night: and the evening and the morning were the first day.

f Ps. 74: 16; 104: 20.

clear from the fact that there are distant nebulae whose light we can see with the naked eye, and whose distance is such that it would take that light 120,000 years to reach us.

A distinction is made between light as an element, and the bodies afterwards constituted as *light bearers*; the sun in which the light is stored being ascribed to the fourth day. This was formerly a stumbling block in the record. At last (says *Prof. Dana*,) through modern scientific research we learn that the appearance of light on the first day, and of the sun on the fourth—an idea foreign to man's unaided conception—is as much in the volume of nature as in that of Sacred Writ. Bib. Sac., Jan. 1856, p. 48.

4. *God saw, &c.* What God did thus evoke by this creative word, He approves and commends to us as *good*—as answering its great end, and as, in itself pleasant (good) to behold. Eccles. 11: 7. So we ought to contemplate it with adoring delight. ¶ *And God divided*, (separated.) Heb.—*between the light and between the darkness*. Darkness itself, of course was not created—being only the absence of light. This separation was such a division of the two into different periods, as we have in the succession of day and night. We may infer that it was the result of the earth's revolution on her axis, and that the sun shone, though not yet so clearly and fully as afterwards—or that the light was not yet emanating from the sun—(see vs. 14.) It would seem that the light may have been generally diffused at the first command, and afterwards, on the fourth day, gathered into the orb. But we have only to do with the *fact* here recorded—that the

darkness and the light were separated by the Creator. This was preliminary to the more fixed arrangement of the fourth day. We are not bound to explain all these facts on scientific principles, because this was the originating of nature's laws and not necessarily the working of those laws, as we find them in their present operations. This is the Divinely inspired narrative of preternatural acts introducing the natural operations. "Where is the way where light dwelleth; and as for darkness, where is the place thereof." See Job 38: 12, 19.

5. *And God called the Light Day.* We may understand by this that God here formally gives the name, and appoints the day for the time of light—and the night for the time of darkness. This latter is the sense in which we often read of a thing being called by a name. It is a designation of its laws, qualities, or characteristics. "*Day*,"—in Heb., is from a term signifying *warmth, heat*. And *night* signifies a *rolling up, or wrapping up*. This is the first use of the word "*day*," and refers to the artificial day, and not to the natural day, which includes, also, the night. ¶ *And the evening*. Lit.—*And evening was, and morning was, day one*—or, *and there was evening, and there was morning, one day*. It is argued by some that the use here of the cardinal number *one*, for the ordinal *first*, is to be explained by the use of the same term often to express something *peculiar, special*—hence that a day of peculiar length may be inferred—a period of indefinite duration.

But the use of the ordinal is found in the record of all the other six days. Yet there would be the same

6 ¶ And God said, 7 Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

g Job 37: 18; Ps. 136: 5; Jer. 10: 12; 51: 15.

need, (and greater) for supposing indefinite periods for the other days as for this day, while there would not be this same ground for it, in the use of the terms. For it is not pretended that the term 'second' is also used in the sense of *peculiar, special*. It is objected to the ordinary sense of "*day*" in this narrative, that the solar day did not exist until the fourth day. But this is not to be assumed. The sun doubtless existed—and there was light, and the light time was here called by the name of "*Day*," which it has ever since borne—and it is said that "*there was evening and there was morning*" on the first day, which would seem to imply the earth's rotation on her axis, in reference to the sun, the centre of the system, making the day. And though it was not until the *fourth day* that the sun and moon were formally set and designated as the *light bearers*, with reference to the earth, this does not by any means prove that the earth did not revolve on her axis, with reference to the sun on the first day. The sun does not make the days; it only marks them. The day was not from evening to evening, but from morning to morning. Evening came—"there was evening"—and morning came (of the next day) making "*day one*," just as we date *year one*, after the twelve months are finished, and we have come to the opening of the second year.

§ 3. SECOND DAY'S WORK—FIRMAMENT. Ch. 1: 6-8.

6. After the subjugation of the *darkness* on the first day, comes the subjugation of the *waters* on the second day, so that in the light, the earth might now appear, which was

yet wrapped in the waters of the abyss. ¶ *Let there be*. This is still the form. The expression of God's creative will, precedes in the narrative the creative act. The act is expressly recorded, vs. 7. ¶ *A firmament*. (Heb.) *an expanse*; from the verb, *to spread out*. So God is spoken of as stretching out the heavens as a curtain. The *Sept. and Vulg.*, render the word by a term which means a *solidity*, from which we have *firmament*. But the Heb. term conveys no such idea. The *expanse*, as an outstretching—having *elasticity and thinness*—is the very idea of our atmosphere. "Who alone, spreadeth out the heavens. Who stretcheth out the heavens like a curtain." Job 9: 8. Ps. 104: 2.

It has the appearance of fixedness as a veil or curtain of blue, and the language of Scripture is *phenomenal*. In Isa. 40: 22 the term for "*curtain*" means something *tremulous*—a curtain *hanging*, so called from its tremulous motion. This describes the undulating motion of the ethereal fluid by which light is evolved. The *firmament* is the vacant region of the atmosphere, above which, (to the higher part) rise the lighter particles of water—the vapory clouds—and below which the heavier masses of waters were now precipitated into seas and oceans. Hence it is placed *in the midst of the waters*—meaning, as a dividing space, placed in the midst of (between) the waters, celestial and terrestrial. The effect of this Divine mandate was to make the region of the atmosphere a separating expanse—which at once would become transparent and could be breathed, and would serve as a medium of light and life to the objects which were to be brought forth on the earth.

7 And God made the firmament, ^hand divided the waters which *were* under the firmament from the waters which *were* ⁱabove the firmament: and it was so.

8 And God called the firmament Heaven: and the evening and the morning were the second day.

9 ¶ And God said, ^kLet the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

h Prov. 8: 28. i Ps. 148: 4. k Job 26: 10; 38: 8. Ps. 33: 7; 95: 5; 104: 9; 136: 6. Prov. 8: 29. Jer. 5: 22. 2 Pet. 3: 5.

The law of this department is here introduced. - Next to the light is the law of the atmosphere so essential to life in the vegetable and animal world. Here it is set forth as supporting the floating vapor, and keeping in suspense a fluid of greater specific gravity than itself. The formation of clouds is referred to by Job in language which reveals an acquaintance with the laws here established by the Creator. "Dost thou know the balancings of the clouds," etc. "He maketh small the drops of water." ¶ *Let it divide.* Heb.—*Let it be causing a division*, (separating.) Let this be its province, and let it continue so to do. The form here used denotes continuous action.

7. *And God made.* The Divine command went immediately into effect. The term here rendered "*made*" is here first used, and six times afterward in this chapter. It is not the same as "*created*," (vs. 1.) It signifies rather to prepare, to *produce*, and is not so strong a term as the former in its common use, (see vs. 1, note.) ¶ *And*, (lit.) *caused to divide between the waters which are from under the expanse, and (between) the waters which are from above the expanse*—to separate the cloudy vapors, from the mass of waters yet enveloping the earth. ¶ *And it was so.* This came to be the fixed arrangement. Here was the institution of natural law.

8. It only remains to mention that God *called the expanse "heaven,"* lit., *the heights*—by which it may be

meant that He assigned to it this name already, by anticipation, and appropriately, also, fixed the atmospheric region on high. An atmosphere over forty miles high surrounds our earth. The clouds form in this atmospheric region.

§ 4. THIRD DAY'S WORK—LAND, SEAS—THE VEGETABLE WORLD, Ch. 1: 9-13.

9. *The waters, etc.* Jew. Bib.—*The waters shall be drawn together under the heaven, unto one place, and let the dry land appear.* The atmospheric region having been now fixed and assigned its province of separation between the waters above and beneath, the next step is to *gather together* the mass of waters on the earth's surface, *unto one place*—that is, unto their fixed locality—within the boundary assigned to them. ¶ *One place*—not necessarily within one basin—but into one collection—as vs. 10—as separated from the land.

This was a necessary step in order to the reclaiming and separation of the land from the waters, and in order to its preparation for the next day's work, and to the occupation of it by the animal tribes about to be created. ¶ *Let the dry land appear*—lit., *be seen*. There were, as yet, no human eyes to see this land. But God ordered now this new phenomenon. He beheld it, and other beings, doubtless—the sons of God beheld it. The dry land would appear in mountains jutting out toward the sky, making basins for the waters—in extensive continents separated by

10 And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was good*.

11 And God said, Let the earth ^lbring forth grass, the herb yielding seed, *and* the fruit tree yielding ^mfruit after his kind, whose seed *is* in itself, upon the earth; and it was so.

1 Heb. 6:7. m Luke 6:44.

seas and oceans, and in plains traversed by rivers, and dotted with lakes, (see Job 28.) These irregularities of surface are necessary, as *Buffon* remarks, to preserve vegetation and life on the terrestrial globe. If the land were even, and regular, and level, the sea would cover it. It is said by the Apostle Peter that the scoffers of the last days are "willingly ignorant of this one thing that by the word of God the heavens were of old, and the earth standing out of the water, and in (through) the water," 2 Peter 3:5. (See Introduction.) Job 33:8 refers to this Divine act of creation, "Who shut up the sea with doors, and said, Hitherto shalt thou come, but no further." See, also, Ps. 33:7; Prov. 8:29. Doubtless this change, so sudden, so universal, must have been attended with violent convulsions of nature, upheavals, etc. But of this we have here no account. A striking picture of this scene is drawn by the Psalmist in Ps. 104:6-9, "*the hymn of creation*." See, also, Ps. 136:6; 24:2; Neh. 9:6. The great rivers, lakes, seas and oceans, are but one mass of different waters running one into the other. Job 37 and 38 ch; Prov. 8:29.

10. *Earth*. The name which Moses, by inspiration, uses of the entire globe, (vs. 1) is here given by God to the "*dry land*." ¶ *Seas*. This term is from a root meaning *noisy agitation*, as of the roaring deep, and is a general term including all waters—according to the Heb. usage. It is now declared that this work of God's creative power was *GOOD*. This is an important declaration as against the heathen view of the essential

evil of matter—and to show that God's work, which has since been polluted and despoiled by sin, was, in the beginning, unequivocally *good*.

11. Thus far there were mountains and valleys, seas and rivers—but there was as yet no vegetation. This was, therefore, now to be produced by the same Almighty power of God. The earth had no germinating principle of itself. All its products must now proceed from God's ordering. This producing of the vegetable tribes was prior to the calling forth of sun and moon, to show God's creatorship as being prior and superior to natural laws. ¶ *Let the earth, etc.* Jew. Bib.—*The earth shall sprout forth sprouts*. The term here rendered *grass*—is, properly, the *tender blades* first shooting from the earth. The *margin* reads *tender grass*; and it is often rendered "*tender herb*," Deut. 32:2; Job, 38:27, and "*tender grass*," 2 Sam. 23:4; Prov. 27:25; Job, 6:5; Ps. 23:2, (margin.) It includes, not merely the grass, but the whole tribe of grasses just sprouting from the ground. ¶ *The herb, etc.*, (lit.) *herb seeding-seed*. This covers, properly, all the vegetable world not included in grasses and trees. They were to be seed-producing, and such as are propagated by seed. But the power so to propagate was here given by God. The three terms here used answer to the three great subdivisions of the vegetable kingdom.

We should expect this order to be followed—that vegetation would clothe the earth before animals were created. If some indications are found in geological strata that animals and plants coexisted from earli-

12 And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.

13 And the evening and the morning were the third day.

14 ¶ And God said, Let there be ⁿ lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and ^o for seasons, and for days, and years.

n Deut. 4:19. Ps. 74:16; 136:7 o Ps. 74:17; 104:19.

est times, there is no disproof of a previous period of vegetation alone, of which no records are extant except in the Inspired history. The proof from science of the existence of plants before animals is inferential and still may be deemed satisfactory."—*Dana*.

We further learn, in the next chapter, (ch. 2:5,) that God made every plant of the field before it was in the earth, and every herb of the field before it grew—that this was not spontaneous growth, nor from natural causes, but by the Divine command, introducing natural causes.

¶ (*The*) *fruit-tree, etc.*, rather—*fruit-tree yielding*, (lit., *making*, or *producing*) *fruit*. The same term is used here (rendered *yielding*), as is used of God "*making*," (verse 7.) ¶ *After his kind*. This was to be the law, of like producing like. And this law, like every other law of nature, is derived from the creative power of God, and dependent always on His will. ¶ *Whose seed*. This is an explanatory clause. The law is, that the plant, or tree, should have *the seed in itself*—rather, *in it*—in the fruit, as the element of propagation; and so it should be a principle of self-propagation upon the earth by means of the seed which it has in it. ¶ *And it was so*. It came to pass, as God Almighty commanded. "He commanded and they were created," (Ps. 148:5.) "By this statement we are taught that each species (kind) is permanently reproductive, variable within narrow limits, incapable of permanent intermixture with other species, and a direct product of creative power."—*Dawson's Ar-*

chaia, p. 163. And thus revelation and science agree.

12, 13. *And the earth brought forth* (lit.) *sprouts, herb seeding seed after its kind, and tree producing fruit whose seed (was) in itself (in it) after its kind; and God saw that (it was) good. And it was evening and it was morning, a third day.*

OBSERVE.—The term "*create*" is not used in reference to vegetable life—as this is not life in the higher sense of conscious life—and so it comes in, under the head of *matter*. The term *bara*, which is used in this narrative only to introduce a new department of creation, does not, therefore, occur again, (after vs. 1,) until animal life is introduced, (vs. 21.) The analogy which the first three days' work bears to the work of the last three days, is remarkable—the last three perfecting the arrangements of the first three. On the first three days were produced the elements, and on the last three, the compound organisms. The first and fourth days' work has reference to the light—the fourth day giving us the luminaries, or light-bearers, while the first had given us the light itself—and as on the fifth day we have the birds and fishes, so on the second, we had the air and waters. And as the earth and the plants are arranged on the third day, so the creeping things, and cattle, and man, on the sixth.

§ 5. FOURTH DAY'S WORK—THE LUMINARIES. Ch. 1:14-19.

14. After the earth was thus

clothed with vegetation—the fields covered with grass and herbage—which had in them also the elements of propagation, God now called forth the two great luminaries for the globe. ¶ *Let there be.* Heb.—*Be there luminaries.* The term here rendered lights is not the same as before used, but means, properly, *light-bearers*—properly, *places of light*—receptacles of light. It would seem that the sun and moon had not been constituted such *light bearers* to our earth, (at least in its present state,) until this fourth day. Literally it reads, “*Be there light bearers,*” etc. The same word of command is used as in vs. 3, “*Be there*”—let there be—and then it is added, “*And let them be* for light bearers in the firmament of heaven,” the same phrase as in the first clause—“to give light upon the earth.” The clauses show that here was no original creation of the luminaries, but an *arrangement, adjustment* of them for the purpose of giving light upon the earth, and for marking out time and seasons, etc. The sun is not in his own essence, luminous—though he is constituted the chief depository and source of light to our earth, and to all the solar system. He may not always have possessed this light-giving power. He is, in himself, a dark mass like our earth, and surrounded by two atmospheres—the one nearest him being like ours—the other being phosphorescent; luminous, and giving light and heat. The spots on the sun’s disc are supposed to be the dark body of the sun seen through openings in the outer atmosphere occasioned by great commotions in it. These might even lead to its total obscuration. ¶ *In the firmament, etc.,* (lit.) *In the expanse*—[which was already made, see vs. 6 and 7,] *to cause a division between the day and (between) the night.* These terms “*expanse,*” and “*heaven,*” previously applied to the atmosphere, are here combined to denote the more distant starry and planetary heavens. The object of

these luminaries is here stated. Astronomy tells us how it is by the regular, diurnal rotation of the earth that this division is produced. But here we find the origin of this law of nature—in the creative work of God, without which it would have had no such province or function. Some understand this of the entire clearing away of the mists by which the earth was yet partially enveloped—and that by this means, the luminaries were made visible, the phenomena only being here described. We may suppose that the sun was now made a *light-bearer* to our earth by the constitution of his atmosphere, or the reconstitution of ours for this purpose. The solar system, from “the beginning,” has required the revolution of the earth around the sun. The sun, moon and stars must have existed, along with our planet, from “the beginning,” and were doubtless included in the original creation, (ch. 1:1.) The work of the first day of this creative week was the evoking of the light, (vs. 5,) which may, in past ages of our planet, have shone upon the earth prior to the reign of the chaos, and which is now commanded to shine out of darkness. The work of the fourth day is the manifest adjustment of these luminaries for their natural work, as here designated. Whether there was any change now made in the velocity of the earth’s rotation, or in the obliquity of the ecliptic is not here stated. These celestial phenomena are noted as they may be observed by the beholder. Here is an advance upon the first days’ work. Beyond the primary division of time into night and day, marked by the diurnal rotation of the earth on its axis, here, is the further division which is marked by the revolving of the earth around the sun, which is “for signs, and for seasons, and for days, and for years.” Such a manifestation of the planetary heavens and of their relations to earthly affairs had not been necessary until now

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 And God ^p made two great lights; the greater light to rule the day, and ^q the lesser light to rule the night: *he made* ^r the stars also.

17 And God set them in the **firmament** of the heaven to give light upon the earth.

18 And to ^s rule over the day, and over the night, and to divide the light from the darkness: and God saw that *it was* good.

19 And the evening and the morning were the fourth day.

p Ps. 136 : 7, 8, 9; 148 : 3, 5. q Ps. 8 : 3. r Job 38 : 7. s Jer. 31 : 35.

that animal life is to be created.

¶ *For signs.* The term means, 1st, *indentations or marks*; 2nd, *portents, tokens*. Here it means *indications* of things belonging to the order of nature—*signs* for the intelligent beholder who is soon to be brought upon the stage. They are to serve as the natural chronometer of mankind. The mariner and the astronomer are to take their observations of them all along the ages. The year is marked by the sun's course. So the weather is indicated by the aspects of the sun and moon—the coming on of heat, or cold, or storms. So, also, of portents it is said, "There shall be signs in the sun, moon, and stars," Luke 21 : 25.

¶ *Seasons.* The seasons of the year—as spring, summer, autumn, and winter—the season for sowing, pruning, reaping. So, also, *appointed seasons*, or set times, are regulated and denoted by these heavenly bodies. The *Rabbis* explain this as referring to their festivals. But though the same term is used by the Jews of their set times for feasts, there is no reason to suppose that these luminaries were here divinely appointed and set apart for that use. "The moon and stars to rule by night." They were to serve, also, for *days and years*. This is only an amplification of the idea. They were to serve for marking days and years—fixing their limits, and regulating, by their motions and influence, the progress and divisions of

time. "He appointed the moon for seasons. The sun knoweth his going down," Ps. 104 : 19, 20. See Job 38 : 33.

15. This verse only farther defines the office of these luminaries—to give light upon the earth. ¶ *And it was so.* "He spake and it was done; He commanded, and it stood fast."

16. *And God made.* (Heb.—*Yaas*.) Not the same term as "*created*." Rather, He *formed, fitted—adjusted*. ¶ *Great lights.* Lit.—*The two great luminaries*, (the sun and the moon,) *the great luminary for ruling the day, and the small luminary for ruling the night, and the stars*. Here, as in former instances, the very things just commanded are noted as performed. The sun, the great light bearer, *was made—(set, constituted)* for ruling the day—to regulate it; always marking the day-dawn by his rising, and the close of the day by his setting. ¶ *And the stars.* Our translators have here introduced the words, "*he made*." But the original shows that this last clause stands immediately connected with the preceding, in the sense—*He made the small luminary and the stars to rule the night*, or, as it is elsewhere expressed, "the moon and stars to rule by night," (the same terms being used in the last clause as here,) Ps. 136 : 7–9. See, also, Jer. 31 : 35, 36. Or, as *Benisch* translates, the "*lesser light to rule the night and (to rule) the stars*." We have supposed that

20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven.

the sun, moon, and stars were included in the original creation of the heavens and the earth, "in the beginning," (Gen. 1 : 1,)—and that they are only now *set*, or constituted, in the relation of *light-bearers* to our earth. This, also, accords with all that science finds out from its maturest investigations. "An examination of the visual organs of the earliest animal remains, proves that light, as far as it can be traced back in time, was of the same nature and properties as that which is now shed down upon the earth."

§ 6. FIFTH DAY'S WORK—ANIMAL LIFE—FISHES AND BIRDS—CREATION OF GREAT REPTILES. Ch. 1 : 20-23.

20. We come now to that portion of the creative work which geology claims to investigate with most minuteness. Until the fifth day we have had only the lowest form of life, (in the vegetable world,) and not as yet any animated, conscious life. This forms a new and advanced department of the creative work, and hence we find the term for the original act of creation used in verse 21 as in verse 1. It would seem that geology does not decide clearly as to the priority of vegetables or animals. But we see plainly the important use served by vegetables in rendering the atmosphere fit for respiration of animals, as well as for the supply of food. All the earth's physical features were perfected on the fourth day, and immediately before the creation of animals. "Geology produces amongst the earliest fossil remains nearly as many specimens of animal life, (in its lowest forms at least,) *zoophytes*, *mollusca*, etc., as it does of vegetable life. Also, many forms of fishes—many, even of the most perfect, occur in

strata far below those which contain the great sea monsters and birds, and which are supposed to answer to the 'fifth day.' Some refer this to the deluge. Others suppose an unrecorded, but highly probable, fecundity of the primeval waters, producing the lower forms of animal life before terrestrial vegetation. It is held that marine vegetation, approaching to the animal life, may have preceded the terrestrial." But the better solution is that we have nothing to do with the record of the rocks in the interpretation of the Mosaic account. These geological remains belong to a prior state of the globe, of which we have here no account except the general statement in verse 1. And it is not our business, therefore, to harmonize the two records, one of which relates to a far anterior period of the earth. The earth that was (רֵקָה,) "*void*" is now to be peopled. Here the Almighty Creator proceeds to command into existence the immense tribes that swarm in the sea and in the air. Next to the last step in the progress of the creative work is this. The phrase here rendered the *moving creature*, is more exactly the *swarming, living creature*. (Jew. Fam. Bib.)—*prolific creature*. It is—*Let the waters swarm with swarming, living creature*. The noun corresponds with the verb here rendered, "*bring forth abundantly*." So *Milton* has it, "Let the waters generate reptile with spawn abundant." It is known that the finny tribes are immensely prolific, and that the eggs of fish, called spawn, produce vast multitudes. Thus the roe of a cod-fish contains nine millions of eggs; of a flounder nearly a million and a half; of a mackerel half a million, etc. So, also, in regard to birds. A flock of petrels has been seen that was computed to number one hun-

21 And ^u God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that *it was good*.

^u Ch. 6: 20; 7: 14; 8: 19. Ps. 104: 26.

dred and fifty millions. The passenger pigeon of North America has been seen in flocks a mile broad that took four hours in passing, at the rate of a mile a minute, calculated to contain two thousand two hundred and fifty millions of birds. The Psalmist exclaims, "So is this great and wide sea, wherein are things creeping (swarming) innumerable, both small and great beasts, (*creatures*," Ps. 104: 25. The term נֶפֶשׁ, (*nephesh*,) here first occurs. It is derived from a root which means to breathe—from which it naturally comes to mean *life*, which is indicated by breath—also, *creature* and *body*, or *person* i. e. who breathes. Taken with its kindred term, (*hayah*,) signifying *living*—it means an *animated creature*, (vs. 21, ch. 2: 19, etc.) It denotes the vital principle not only in man, but also in brutes. It is often in our version rendered "*soul*,"—more commonly meaning *person*, *self*. It occurs about seven hundred times in the Old Testament. (See vs. 24, notes.) ¶ *And fowl* (flying thing,) *may fly*. Or, *And let fowl fly*. The term here rendered "*fowl*" includes all flying insects, Lev. 11: 20. In the next verse it is "every flying thing that hath wings." The idea is not that the fowl are to be produced by the waters, (see ch. 2: 19,) as might seem from the addition of the word "*that*" by our translators—printed in *italics*, as not being in the original. ¶ *Above* (lit. *upon*) *the earth*—(*upon the face of*,) *in front of the expanse of heaven*. This designates the respective elements in which fishes and birds were to live and move. The reading—"in the open firmament" gives the sense. The phrase

(נֶפֶשׁ) is often read "*before*," "*in front of*," "*in presence of*."

21. Here follows, as before, the creative act ensuing upon the creative word. In the order of nature, the one would seem to follow the other, of course. But really in the order of time the creative word was the creative act. "By faith we understand that the worlds were framed by the word of God." "He spake, and it was done." ¶ *Created*. This act of creation marks the second stage of the creative work, and here the second time in the narrative occurs the use of the term *bara*. As the first department of the creative work was that of *matter*, (vs. 1,) so here is the department of *animated, conscious life*. The first act which thus results in life is here distinguished from the foregoing work which had reference to inanimate matter. ¶ *Great whales*. Lit.—*the great reptiles*. The noun here used is used of the *serpent*, Exod. 7: 9, 10, 12; Deut. 32: 33; Ps. 91: 13; also, of the *crocodile*, Isa. 51: 9; Neh. 2: 13; Ps. 74: 13; and of *sea monsters*, Job 7: 12; Ps. 148: 7. The term seems sometimes to mean *jackals*. See Mal. 1: 3, where the word is *than*—(*tannoth*, pl.) akin to the term *Leviathan*. The Jewish Fam. Bible reads—*the great, huge creatures*. It may be rendered the *great monsters*. *And* (created) *every living creature that creepeth, which the waters brought forth abundantly*. These two classes of the *swarming creatures* mentioned collectively in the previous verse, are here specified. The term rendered *whales*, is not to be understood of the class commonly known as such, but literally means the *extended*, or *long stretched*—which

22 And God blessed them, saying, ^w Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

w ch. 8:17.

may refer either to *size* or *number*, but probably to *size*. ¶ *That moveth.* The verb is here used which corresponds with "creeping thing,"—and not the same with "moving creature," vs. 20. It refers to a class of the swarming, or prolific creatures. The microscope shows that there are beings with perfect organs of nutrition, locomotion, and reproduction, a million of which would not exceed in bulk one grain of sand—eight millions of which might be compressed within a grain of mustard seed! Others so minute that five hundred millions of them could live in a drop of water. The polishing slate, named after *Ehrenberg*, is formed of infusoria, each of which when living, was covered with a silicious shell, and of these creatures forty-one thousand millions are contained in a cubic inch. There are animalcules of which a cubic inch would contain a million millions. ¶ *Which the waters, etc.* It was no less the Divine creative act, though it was done in making the waters bring forth abundantly. ¶ *Winged fowl.* Created *every fowl of wing.*

22. *Blessed them, and said.* The blessing follows in the command. God's commands are blessings. His obligations are golden ties. The highest privilege of creatures is to be bound fast to God. The first blessing pronounced on earth is this—upon the living tribes—and the Divine command became to them the law of their being. God, by His creative word, gave them such power to reproduce their several species, vss. 24, 25. ¶ *Fill the waters in the seas.* The waters are here spoken of as in the seas—and the finny tribes as in the waters—the waters filling

the beds depths and shores, of the seas. ¶ *And let fowl multiply*—that is, every winged creature, including winged insects.

23. This day closes, as the preceding days had done, by the coming on of evening, and the ushering in of a new morning. Some understand that this period of creation is that which is known by geologists as the *age of reptiles*. Fossils are found of gigantic reptiles, such as the ichthyosaurus, whose remains are found thirty feet long, having the head of a crocodile, the body of a fish, and the general form of a lizard; and the plesiosaur, with a long neck, like the body of a serpent, and the iguanodon, of lizard shape, some sixty feet long, and it is held by some that these belong to the great "*whales*," or *tanninim*, dragons, monsters of this period.—(*McDonald*, p. 281.) The facts claimed by geology are held to be thus in remarkable keeping with the Mosaic account. And it has been suggested that "no geologist, with the facts of his favorite science before him, could, in so brief a compass, furnish so full and accurate a description as that of Moses here, written long before geology began its explorations, or was ever dreamed of as a science."—(*McDonald*.) We may understand, however, that these gigantic tribes of geology were altogether prior to the Mosaic account, and were buried in their rocky gravel before the Adamic creation of which Moses here tells us—that they were animal tribes belonging to a previous state of our earth, and had nothing to do with man, and were not such as were suited to the human period.—(*See Introduction.*)

24 ¶ And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

§ 7. SIXTH DAY'S WORK—BEASTS—
CREATION OF MAN. Ch. 1:24-31.

24. We note here a still further advance in the creative work. From the plant there was an advance to the lowest forms of animal life in "the swarming creatures," and from these again to the sea monsters and reptiles, and feathered tribes. But the *dry land* was still untenanted by its proper races. The creation of animals stretches over two days. And here on the sixth we have the *land animals*, and above all, man is created as the highest type of animal life—and the lord of the lower animals distinguished by the image of God. This is held by some to be the age of *great mammalian quadrupeds*—the third and last of the great geological periods. Geology testifies that man is the latest of the animal tribes, and that his introduction among the tenants of the earth is of recent date. "It is only in the latest diluvial deposits of the tertiary period—the newest on the earth's crust that the remains of man are to be found." ¶ *And God said*—As before, it is "by the word of God." ¶ *Let the earth bring forth living creature*, נִפְשׁ חַיָּה, from which *behemoth*.) ¶ *Creeping thing*. The term here used is from a verb, meaning properly *to tread*—referring rather to the smaller kinds of land animals. ¶ *Beasts of the earth*. Lit.—*living thing of the earth*. Jew. Fam. Bib.—*animal of the earth, or field*, (wild beasts,) meaning the various classes of beasts of prey. Some suppose that these were not at the creation such, in their habit, but only of a class more vig-

orous and less adapted to man's dominion than others. But they were probably so created; because carnivorous animals require a different structure from others. Such are found, also, among the fossil remains of pre-Adamic animals.

It is alleged by some skeptics that because the phrase here rendered "*living creature*," is in ch. 2:7, applied to man, and rendered *living soul*, we must understand that a creation, or formation of the human species out of the earth is here recorded. And that this refers to races of men as existing before the creation of Adam. But this does not at all follow. All the animated tribes are called "living creatures," or "living soul," as man, also, is an animal. It would only show that *animals—animated creatures*, are here referred to, whereas, after this, and as a higher step in the creation, *man*, who is also an animal, was created, whose characteristic it was that he was made *in the image of God*. And in ch. 2:7, it is recorded that "God breathed into his nostrils the breath of life,"—a high distinction—and that man became "a living creature" such as this, having a higher life *inbreathed by God*. If there were now, or should ever be, any ground for believing that any animal most nearly approaching to man in form and physical constitution ever existed prior to Adam, it would still be altogether a different being from man, whose distinction is the image of God, and the "*breath of lives*" inbreathed by God. But it is enough to say that the geological record is not so clear as the Scriptural one, and does not need to be. The animals here created are such as belong to existing tribes, made for this human period—after those monsters of the past geological eras had perished from the earth.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.

26 ¶ And God said, * Let us make man in our image, after our likeness: and † let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

x ch. 5: 1; 9: 6; Ps. 100: 3; Eccl. 7: 29; Acts 17: 26, 28, 29; 1 Cor. 11: 7. y ch. 9: 2 Ps. 8: 6.

25. *Made*, (*fashioned*), not the same term as *created*. Here the order of the three classes is different—the beast of prey coming first, and the creeping thing, or smaller classes of animals coming last. ¶ *After his kind*. It is important to observe that we have here the creation of distinct *species*, which are to preserve each *its kind*, and so maintain a permanent likeness to its original type. This is the fundamental law of the creation. Variations in external forms are produced by certain agencies—but these varieties are only superficial. Nothing is here known of “the transmutation of species, equivocal generation, or creation by natural laws,” so much talked of by certain in our day. Though the waters and earth are commanded to bring forth their tenants, yet, in recording the fact it is distinctly stated that *God* made them, not the waters nor the earth. The permanence of species in opposition to any notions of their transmutation, is shown by the fact cited by Prof. *Agassiz*, that in the coral reefs of the Gulf of Mexico, which, according to his calculation, have been seventy thousand years in forming, no change has occurred in the *species* of these coral insects themselves, whose skeletons form these curious reefs.—(*Methods of Study*, p. 190.)

§ 7. a. CREATION OF MAN. Ch. 1: 26, 27.

26. The crowning work of the creation is now to be performed Ac-

cordingly, to indicate how superior it is to all the foregoing, and to show that all the preceding work of the six days had been only as a preparation for man's residence on the earth, the Creator says not as before, *Let there be man*, but “*Let us make man*.” This form of expression conveys the idea of *counsel* and *agreement*—and suggests that the work was done in wisdom and love. It is not at all inappropriate language when we know that there are three Persons in the Godhead. Then, at once, we can understand the meaning of the terms. And though this plural form of the verb is not, in itself, reason sufficient for the doctrine of the Trinity, yet, taken with other and more direct passages, it is strongly confirmatory of it. See ch. 3: 22; 11: 7; Isa. 6: 8. He was to be God's representative on earth, clothed with dominion over all the inferior tribes. ¶ *Man*. This is the generic term for the human race. It is sometimes used with the article to denote the man Adam—the first of the human family. In the second and third chapters it occurs in this sense *nineteen times*. The term is derived by some from the word which means *red*, either because of his redness of complexion, (which is not likely,) or because he was taken from the ground, and accordingly the kindred term means *ground*. Josephus so explains it. *Ant. B. 1. C. 1*. Others, more recently, derive it from the Arabic verb, which means to *bring together*, to *bind*, or *hold together*. (See *Hoff*

27 So God created man in his *own* image, ^z in the image of God created he him; ^a a male and female created he them.

z 1 Cor. 11 : 7. a ch. 5 : 2; Mal. 2 : 15; Matt. 19 : 4; Mark 10 : 6.

man, Art. Adam, Herzog's Cyclopaedia;) as our term *husband* is from *houseband*, and conveys a similar idea. The old Heb. verb means to *bring together*—and thence to *compact*—and man here is said to have been made in the *likeness* of God. Hence the term Adam may mean *image*, or *likeness*. The second Adam is said to be the *express image* of the Father's person—and He is **THE MAN**! Behold the man, who is the "*Son of Man*,"—the *God-man*! 2 Cor. 4 : 4; Col. 1 : 15; Heb. 1 : 3; Rom. 8 : 29; Ps. 80 : 17. ¶ *In our image*, **בְּצַלְמֵנוּ**. A distinction has been urged by some between the "*image*" and the "*likeness*." But in vs. 27, immediately following, only one of the terms is used, and plainly as including both. "So God created man in His (own) *image*." They who make the distinction hold that the *image* denotes the natural attributes, and the "*likeness*" the moral attributes, or conformity to the Divine nature. So some of the early fathers. It is expressly on this ground of the Divine image in man at his creation, that the murder of a man was to be punished with death; "*for in the image of God made He man*," ch. 9 : 6. This image did not consist in an erect posture—nor merely in an immortal future, nor in intellect alone. It consisted of high moral qualities mainly. These are designated in the account we have of the *new creation*, whose object it is to restore man to his original relations to God. With a reference to this passage we find that the "*image of God*" consists in *knowledge, righteousness, and true holiness*, Col. 3 : 10; Eph. 4 : 24; Eccl. 7 : 29, and that man was to represent (shadow forth) God on the earth. Pres. Edwards says: "There is a twofold image of God in man—His moral or spiritual image which is His holiness, that is, the

image of God's moral excellency, (which image was lost by the Fall,) and God's natural image, consisting in man's reason and understanding, his natural ability and dominion over the creatures, which is the image of God's natural attribute." Accordingly, man wears still a memorial in so far of this lost dignity, as that the murderer of man is to be visited with capital punishment, ch. 9 : 6. In the high moral department the image of God was lost by the Fall, or so far defaced as to bear only the faintest reminder of it. "The very mind and conscience are defiled,"—"having the understanding darkened." Accordingly the ground on which murder is summarily visited with condign punishment is rather what man was by his creation than what he is by his Fall. "For in the image of God made He man." ¶ *Let them have dominion*. Not only the man, but *man*, (*mankind*), is here contemplated. The individual first pair we have referred to in detail in ch. 2. His posterity are included in the grant. The race of man was to have *dominion* over the earth, and over every department of the animal creation. Doubtless this dominion was impaired by the Fall—so that when man rebelled against his rightful lord and sovereign, the lower tribes rebelled against him. Fish, fowl, cattle, and every thing that creepeth (moveth, vs. 28,) are here named—as well as the earth itself. He was to be monarch of the earth, and to possess and use it for his own benefit, and for God's glory. Analyze Ps. 8, "*Behold the Man*," in whom its highest idea is fulfilled—Jesus Christ.

27. *Created*. The creative work of God reaches now its highest department. We have had conscious life in the animal tribes (v. 21,) as an advance beyond the mere vegetable

being, and now we have *life and spirit*. To mark this new stage of the creative work we have the original creative term used. It is that found in vs. 1 and vs. 21, and differs from that used in vs. 26, where the term "*make*" is that often used in the preceding narrative, and in the fourth commandment, and which means rather to *form, or fashion*. Man was *formed* out of the dust of the ground, so far as his frame is concerned. Yet he was also "*created*" in his highest qualities of mind and spirit, by which he is chiefly distinguished from the lower animal tribes. Hence in ch. 3:3 both terms are used. Yet in Gen. 9:6 that milder term is used of this making man in the Divine image. The *Sam. Vers.* has it, "So God created and formed man." *Jerus. Targ.*, "So the word of Jehovah created man." The *Arab.*, "So God created Adam." This creation in the Divine image is a fact so important as to be repeated, and it is thought by some that the fourfold repetition in the two verses is intensive, and the same as to say, in the image of God and none other. ¶ *Man.* Lit.—*the man*, definitely referring to the individual Adam—"in the image of God created He HIM," (in the singular, masculine,)—meaning that here, at first, only one human being, the male, was created. But immediately the statement is made so as to show that, at that time, there was a plurality of persons created—that He "created man, *male and female*," two persons in one—as the woman was taken out of the man—and in the two sexes, distinguished as "*male and female*." So they were created and not otherwise, as it may be read, "*a male and a female created He them*." So in ch. 5:1, 2, it is clearly implied that only one pair was created, and that this pair propagated the human species by generation, and brought forth children of the same form with that which they received at the creation.

The materialistic spirit refers the

production of man to certain chemical processes of nature, working out the hidden seeds of organic life which the earth was anciently supposed to enclose within herself. Man, therefore, is said to be only a higher species of monkey, and hence to have had his origin in the Indian Archipelago, where the highest species of monkeys existed. The monkeys are held by these philosophers to be the parents or ancestors of the Negroes, and the Negroes of the Malays, and so on to the highest type of man, the Caucasian. Nay, more, man is held by these theorists to have passed up from a fish to a reptile, and thence to a bird, and so on to an ape, and thence upward to man kind. But this relationship cannot be proved. Gradation in God's creative work is mistaken for natural descent, and the utmost that is attained by such empty and ignorant theorizing is the satisfaction, if it be such, to the authors, of having found their paternity in the ape! Some who make man to be a development from the lowest tribes of creation, make "his thoughts to be the product of oxidized coal and phosphorescent fat—make his will to depend on the swelling of the fibres, and the contact of different substances in the brain—and his emotions the movements of electric currents in the nerves." So that crime and murder are referred to a dislocation of a *brain fibre*. Hence the greatest regard is had for criminals—they must be sent to hospitals and not to prisons, to the physician and not to the judge—and even murder is thus the result of an unfortunate brain structure, which ought not to be capitally punished. Thus, by such a vile falsity, all moral sense and responsibility are denied along with the very nature and essence of man.—(See *Kalisch*, p. 29.)

Agassiz says, "It is my belief that naturalists are chasing a phantom in their search after some material gradation among created beings by which the whole animal kingdom

may have been derived by successive development from a germ or germs." And again, "the resources of Deity cannot be so meagre that in order to create a human being endowed with reason, He must change a monkey into a man."—*Methods of Study*, p. 4.

And we may add, this in itself would be quite as miraculous as the creation of man out of the dust, according to the Biblical account.

¶ *Male and female.* This is the general statement of which we have the fuller detail in ch. 2, narrating the formation of man out of the dust, and of the woman out of the man, in connexion, also, with the preparation of Eden, and man's location in it, (ch. 2.) This is the same as is recorded in regard to the former creations, only in a different form of speech, that man was made *after his kind, etc.* We have here the simple statement that God created *the man*, individual, yet it was as the root of the human race, "*male and female created He them.*" In ch. 2 the individual man is more particularly spoken of, and the more detailed account is given. It might seem from the narrative there that some time elapsed between the creation of Adam and that of Eve—more than the few hours of a natural day, judging from what took place in the interval. Yet Adam and Eve appear both to have been created on the sixth day.

Modern scepticism, under the guise of science, has labored to account for the origin of man by the working of natural laws, and without a Divine creative *fiat*. Some would trace man by a process of slow development through ages, to his paternity in the *Ape tribe*. In reply to this we quote from Prof. Dana:

"It is possible to conceive that a being with such mental endowments as man possesses, and with even the throat of a gorilla might originate an intelligible language; but it is incomprehensible how the gift of speech could develop man's mental qualities in a brute, however long the time allowed. Moreover, it is a

natural question, why there are not man-apes in the present age of the world, representing the various stages of transition, and filling up the *hiatus*, admitted to be large, if such a process of development is part of the general system of nature. We think this question a fair one, notwithstanding the reply which may be made, that the more developable individuals long since passed out of the ape-stage, leaving behind only the unimprovable ones. The resemblances between the skeletons of man and the apes, and between ova generally, mentioned by Prof. Huxley, may, to the uninitiated in science, appear to make the transition by development feasible: yet they are of no weight as argument, since the question is as to the *fact* whether, under nature's laws, such a transition has taken place as the gradual change of an ape into a man, or whether apes were made to be, and remain, apes. In the ape, the great muscle of the foot, the *flexor longus pollicis*, divides and sends a branch to three or more of the toes, while in man, it passes to the great toe alone: is it a *fact* that this and the many structural differences of the foot and other parts of the body were brought about by gradual development in a progressive ape? Why have all the existing descendants of the one or more *developable* man-apes lost the *grasping* character of the feet? If to some of a better sort it became useless and comported ill with the progressive elevation of their natures, there are multitudes of others that have not yet emerged from the savage state, some in Australasia, it is said, who still follow a sort of tree life; and these would always have found the grasping foot a great convenience—good enough for standing erect—good for climbing crags and trees. Was it through an inflexible law, ~~hko~~ that in the case of a growing embryo, which determined, along the lines of "natural selection," the successive steps and the final results in all their details?

But why, after progress had begun, might not groups of individuals have been thrown out of the line of progress, according to the same law of "natural selection," as this is an admitted effect under it, so that some to whom the grasping foot would prove a great convenience, might have retained it? To this question comes the reply, that the intermediate types which have existed, have become extinct. The reply will be satisfactory when such fossil specimens shall have been discovered."

Darwin's theory of "the transmutation of species," which is broached for its application to this question, has been well replied to by Prof. *Hitchcock*, as follows :

"It is a significant fact that very few of the advocates of the transmutation hypothesis refer to man as an example of it. Yet if it be true, man ought to be a conspicuous illustration of it. For in his case we have the most perfect of all animals and vastly the superior of them all, appearing suddenly at a very recent period; for though geologists may contend about the precise period of his appearance, all agree that it was very recent, and none contend that it was earlier than the alluvial period. Whence came he? If he is only one of the lower animals metamorphosed, we ought surely to find a multitude of intermediate varieties. But not one has ever been brought to light. The monkey tribe must have been his immediate progenitor. But only a very few species of these have been found fossil, and none below the tertiary, and all of them differ as much from man as do the living monkeys. *Lamarck* had the boldness to attempt to describe the process by which the monkey was transformed into a man. But the picture was so absurd and ridiculous that few have attempted to make a sober philosophical defence of it. Yet if it fails in a species so conspicuous as man, it fails as to all others. But it is less revolting to common sense and experience

to represent obscure radiate, or articulate, or molluscan animals as slowly transmuted from one species into another, than to bring man into the same category. Therefore, silence in respect to him is the wisest course. For what philosophic mind, free from bias, can believe such a being, the highest of all animals in anatomical structure and intellect, and possessed of a moral nature, of which no trace exists in any other animal, is merely the product of transmutation of the radiate monad through the mollusk, the lobster, the bird, the quadruped, and the monkey, either by *Lamarck's* principle of 'appetency,' and 'the force of circumstances,' or *Darwin's* principle of 'selections?' The fact is, man's appearance at so late a period in the earth's history, and so independent of all other species, seems a providential testimony to the absurdity of this hypothesis.

"Opinions of Eminent Naturalists.

"We have seen, however, that it has been adopted by some naturalists. How is it with the distinguished paleontologists and zoologists to whom we have referred as the highest authority on such questions? We quote first from Prof. *Pictet*, who says, 'the theory of the transformation of species appears to us entirely inadmissible, and diametrically opposed to all the teaching of zoology and physiology.' Says *Agassiz*, 'nothing furnishes the slightest argument in favor of the mutability of species; on the contrary, every modern investigation has only gone to confirm the results first obtained by *Cuvier*, and his views that species are fixed.' 'It cannot be denied that the species of different successive periods are supposed by some naturalists to derive their distinguishing features from changes which have taken place in those of preceding ages; but this is a mere supposition, supported neither by physiological

nor geological evidence, and the assumption that animals and plants may change in a similar manner during one and the same period. On the contrary, it is known by the evidence furnished by the Egyptian monuments, and by the most careful comparison between animals found in the tombs of Egypt with the living specimens of the same species obtained in the same country, that there is not the shadow of a difference between them, for a period of about five thousand years. Geology only shows that at different periods there have existed different species; but no transition from those of a preceding into those of the following epoch has ever been noticed anywhere.'

"Says *Owen*, referring to the hypothesis of *Wallace*, *Darwin*, and others, 'observation of the effects of any of the above hypothetical transmuting influences, in changing any known species into another, has not yet been recorded. And past experience of the chance aims of human fancy, unchecked and unguided by observed facts, shows how widely they have ever glanced away from the golden centre of truth.'

"Compelled thus by the principles of true philosophy to discard an hypothesis so unreasonable, these distinguished *savans* have felt as if special acts of creation by Divine power were the only alternative to account for the successive introduction of new groups of organisms upon the earth's surface. 'The two first explications' (that of the displacement of contemporaneous faunas—*déplacement des faunas contemporaines*—and that of transmutation,) says *Pictet*, 'being inadmissible, there remains the third, which is known under the name of *the theory of successive creations*, because it admits the direct intervention of creative power at the commencement of each geological epoch.'

"Professor *Owen* is more decided. 'We are able,' says he, 'to demon-

strate that the different epochs of the earth were attended with corresponding changes of organic structure; and that in all these instances of change the organs, still illustrating the unchanging fundamental types, were, as far as we could comprehend their use, exactly those best suited to the functions of the being. Hence we not only show intelligence evoking means adapted to the end, but at successive times and periods producing a change of mechanism adapted to a change in external conditions. Thus, the highest generalizations in the science of organic bodies, like the Newtonian laws of universal matter, lead to the unequivocal conviction of a great first cause, which is certainly not mechanical.'

"With still stronger emphasis does *Agassiz* speak of the original animals. 'All these beings,' says he, "do not exist in consequence of the continued agency of physical causes, but have made their successive appearance upon the earth by the immediate intervention of the Creator.'

"To the unsophisticated mind, untrammelled by theories, the inevitable conclusion from all these facts is, that the successive appearance of numerous groups of animals and plants on the globe, forms so many distinct examples of miracles of creation. For in the view of all except the advocates of the development hypothesis, they demanded a force above and beyond nature in her ordinary course, and this is the essential thing in a miracle. What believer in the Bible ever doubted that the creation of man and contemporary races was a miracle in this sense? Indeed, what stronger evidence of miraculous intervention have we anywhere than the creation of organic beings, especially of man? and his introduction is one of the facts of geological history. But the mere creation of these successive races is not the whole of the matter. For they were nicely adapted to the altered condition of things at the different epochs. They showed, also, a gradual elevation in the scale of

being, as we rise higher and higher. If it was not a miracle to introduce succeeding groups under such circumstances, that is, a special divine intervention, then we despair of finding a miracle anywhere.—*Bibliotheca Sacra*.

Sir Charles Lyell, though receiving with favor the alleged evidences of man's prehistoric antiquity, is not ready, by any means, to derive man from the lower animals by any process of development. He quotes, also with favor, M. Quatrefages, who says, in his work on the unity of the human species, that "man must form a kingdom by himself, if once we permit his moral and intellectual endowments to have their due weight in the classification." He quotes, also, the Archbishop of Canterbury. "It has been alleged, and may be founded on fact, that there is less difference between the highest brute animal and the lowest savage than between the savage and the most improved man. But in order to warrant the pretended analogy it ought to be, also, true, that this lowest savage is no more capable of improvement than the Chimpanzee or Orang-outang."

Lyell is free to admit that we can not push the comparison of man and lower animals beyond what is mainly physical. "We cannot imagine this world," he says, "to be a place of trial and moral discipline for any of the inferior animals, nor can any of them derive comfort and happiness from faith in a hereafter. To man, alone, is given this belief, so consonant to his reason, and so congenial to the religious sentiments implanted by nature in his soul; a doctrine which tends to raise him morally and intellectually in the scale of being, etc."—*Antiquity of Man*, p. 498.

An eminent representative of the development school, Prof. Huxley, in his late work says, "there is but one hypothesis regarding the origin of the species of animals in general, which has any scientific existence—

that propounded by Mr. Darwin," and he contends that but for the lack of one link in the chain of evidence, Mr. Darwin has demonstrated "the existence of a true physical cause, amply competent to account for the origin of living species, and of man among the rest." This lacking link is this—the fact that "distinct species are for the most part incompetent to breed one with another, or to perpetuate their race, like with like. And he admits that this is, at present a fatal objection to the theory, for he adds, a true physical cause must be such as to account for all the phenomena within the range of its operation—else it must be rejected. He, however, seems determined to adopt the theory, "subject to the production of proof that physiological species may be produced by selective breeding." Alas! the world, by wisdom, knows not God!—(p. 126-128.)

Antiquity of the Human Race.

As regards this important question, it is only of late that any scientific men have succeeded in agitating the learned world with their pretended discoveries. In 1840 the gravel beds of Abbeville were alleged to have yielded such human remains as to prove an antiquity for the race far back of that allowed by the received understanding of Biblical chronology. But recently the Abbeville jawbone, about which already the English savans were much in doubt, is proved to have been a fraud practised by the French laborers. A London paper thus exposes this latest imposture. "Although nothing has been said in the newspapers, we believe discoveries have been made of the character of the osseous fragments, which now change the doubt felt by the English geologists into certainty. Mr. Godwin Austen, after skillfully conducted inquiries of one of the French laborers, procured the exhumation of certain remains that

had been interred by the individual referred to; and on the examination of a particular skeleton which wanted the jaw, the Abbeville bone was found to fit exactly!"

It has been, also, claimed that certain flint weapons, arrow-heads, etc., have been found—occasionally in heaps, as if indicating a manufactory of the article, and in such localities as to intimate that the human workman must have existed long prior to the date commonly assigned to our race. As early as 1797 Mr. *Jno. Frère* published an account of such articles found in the gravel of *Hoxne, in Suffolk, England*, and he remarked, "the situation in which they are found may tempt us to refer them to a very remote period indeed, even beyond that of the present world!" They were found in a gravel bed two feet thick and twelve feet below the surface. Little or no notice, however, was taken of his publication. More recently the subject is re-agitated with more public interest, and now, with the help of greater names. The flint weapons, arrow-heads, etc., in the gravel beds, and the Egyptian pottery of the Nile deposits, are adduced as vestiges of man's pre-Adamic antiquity. But it has been clearly shown that no certain law of the Nile deposits can be fixed upon for ascertaining the age of the pottery.—(*London Quar. Rev.*, No. 210, pp. 419–421.) And as to the flint weapons, etc., they cannot be claimed in evidence until it be shown (1.) whether they are of the same age as the formations in which they are found. (2.) Whether that formation itself is of a very remote antiquity.—(See *Blackwood's Mag.*, No. 540, pp. 422–439; see *Aids to Faith, Essay VI.*, p. 297, note, Am. edition.) (3.) Whether these implements themselves are certainly artificial. Many very striking formations of stone, shaped by the waters, or other natural forces, are found, quite as closely resembling art, as the arrow-head in question. (4.) If these flints are

artificial, why are not the tools also found by which they were made. (If there were metallic tools in use, would not the metal have superseded the flint. But none are found.) (5.) Why are not human bones, or other remains of man, found along with these articles if they be of human production? (6.) Even should such be found, may not these deposits be due to earthquakes and floods, which have had such great power in shifting bones, rocks, gravel beds, etc. And it is to be noticed that these deposits in question are found chiefly in caves. (7.) Why may not the extinct animals among whose remains these flints are found, have belonged to post tertiary times? Prof. *Lubbock* finds ample evidence for ranking the mammoth, rhinoceros, cave-bear, hyena, etc., as of this later age. The *urus* now found only in fossil state is mentioned by *Cæsar*. There is ground to believe that nearly all the extinct species found along with human bones, or human remains, have become extinct at, or even since, the deluge. Instead of the discovery of man's bones and implements among the remains of these extinct animals proving that he existed before the time commonly fixed for his creation, such discoveries would, at most, only give evidence that those animals existed up to a later period than has usually been supposed. It is known that *thirty-seven* species of mammals and birds have become extinct during the recent period. Neither the behemoth, the dragon, the leviathan, nor the unicorn can certainly be identified with any existing species.

Besides all this, the indisputable fact that no animal can be pointed to by geology as having been introduced later than man is a striking confirmation of the scriptural record. Formerly the fossiliferous strata were referred to the deluge. But this was argued against on the ground that human fossils were not found accompanying the other animal remains. The present state of the question may

28 And God blessed them, and God said unto them, ^b Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

b ch. 9 : 1, 7; Lev. 26 : 9; Ps. 127 : 3.

revive the deluge theory of the fossils, as no more impossible, scientifically, than the notions of pre-Adamic races of man. The aim of these antiquarian theorists seems to be to find time for the development of mankind out of the brute creation, as if such a leap could be conceived if time enough be given. But if, as *Bunsen* imagines, the human race has existed during two hundred centuries, where are the remains of their works? What have they been doing during the fourteen thousand years which preceded the advent of Adam in his view? Are these few flints, called arrow-heads, and flint knives, all that remain of him and his works? The facts, with the utmost findings of geology, do not call for any such lapse of time for the human race.

But it is not presumed that these imagined prehistoric races could be of the Adamic family—and the Mosaic record has nothing to do with any such—neither have we any substantial evidence of any such.

Further. As regards the claim that human remains—as of earthen wares, have been found at such depths in the mud of the river Nile as to prove the prehistoric antiquity of man, experiments have been made with a view to ascertain the rate at which the mud of the Nile has been deposited during three thousand years. Various estimates have been made—*M. Girard* fixing the rate as about five inches for a century; *M. Horner* at three and a-half inches for the same time. A bit of earthenware found at the depth of thirty-nine feet would thus indicate thirteen thousand years and more! *M. Rosière*, however, calculates two and a-quarter inches *per*

century—which would give us about twenty-five thousand years.

But this is a muddy calculation. What could be more uncertain than the annual deposits of such a river? For any basis of calculation it must be proved (1.) that the deposits of the Nile have proceeded uniformly year by year. How can this be proved for thousands of years past (2.) That the river bed is even, and has undergone no change. (3.) No lamina can be found to indicate the strata year by year. (4.) It must be shown that these stray bits of pottery could not have gone to that depth through some fissures, or by some upheavals. (5.) It is alleged that these investigations have not been conducted on satisfactory principles, as *Sir Chas. Lyell* has also indicated.

28. As God blessed the first living creatures, (vs. 22,) and as He would comprehend in His paternal blessing, all His creatures from the lowest to the highest animal form, so here, after the word of creation, follows the word of benediction—looking towards the propagation of the human species from this one pair—and by virtue of God's blessing on them.

Unity of the Human Race.

That the races of men have all sprung from this one pair has been questioned and denied by some. But it has been now conclusively proven, as the result of most scientific investigation, that the differences which are noticed among men of various climes and races, are only such as consist with a common parentage. The microscope has clearly shown that to be scientifically true which Paul alleged at

Athens, that "God hath made of one blood, all nations of men, to dwell on all the face of the earth," (Acts 17:26.) The blood of all mankind is found to be the same, and can be distinguished from the blood of all other animals. *Sir Charles Lyell* quotes from an elaborate review of *Darwin* by one "who is an eminent geologist," "If we embrace the doctrine of the continuous variation of all organic forms from the lowest to the highest, including man as the last link in the chain of being, there must have been a transition from the instinct of the brute to the noble mind of man. And in that case, where are the missing links, and at what point of his progressive improvement did man acquire the spiritual part of his being, and become endowed with the awful attribute of immortality?"

For the *unity of the human race* we remark:

1. The varieties found among different races of men are not such as to interfere with the law of propagation, by which varieties, or races of the *same species* reproduce, while really *distinct* species of animals do not reproduce. No instances of mixed races from intermixture of distinct species have been found. Besides, and most conclusively it is found, that all various races of men do intermix freely and fruitfully.

2. The varieties of man are not greater than those that are found in the lower animals of the same species—as the dog and the hog.

3. There are ways of accounting for the varieties found among men, as the effect of climates by which the human color is so modified—modes of rearing, and habits of life, also account for many modifications.—(See *Prichard*, *Dr. Bachman*, *Dr. Cabell's* "Unity of Mankind.")

4. The unity of language which all modern discovery more and more finds out, is a striking proof of unity in the race. Eminent scholars who claim the greater antiquity of man admit the unity. *Lepsius* claims to

have reduced all languages to one original alphabet. A higher antiquity is claimed in order to allow for the development of such varieties from an original tongue. But no account is made by such of the miracle of the confusion of tongues at Babel, (ch. 11.) The scriptural testimony is conclusive, "God hath made of one blood all nations of men, (Acts 17:26.)

Cuvier, *Blumenbach*, *Dr. Prichard* have all argued conclusively as to the unity of the human race. Even the author of "The Vestiges of Creation" admits the result of researches to be that conditions, such as climate and food, domestication, and, perhaps, an inward tendency to progress under tolerably favorable circumstances, are sufficient to account for all the outward peculiarities of form and color observable among mankind!—(p. 262.)

"Physiological ethnology has accounted for the varieties of the human race, and removed the barriers which formerly prevented us from viewing all mankind as the members of one family."—Prof. *Max Müller*.

Dr. Bachman sums up the proofs of the unity of the human race, in the following sixteen items:

1. That all the varieties evidence a complete and minute correspondence in the number of teeth, and two hundred and eight additional bones contained in the body.

2. That in the peculiarity in the shedding of the teeth so different from all the other animals, they all correspond.

3. That they all possess the same erect stature.

4. That they are perfectly alike in the articulation of the head with the spinal column.

5. That they all possess two hands.

6. That there is universally an absence of the intermaxillary bone.

7. That they all have teeth of equal length.

8. That they all have smooth

skins on the body and heads covered with hair.

9. That all the races have the same number and arrangement of muscles in every part of the body—the digestive and all other organs.

10. That they all possess organs of speech and the power of singing.

11. They are all omnivorous, and capable of living on all kinds of food.

12. That they are capable of inhabiting all climates.

13. That they possess a slower growth than any other animal, and are later in arriving at puberty.

14. That in every race there is the same peculiarity in the physical constitution of the female differing from all other mammals.

15. That all the races have the same period of gestation, on an average produce the same number of young, and are subject to similar diseases.

16. They differ most of all from every other creature, and most agree in this, that they all possess mental faculties, a conscience, and a hope of immortality.

Alex. Von Humboldt says, "While attention was exclusively directed to the *extremes* of color and form, the result of the first vivid impressions derived from the senses was a tendency to view these differences as characteristics, not of mere *varieties*, but of originally distinct *species*. The permanence of certain types, in the midst of the most opposite influences, especially of climate, appeared to favor this view, notwithstanding the shortness of the time to which the historical evidence applied. But in my opinion more powerful reasons lend their weight to the other side of the question, and corroborate the *unity of the human race*. I refer to the many intermediate gradations of the tint of the skin, and the form of the skull, which have been made known to us, by the rapid progress of geographical science in modern times, to the analogies derived from the history of varieties, both domesti-

cated and wild, and to the positive observations collected respecting the limits of fecundity in hybrids. The greater part of the supposed contrasts to which so much weight was formerly assigned, have disappeared before the laborious investigations of *Tiedemann* on the brain of Negroes, and of Europeans, and the anatomical researches of *Vrolik* and *Weber*." "The great and important principle of the unity of the human race, was to be proclaimed and enforced. One couple were, therefore, made the progenitors of the whole human family! All other considerations were deemed of minor importance compared with that momentous doctrine which twines a tie of brotherhood around all nations and all ages. And though a plurality of first couples would have prevented marriages which were later justly regarded with abomination, yet it would have destroyed a fundamental truth, which is the germ of noble social virtues, which sheds brilliant light over the confusion of national strife and warfare."—(*Katisch*, p. 99.)

The varieties which we find in races of men so far from proving a difference of origin, according to "the appropriate zoological districts in which they are found," are to be explained in consistency with the record—that "*Eve* was the mother of all living,"—and that "God hath made of one blood all nations." A clew is given to the facts by the record of what occurred at Babel. God's plan for mankind, as settlers of the globe, was not concentration, but dispersion. Man's plan was the opposite, (Gen. 11 : 4.) At Babel God did interpose to scatter men "over the face of the whole earth." And we are led, from the record, to understand, what no one can pronounce impossible with God, that certain changes, whether of complexion or of constitution, (as well as of language,) suited to such "zoological districts," were miraculously wrought in the race at that time—according to the declared object of God

29 ¶ And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; ^c to you it shall be for meat.

30 And to ^d every beast of the earth, and to every ^e fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat. and it was so.

31 And ^f God saw every thing that he had made: and behold,

^c ch. 9 : 3 ; Job 36 : 31 ; Ps. 104 : 14, 15 ; 136 : 25 ; 146 : 7 ; Acts 14 : 17. ^d Ps. 145 : 15, 16 ; 147 : 9. ^e Job 38 : 41. ^f Ps. 104 : 24 ; 1 Tim. 4 : 4.

to disperse mankind "abroad upon the face of all the earth.—(See Gen. 11 : 5-9.) ¶ *Subdue it.* The blessing is found in the command—for the command is a grant from God, as are all His commands. He gives what He commands, and He commands us to receive what He has to give. The command to subdue the earth includes the tilling of the earth—bringing it into the fullest service of man by agriculture—and employing the animal tribes for all necessary and useful purposes. Here was the right given to man to exercise lordship over the earth and its inferior inhabitants. And he was to be active in using the right—for God has granted nothing that is worthy of us without requiring also our agency. Man was to rule over the fish of the sea, the birds of the air, and over the *behemoth*, or herbivorous animals. The carnivorous creatures, or beasts of prey, are not mentioned.

29. The Creator of man here assigns to him the food that was proper for his use. The Divine appointment was that he should use freely the fruits of the trees, and the vegetables of the garden. And when after the deluge, flesh is allowed for food, it is expressly mentioned—"Everything that moveth shall be meat for you; even as the green herb have I given you all things," Gen. 9 : 3. The plain inference is that flesh meat had not been given to man for food prior to the time of this grant to Noah.—See *Magee on the Atonement*, Sec. LII. It need not

be regarded in the light of an absolute restriction, because flesh would scarcely have been thought of for food at first, and the vegetable diet was that which best suited man's physical constitution at that time. In oriental countries flesh is scarcely used by the masses for food, even at this day. If animal food came to be used before the flood, as is inferred by many from the distinction of clean and unclean beasts made in the ark, the history of its introduction is not known. But such a distinction of clean and unclean would most likely have been introduced in connexion with the law of sacrifice, which must have originated immediately after the fall. Yet it does not necessarily imply the use of animal food. This early abstinence from flesh-meat is found in the traditions of all nations, as a characteristic of their golden age—the age of innocence.

30. While both herb and fruit were assigned to man for his food, it is the herb only, which is allotted to the inferior animals and fowls. There is no minutest animalcule created by God which is not provided for, and nourished from His own bounty. ¶ *And it was so.* This refers to all the paragraph foregoing from vs. 27. See Ps. 147 : 9 ; 145 : 16.

31. God now surveys His entire creative work, and pronounces it *all very good*—nothing, as yet, impaired or corrupted by sin. This He would frequently set forth, that whatever is now defiled and desolate has become so by the fall, (vss. 4, 10,

it was very good. And the evening and the morning were the sixth day.

CHAPTER II.

THUS the heavens and the earth were finished, and ^a all the host of them.

^a Ps. 33 : 6.

12, 18, 21, 25, 31,) and did not thus come forth from the hand of the Creator. It may be observed that this verdict is pronounced in seven instances, and in each with a distinct reference :

I. At the calling forth of **LIGHT**, (vs. 4.)

II. At the calling forth of **ORDER**,

1. In the waters arranged, (vs. 10.)

2. In the dry land adapted to production, (vs. 12.)

3. In the adjustment of the heavenly bodies for lights, (vs. 18.)

III. At the calling forth of **LIFE**,

1. In the fishes and fowls, (vs. 21.)

2. In the land animals, (vs. 25.)

3. In man, as crowning all, (vs. 31.)

In each case there is special significance in pronouncing this sentence of approbation. ¶ *And it was evening, and it was morning, day the sixth*—the ordinal definite with the article, and only here in this chapter. Everything had been brought forth according to a fixed order—and each in its proper relation to all the rest—and all in six days with reference to the seventh day, which was the day of rest from all the creative work. Herein God gave a type of human activity and of sacred rest for all his creatures, after His own Divine example. “For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day.”

CHAPTER II.

RECAPITULATION AND ENLARGEMENT OF THE NARRATIVE—CREATION OF MAN, (ADAM AND EVE,) IN ITS REFERENCE TO REDEMP-

TION—THE SABBATH—EDEN—MARRIAGE.

§ 8. TRANSITION CLAUSE. Ch. 2 : 1.

1. *Thus, lit., and were finished.*

The sacred historian now gives a summary statement, looking back over the preceding narrative, and harmonizing with the record of chapter 1—that thus *the heavens and the earth were finished*—that is, in this order, and in this time, they *were completed*—(used of Solomon’s finishing the temple, 2 Chron. 7 : 11.)—not as some would have it, in an instant, though God could as easily have so done. Others would have it, in six indefinite ages. The narrative has it simply in the beginning, and in the six days which are followed by the *seventh*, without giving us any more particular account of the time. And this is so repeated here as to preclude all the tendencies to *doubt and distort the record*. Besides, it is added, “*and all the host of them,*”—that is, all their *array, multitude*, (as of an *army*, in their ranks and order,) were created in this time. This is parallel with the declaration of John, (ch. 1 : 1–3,) “All things were made by Him, (the Personal Word, the Lord Jesus,) and without Him *was not any (one) thing made that was made,*” Ps. 33 : 6. The term here rendered *host*, is the same as is commonly used in the title of God as “*Lord of (the starry) hosts.*” The Samaritan reads, *their parts*. Sept. and Vulg.—*their adornments*. The other versions render it *army*—and the sense is of a *multitude* in orderly arrangement—as a host marshalled for battle. This term fitly expresses

2 ^b And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

b Exod. 20 : 11 ; 31 : 17 ; Deut. 5 ; 14 ; Heb. 4 : 4.

the orderly arrangement of the creation—every thing in its place—every living thing yielding according to its kind, and in its season—every animal, in its structure and instincts, exactly suited to its element and mode of life, and all things answering the Divine plan.

OBSERVE.—Here is noted the positive completion of God's creative work—the institution of natural laws—and no alteration of these natural laws has since been made, though God has wrought supernaturally, as He cannot be tied to mere laws of nature, which are only the ordinary modes of His operation. There is no positive evidence that any new species have been created since the close of the creative week. The work was gradual, to exhibit the order and arrangement of the parts, and to give fullest proof of intelligent design in all the details of it—while it is thus best calculated to give instruction to man, as well as to the higher orders of intelligence. Job 38 : 7.

"*Their host*," that is of "the heavens and earth," is referred to in Neh. 9 : 6, "Thou, even thou, *art* Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth and all that are therein, the seas and all therein, and thou preservest them all; and all the host of heaven worshippeth thee." The angels would seem to be here referred to, in all their orders; and, perhaps, other tenants of other worlds. At least the idea is here expressed that all beings and things were created by God, and the statement is here distinctly repeated, perhaps to show that *Satan*, who is soon to be mentioned, is also a creature of God, and not independent of His control. *Delitsch* says, "God is '*Elohim of hosts*.' The stars are His

hosts that he leads to battle against darkness."

§ 8. a. INSTITUTION OF THE SABBATH. Ch. 2 : 2, 3.

2. Here is given the great fact which lies at the basis of the Sabbath institution. ¶ *God ended—finished—completed*—the same term as is used in vs. 1, where the completion was already noted at the close of the sixth day. But here the verb is in the intensive form, and is construed with the preposition "*from*," meaning God wholly *ceased from*. ¶ *And He rested from*. The verb is the same as the noun, which means *Sabbath*; and it conveys here the idea of rest, in the higher sense, not from exhaustion, or weariness, but ceasing from the creative work of the six days, as completed, perfected. "*The Father worketh*," however, (John 5 : 17,) and the Son works, in all the works of Providence. That He ceased on the seventh day does not imply that any part of the creative work was done on the seventh day. Some have supposed this to be implied by the plain rendering, and hence the *Sept.*, *Syriac* and *Sam.* altered the reading by adding "*on the sixth day*." Others, as *Rosenmüller*, *Calvin*, etc., translate *had ceased*. But this is not necessary. It is that utter ceasing from His work which devoted the entire day to *rest*, (Exod. 31 : 17,)—"not doing any work," as it is expressed in the fourth commandment. There is nothing here to favor the idea that the Sabbath is to be a day of indolence, or inaction—an actual cessation from employment of all kinds, but from labor such as is carried on in the six days—the secular labor of the week. It is to be a *holy resting*, even from

3 And God ^c blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

^c Neh. 9 : 14 ; Is. 58 : 13.

lawful employments, which are worldly, and yet it is to be a holy activity in joyous, thankful worship, and in grateful works of necessity and mercy. See John, (ch. 7 : 23,) where our Lord expounds the doctrine.

3. This fact of God's resting, ceasing, from His six days' work is the positive ground upon which He proceeds to *bless* the seventh day, and *sanctify* it. As He ceased from His six days' work, so we are commanded to cease from our six days' work. "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work," etc. ¶ *And God blessed the seventh day*—"the Sabbath day,"—fourth commandment,)—not so much the *day* as the ordinance. This distinction God here set upon the seventh day, that this alone of all the days He *blessed*—as being the original Sabbath. He conferred upon it His benediction, as "the pearl of days,"—the Sabbath—the best of all the seven on this account. He *blessed* it as the day that was to be made the channel of such special blessings to the race. ¶ *He sanctified it—set it apart—separated it to a holy use*—(this is the sense of the term,)—to the purpose of enjoying God's special blessings in communion and fellowship with Him. This patriarchal Sabbath is referred to by the fourth commandment, (Exod. 20,) where, along with the other fundamental laws of universal moral obligation, is the Sabbath law, as instituted here in the earliest estate of man—even before the law of marriage and the law of labor—as indeed the very first necessity of man's earthly being. *One day in seven*, as a day of thanksgiving and praise, a day of grateful work and worship,

in lively communion with God—this is the Sabbath as *made for man*. And the fourth commandment refers back to this original institution, "*Remember the Sabbath day, etc., for in six days the Lord (Jehovah,) made heaven and earth, etc., and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.*" It is found to be in accordance with the physical constitution of man and beast, which requires such an interval of rest from the six days' work. It is every way the highest boon to man, in his social interests—it is at the very foundation of social order—the great auxiliary of all good laws, and without whose blessed influences, infidelity and crime must desolate the fairest land. And the Sabbath is indispensable for men in the promotion of their spiritual interests. God has graciously set up this institution for the purposes of salvation—inviting His creatures, specially and publicly, to adore Him in His works and ways—to read His word—pay Him proper worship, and promote the interests of His church on earth—keeping up His ordinances and sacraments in the world according to His covenant of grace. And it is found to be what the necessities of His cause on earth demand. The abolition of the Sabbath is, therefore, a blow at the foundations of morality and religion. Accordingly, infidels and false religionists have been ready to unite for its overthrow. OBSERVE.—(1.) The original Sabbath was man's *first day upon earth*; the first day after he was created was the Sabbath—and now the Christian Sabbath is the first day of the week, instead of the last—so that *first of all*, now under the gospel, as at the beginning, man may find rest and peace in Christ Jesus, and then go

forth to the labors of the week, rejoicing in Him. (2.) Every dispensation has had its Sabbath—the Patriarchal, the Mosaic, and the Christian. The Sabbath was before the Mosaic law, and is not abrogated with it. The reason for its institution belongs equally to all times and people, and stands good for us, as for the patriarchs. (3.) The division of our time into weeks is most satisfactorily accounted for in this weekly Sabbath, and it stands as of perpetual obligation. Hence we find its observance commanded in the decalogue, as one of those first principles of morality, which cannot be abrogated. “The Sabbath was made for *man*,” not for the Jews alone, (Mark 2 : 27.) (4.) The day has been changed from the seventh to the first by the example of our Lord and the apostles; and this change was foreshadowed in the Mosaic law. “*The day after the Sabbath*” was a day of holy solemnities, and it was the day of presenting the *first fruits* which was Christ Jesus, (1 Cor. 15 : 20.) See Lev. 23 : 11; ch. 7 : 4; 8 : 10; 17 : 12; 50 : 10, showing traces of weeks—and in the New Testament, John 20 : 1, 19, 26; Acts 20 : 7; 1 Cor. 16 : 2; Rev. 1 : 10. Though no secular work is to be done on the Sabbath, it is to be a day of *rest* to the body—to the *mind*, and to the *soul*. The body is not to toil at its week-day labors. The mind is not to be occupied with its week-day cares. The soul is to rest itself wholly on Christ Jesus, and body, mind and soul are to be given to the work and worship of God, in Christ. ¶ *Because*. The immediate reason is here assigned for this Sabbath institution, because in it God had rested, as the type of a *higher rest*—and men are to labor to enter into that rest, (Heb. 4 : 11.) It will be observed that in this seventh day there is nothing said of “the evening and the morning,” as in each of the six days. The reason is that it was not a day—having a day’s work, that was spread out through the day, and limited by the evening.

But it was a day of resting from the work of the previous days, and not needing any notice of the day’s progress and limitation—though it was bounded as the other days were. And as no new day of creation followed this seventh day, it did not need to have its boundary noted like the rest. This daily notice of “the evening and the morning” formed the transition—the connecting link—between one creative day and that which followed. Some understand the omission of this formula here, as meaning that the Divine Sabbath had no close—that it extends forward over all history, and is to absorb it into itself, so as to endure for ever and ever, as the Sabbath of God and of His creatures. (So *Delitsch*, and others. But see Introduction, “*Days of Creation*.” ¶ *Created and made*—lit.—*created to make*, or *to do*. Here both terms used in the narrative of the creation are employed to express the whole work. Some understand these terms as both of them used here to include the original creative work, (out of nothing,) and the after formative work out of the created materials; or, this may be understood as an idiomatic expression, to denote the thoroughness and completeness of the work. This is Calvin’s view. The Jewish Fam. Bible reads, “*which God had created in order to make it*.” Sept., “*which God began to make*.” Some Jewish commentators understand it as expressing the continued activity of God, in the subsequent working of the ordinary laws of nature. *Augustine* says, “the seventh day is without an evening, and has no setting, because thou hast sanctified it to an eternal continuance.” “There *remaineth*, therefore, a rest (a Sabbath keeping,) to the people of God,” (Heb. 4 : 9.) **OBSERVE**.—The division of time into *weeks* is a memorial of this primitive Sabbath institution. The number *seven* is found in the earliest Bible history as a sacred number; and there is evidence of a

4 ¶^d These *are* the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

d ch. 1 : 1; Ps. 90 : 1, 2.

seventh day as a sacred day, (see Gen. 4 : 3, 15, 24.) So in the history of the Flood—where four occasions are noted at successive intervals of seven days, all special and sacred—when the raven first, and then the dove three times, was sent out of the ark, (ch. 8 : 6-12.) So the sacred time was noted in Exodus, (16 : 23,) as a reason for gathering a double portion of the manna on the preceding day; and this was on the basis of the primitive institution, as here recorded, and prior to the decalogue at Sinai. So the ancient Persians, and the people of India, and the ancient Germans held a seventh day as sacred. So *Homer*, *Hesiod*, and *Callimachus* call the seventh day “*holy*.” *Lucian* records the fact that it was given to school-boys as a holiday. *Eusebius* declares that almost all the philosophers and poets acknowledge the seventh day as *holy*. And *Porphyry* states that the Phœnicians consecrated one day in seven as holy. The Egyptians, Assyrians, Babylonians and Chinese were acquainted with this weekly division of time; the nations of India also, and the people of interior Africa, (see *Oldendorf*,) and the aborigines of America. And no account can be given of its origin but this institution of the Sabbath. No other theory accounts for the sacred character of the seventh day. “Besides the general divisions of time produced by the sun and moon, and which were employed with more or less accuracy by all nations, the weekly division is acknowledged to have been purely Shemitish in its origin. *Humboldt*, in his ‘*Kosmos*,’ admits this. Though there are intimations of this hebdomadal period in other ancient writings, yet it is found in the Bible, as in its native place, where the fact is accompanied

by its reason, and both are treated as well known from the beginning.” In the event there recorded it has its origin—and as there is nothing astronomical in its character, there could have been no other foundation for it, than that which is here recorded.—(*T. Lewis*, p. 238.)

§ 9. FULLER ACCOUNT OF THE CREATION—VEGETABLE FORMATION. Ch. 2 : 4-6.

As the first chapter serves for a history of the world in general, so this second chapter serves as a foundation for the history of redemption in particular. This passage is the continuation. After the simplest outline of the creative work, Moses has furnished to him here, by the same inspiration, a fuller account of the formation of man, and of his location and relations. This narrative is nearly as long as the whole foregoing; showing plainly that the object is to give the history of the world in reference to man, and the history of man in reference to salvation. This paragraph belongs to the history of the third day’s work, as the following belongs to that of the sixth day’s work. It matters little whether we regard this verse as an appendix to the preceding chapter, or as a preface to the following chapter, or as belonging partly to the one and partly to the other—the latter clause beginning a new verse, “*In the day*,” etc. (See vs. 5, notes.)

4. This may be regarded as the opening of a new section, in which Moses, by the Spirit, proceeds to record the history of redemption in particular. It rests upon the first section and presupposes it. Hence the inspired historian repeats, in still another form, the most important declaration that this is the true

history of the creation. In ch. 1:1, he had made the simple statement that, in the beginning, God (Elohim,) created the heavens and the earth. Then, after the detailed narrative of the six days' work, he takes care (ch. 2:1,) to reassert the most fundamental truth that *thus* the heavens and the earth were brought to a completion, and all that they contain. And now again, he reiterates that *these are the generations*—(lit., *births*), *geneses*—origins of them. This is the same kind of reiteration which the evangelist John uses, (ch. 1:1-3,) (as if to preclude denial,) "The same was in the beginning with God. All things were made by Him, and without Him was not any thing made that was made." *Calvin* well says, "The design of Moses was deeply to impress upon our minds the origin of the heavens and the earth. For there have always been ungrateful and malignant men, who, either by feigning that the world was eternal, or by obliterating the memory of the creation, would obscure the glory of God. Wherefore it is not a superfluous repetition which inculcates the necessary fact that the world existed only from the time when it was created, since such knowledge directs us to its architect and author." The *Arab* reads, "*This is a history of the production of the heavens and the earth.*" According to the analogy of passages beginning with this clause, we should infer that it belongs to the following paragraph. So it occurs eleven times in this book—and as the phrase, "the generations of Adam," (ch. 5:1,) and of Noah, (ch. 6:9,) means the descendants of these persons respectively, so "the generations of the heavens and the earth" would refer to the things which sprang from them or their developments. This is the division indicated in the Jewish MSS. But it is only the earth whose history follows. Dr. *McCauley* holds that instead of being a title, or summary of what follows, it is "a recapitula-

tion of what is narrated in the first chapter," as is indicated by the clauses of vs. 4—first, the *creation* of "the heavens and the earth,"—second, the "*making* of the earth and the heavens,"—according to the order of ch. 1. ¶ *When they were created.* Lit.—*In their being created.* ¶ *In the day.* Rather, *בַּיּוֹם*, *when (in day)*—used here adverbially. This broad sense of the word "*day*" is a ground with some for contending that it may mean in ch. 1, an indefinite period of time. But in the first chapter the sense is limited by "the evening and the morning," and here it is limited by the narrative immediately preceding, showing that it means not a day of twenty-four hours, but is used with the preposition adverbially, and refers to the *six days*, just specified. ¶ *The Lord God.* Here is first introduced the peculiar name *Jehovah*. It is in connexion with the absolute name of God, used in the former section *Elohim*. Here it is "*Jehovah-Elohim*." Some have inferred from the use here of this new title of God, which is kept up through this and the following chapter, that Moses gathered his history from previous documents—and that this is a fragment from another source than the preceding. But such a view is arbitrary, and cannot be maintained.—(See *Introduction*.) It is much more natural to suppose that the introduction here of a new title of God, has a meaning appropriate to the new section. And so we find it. The name used in the account of the creative work is the original, absolute name of God, (*Elohim*), based on the term (*El*), signifying *strength*. This was, there, the appropriate name. Here the historian proceeds to a new section, in which he lays the foundation of the history of redemption—and accordingly he introduces the name *Jehovah*, which is the redemptive name of God, as God enters into history, and reveals Himself in the new creation. The name *Jehovah*—from the future of the Heb. verb "*to*

5 And every ^e plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had

e ch. 1 : 12 ; Ps. 104 : 14.

be,"—expresses the idea of God as He should reveal Himself more and more in redemption. *He who shall be—He who is to come—the comer*, (Matt. 11 : 3.) It is not exclusively the name of the Second Person of the Godhead, (see Ps. 110 : 1,) but the name of God in Christ, revealing Himself in history, which is the history of redemption. The two names are here combined—because here is the connecting link between creation and redemption, in which God appears as Creator and new Creator. God dwelling in His own world, (John 1 : 11,) as a Father, and Teacher, and Saviour. That the use of these different names is not arbitrary, nor unmeaning, nor owing to different sources of the history, is plainly stated in Exod. 6 : 3, where God declares that He appeared to Abraham, Isaac and Jacob by the name of God Almighty, "*but by my name Jehovah—in my character as Jehovah*—was I not known to them." (See *Heng. Pent.* p. 294.) And this refers to His appearing in the fuller unfolding of His Divine nature to perform what He had promised to the patriarchs. Abraham said, on the Mount, "*Jehovah jireh*,"—*Jehovah will appear* in His full unfolding of Himself, and as fulfilling all that He had promised. So Abraham saw Christ's day, in the sacrifice of Isaac, (John 8 : 56,) looking forward to the New Testament Isaac—the Great Son of Promise, as risen from the dead—the accepted Redeemer.—(See *Introduction*.) As *Elohim* is the more general name of God, and *Jehovah* the more peculiar name, in reference to the work of redemption, we shall see how they alternate, in the early period preceding the complete establishment of the theocracy more than afterwards. For a full discussion of the Divine names see *Heng. Pent.* p. 292. OBSERVE.—(1.) Our transla-

tors have only in four instances in the Old Testament used the term *JEHOVAH*, and there it is given in capitals. In all other instances they have rendered it by the term "*Lord*," following the *Septuagint* version, (*Κυριος*.) (2.) In the plural term *Elohim*, seems to be couched the mystery of the *Trinity*. In the term *Jehovah*, the mystery of the *Incarnation*.—(*Delitzsch*.) ¶ *The earth and the heavens*. This phraseology calls our attention to the fact that the creative work of the six days was the *making of the earth and the heavens*—a work different from that referred to (ch. 1 : 1.) the *creation of the heavens and the earth*. Here it is the earth and the atmospheric heavens, as an appendage, that are referred to as having been made in the six days' work, and it is the history of our planet, and of what pertains to it, especially the history of man upon it, that follows in the inspired narrative. The phrase is here expressed indefinitely—*earth and heaven*—without the article, because sufficiently defined. So in Ps. 148 : 13, "His glory is above earth and heaven." Some suppose that the reference here is to the formation of the earth as dry land, and of the heaven as firmament, (ch. 1 : 8, 10.) And that the narrative goes back to the period prior to plants on the third day, and that the meaning is, "In the day when God made the earth and the heavens, (ch. 1 : 8, 10,) then there was no plant in the earth."

5. *And every plant of the field, etc.* This verse is made in our version to depend on the preceding. But more literally it begins a sentence, and reads, "*Now no plant of the field was yet in the earth, and no herb of the field yet grew*." The narrative, in order to introduce us to the planting of Eden, begins back with the third

not ^f caused it to rain upon the earth, and *there was* not a man ^g to till the ground.

6 But there went up a mist from the earth, and watered the whole face of the ground.

f Job 38 : 26, 27, 28. g ch. 3 : 23.

day of creation; and while referring to the preternatural origin of the vegetable world, it especially calls attention to the laws of vegetable propagation, with a view to show us the place of man in the garden as a tiller of the ground. *The field* is the open plain—the outside country—as distinguished from the garden enclosure, which was the centre of vegetation. *Plant of the field, and herb of the field* mean here such plants and herbs as spring from propagation: and what is meant is, that though the plants were created full grown and seed-bearing, (ch. 1 : 11, 12,) yet none had, as yet, propagated, nor had any sprung from them. The laws of propagation from the seed, each after its kind, were not yet in operation. And the reasons are given, (1.) There was as yet no rain. (2.) There was, as yet, no cultivator of the soil. This leads the narrator to vs. 6, in which the rain is provided for, and to vs. 7, in which the man is furnished for the work: Adam (from *adamah*—soil,) *man of the soil*. Thus the function of man is brought to view in relation to the garden where he was located. Thus far nothing in the whole vegetable world had resulted from the natural laws of seed, propagation and growth, even of herbage. This was the state of things on the third day. Notice now is taken of the first operation of the laws of rain.

6. *A mist went up from the earth*. This exhalation from the soil had been going on since the waters were separated from the land; and now forming into clouds it becomes condensed, and falls in rain, so as to promote the richest vegetation. On the fourth day the second natural

process begins. The swelling buds, and shooting grass, and sprouting seeds, and striking roots, all show the operations of nature to be at work, according to the declared principles of the creation, (ch. 1 : 12,) “the herb seeding seed after its kind,” etc. *Benisch*, (Jew. Bib.) has it, “And every plant of the field was not yet in the earth.” *Hüevernick* understands it to mean, that “the vegetable kingdom had not yet bloomed forth in its complete beauty when man was formed, but it was prepared by the mist that watered the ground,” (p. 66.) As in ch. 1 : 12, it was stated that the earth produced the plants, here their perfect formation is mentioned, and this is noted here to show in what circumstances the first man found himself placed. “Now no plant of the field was yet in the earth, and no herb of the field had yet sprung up.” *DeSola* understands it that the germ had been created, but its development was left to the ordinary processes of nature. The *Sept.*, *Vulg.*, and *Luther* agree with our version.

¶ *But a mist*—showing how the rain was provided. The Arab, and Jun., and Tremell, read, “*Neither had a mist arisen from the earth and watered,*” etc. The copulative sometimes carries with it the sense of the negative going before. If, however, we understand it according to our version, then we take it (with *Musculus*, etc.,) to signify that God preferred to put in operation now, after the creation, this simple means of growth; and that the rain was thus to proceed from the vapors of the earth which ascended under the heat of the sun, then cooling and descending to irrigate the earth.

7 And the LORD God formed man of the ^h dust of the ground, and ⁱ breathed into his ^k nostrils the breath of life; and ^l man became a living soul.

h ch. 3:19, 23; Ps. 103:14; Eccl. 12:7; Isa. 64:8; 1 Cor. 15:47. i Job 33:4; Acts 17:25. k ch. 7:22; Isa. 2:22. l 1 Cor. 15:45.

This philosophy of rain is elsewhere given in Job, (36:27,) showing throughout the Scriptures, the profoundest knowledge of natural science. The forms of the verbs here used show that an operation is commenced and continued, as cause and effect—the mist ascending as vapor, and coming down, watering, in the form of rain:—not that the mist was instead of rain.

§ 10. FORMATION OF ADAM, DETAILED IN REFERENCE TO HIS MORAL HISTORY. Ch. 2:7.

7. Here, as preparatory to the account of man's location in Eden, it is stated that *the Lord God formed the man (of) the dust of the ground*. It had not been stated in the account of man's creation on the sixth day, that he was formed out of the dust. In ch. 1:27 it was the term "*create*" that was used in reference to man as *spirit*, in regard to the Divine image in the soul of man. "So God *created* man in *His own image*,"—and this is repeated there for emphasis, "in *the image of God created He him*." And as it refers not merely to Adam, but to the race as represented in both progenitors, it is added, "*male and female created He them*." Here, however, in this after statement, the reference is to man's bodily constitution, and location, and vocation, and the term used in the Hebrew is "*formed*," not "*created*." Hence it is here stated only of what material man was *formed*, as to his body. There is no contradiction, but the most entire consistency in the two statements. There is no mere repetition, but an addition here in order to the greatest fulness of the record. Here too, it is *the man*, Adam, who is

thus particularly noticed. The connexion between man and the ground appears in the Hebrew, "*He formed the man, (the Adam,) (out of) the dust of (from) the ground,*" (*Adamah*.) "Let foolish men now go and boast of the excellency of their nature,"—*Calvin*. Science has shown that the elements of the soil on the earth's surface, and the limestone in the earth's bowels, are the very same as enter into the bones, sinews, and flesh of men. So man is said to be formed of the clay, (Job 33:6,) of the dust, (Eccles. 3:20; 12:7.) And death is spoken of as a return to the dust, (Job 10:9; 34:15; Ps. 146:4.) So the New Testament speaks of Adam, "the first man is of the earth, earthy," (1 Cor. 15:47.) There was a meaning in this humble origin of man's body—that it was to return to the dust. Yet how "fearfully and wonderfully is man made," (Ps. 139:14.) ¶ *And breathed into his nostrils, etc.* Besides the mere physical nature of man which he has in common with the lower animals, there is noted here this distinguishing characteristic—the inbreathing of the breath of the Almighty, which is not mentioned as belonging to any other of the animal creation. ¶ *Breath of life*—lit., *breath of lives*, נְשֵׁמַת חַיִּים, *nishmath hayim*, is peculiar to this passage, and is never applied directly to brutes. This term *nishmath*—breath—is not the same as *ruah*—spirit. *Auberlen* calls it the *ruah*—spirit in its activity. In ch. 6:17 and 7:15 the *ruah hayyim* is used of beasts; and in ch. 7:22 the united expression *nishmath ruah hayyim* is used, and is made so large as to cover both beasts and men. But this may be only as we use the superior term to include the inferior.

OBSERVE.—(1.) It is not the earth which brings forth man's body by God's creative word—but he lays His hand to the work and fashions him. (2.) This is done not out of the earthy lump, or mass, but out of the *fine dust* of the earth. (3.) God immediately, along with his body, imparts the living principle, (not first the body and then the life, or soul,) and so the man becomes a living personality corresponding to the Personality of God. (4.) As the spiritual nature of man is denoted by this inbreathing of God, so the name *Adam*, given by God to the man, (ch. 5 : 2,) is from the earthy element—*adamah*—ground—*man of the soil*. (See ch. 5 : 2, notes.)

Some understand the plural form here as expressing the different living principles which belong to man—as 1. Natural life, by which the body exists. 2. Vegetative life, by which it grows. 3. Spiritual life, which consists in the Divine grace imparted. Some make it the plural of eminence, or, as an abstract noun, it may be simply equivalent to the singular form—though it seems to be used with a special force. See ch. 3 : 22, 24; see, also, ch. 2 : 9; 3 : 14, 17; 6 : 17; 7 : 15. As it is by breathing that man lives naturally, and shows himself alive, so the living breath is here referred to as imparted directly by God. This second act of God in the case of man, is that which gives him his crowning distinction above all other animals. See Acts 17 : 28, 29, "We are the offspring of God." Job 32 : 8; 33 : 4. ¶ *And man became a living soul,* (נִפְשׁ חַיָּה,) literally, "*living creature*," and so it is commonly rendered, ch. 1 : 21, 24; ch. 9 : 10, 12, 15, 16. The term נִפְשׁ means simply *life*, or *person*, and the whole phrase means *animated creature*. But this phrase is also applied to the inferior animals. And so man is called an animal, but he is *more*. Calvin understands the phrase here of the *more vital breath*. Kurtz, and

others, take it to include the higher nature—the Divine life. In 1 Cor. 15 : 45 it is expressed by *ψυχὴ ζῶσα*, "*a living soul*." "The first Adam was made a *living soul*; the last Adam was made a quickening (life-giving) spirit." In Eccles. 3 : 21, the spirit of man, (it is said,) goeth upward, and the spirit of the beast goeth downward. See, also, Eccles. 12 : 7. Man's essential superiority to the animal tribes is plainly signified, ch. 1 : 26, 27, as being created in the image of God, and with a capability, and a commission to have dominion over the lower animal tribes, and over all the earth. And this special act of God in imparting to man the living principle which characterizes him, shows plainly as language can do, that he is not of the same species as "the brutes that perish." The Divine life seems to be included in this phraseology just as Jesus is said to have given the Holy Ghost to His disciples in this manner, "He breathed on them and said, Receive ye the Holy Ghost." This moral image—the likeness of God—was certainly imparted to the man, and Adam so lived the Divine life until his temptation and fall. This breath of life was something not formed, (as the body,) but imparted—derived from God: part of His life—His very breath.

§ 11. ADAM'S LOCATION IN THE GARDEN OF EDEN. Ch 2 : 8-17.

The narrative in this chapter, including that of the creation of woman, would seem to belong to the third and sixth days' work, and is here given as supplementary. We are now further informed that the man was placed in a position for exercising his active powers in the sphere appointed by God. A spot, every way fitted for him by his Maker, was assigned to him—in which he had work to do, repaying his active attention. In the culture of the garden he was, also, to cultivate his own energies, and develop the re-

8 ¶ And the LORD God planted ^m a garden ⁿ eastward in ^o Eden; and there ^p he put the man whom he had formed.

9 And out of the ground made the LORD God to grow ^q every tree that is pleasant to the sight, and good for food; ^r the tree of life also in the midst of the garden, ^s and the tree of knowledge of good and evil.

m ch. 13: 10; Isa. 51: 2; Ez. 28: 13; Joel 2: 3. n ch. 3: 24. o ch. 4: 16; 2 Kings 19: 12
Ez. 27: 23. p vs. 15. q Ezek. 31: 8. r ch. 3: 22; Prov. 3: 18; 11: 30; Rev. 2: 7; 22: 3
14. s vs. 17.

sources of his physical, mental, and moral being. The garden was also a type of the Paradise above.

8. And Jehovah God planted a garden, (enclosure.) The term here used is translated by the Greek *Paradise*. So, also, by the *Syr. Vulg.* and *Samar. Vers.* This word "*Paradise*" belongs to the Semitish languages, and has been transferred to our own. (Sanskrit—*paradeśa*, a region of beauty; Arm.—*pardes*, a park.) It seems to be implied here that the spot was purposely made to be of superior beauty—quite beyond any other portion of the earth. Xenophon says that the beautiful gardens of the Persian kings were called *Paradises*. The term is used in the New Testament as a name for heaven, 2 Cor. 12: 4; Luke 23: 43. The location of this garden is said to have been *eastward*, lit., *from before*, or, *from the east*—that is, (east of Palestine.) Some understand it the east part of Eden. The site is more particularly described as *in Eden*. This word means *pleasure, delight*; Greek *ἡδονή*, *pleasure*. The Oriental names are commonly significant. The *Vulg.* reads *paradise of delight*. It would seem that *Eden* was an extensive region in the high table-land of Armenia, and *Paradise* may have been at the eastern part of it. It is chiefly to be identified by the rivers that are named, (vs. 10.) This was most likely the name which the region had in the time of Moses. Whether it was given to it by our first parents, or by God Himself, we cannot tell. The term *gan*, ("*garden*,") or guarded place—is used

in distinction from the open field—(*sadheh*.) Nod lay to the east of Eden, ch. 4: 16.

9. It is here declared that *out of the ground Jehovah God caused to sprout forth every tree pleasant for sight, and good for food*. We are not to understand that this was a garden planted after the creation—but this part of the third day's creation is now more particularly described, because here the man is located for his trial. There was no lack of delights. The most exuberant provision was made for man's enjoyment, in the richest varieties of fruit. This is stated here to show how unreasonable was the violation of that law of God, which reserved only one tree of all that was not to be eaten by man. "Shameful ingratitude of the creature that he could not rest in a state so happy and desirable. Abundant supply of food, besides sweetness for the palate and beauty for the eyes." In all this he had the fullest evidence of the paternal bounty under which he lived. The *Paradise lost* is to be regained. See Isa. 51: 3, "He will make her wilderness like Eden, and her desert like the garden of the Lord." ¶ *The tree of life also*. In the midst of these various and delicious fruits there was *the tree of life, (lives)*. The plural of eminence this may be, or, simply an abstract for the singular. This was the tree having such a quality and meaning as to be a memorial of the life bestowed by God, (perhaps, also, a means of preserving it,) and the sign and seal of immortal life promised

to obedience. The name itself means more than a *living tree*—"as the water of life,"—"the bread of life." And it was doubtless a symbol and pledge of the blessed life which should continue to be enjoyed perpetually by our first parents so long as they continued in their obedience. It was, therefore, to be partaken as a sacrament—and was, doubtless, often so eaten during the state of innocence. Some think it was partaken *weekly* on the Sabbath in Eden. *Augustine* says, "In the other trees there was nourishment. In this there was also a sacrament." In this light, also, it pointed forward to Him "in whom is life, and the life is the light of men," John 1 : 4, —in whom alone the tree of life and the tree of knowledge may both be found, with all their blessed fruits. See Prov. 3 : 18. He is "the way, and the truth, and the life," John 14 : 6,—"the resurrection and the life," John 11 : 25. In the Revelation, John sees the tree of life that had been lost by the fall. It is "in the midst of the street of the city, and on either side of the river"—public property, and accessible to all the blest inhabitants, Rev. 22 : 2, 14. See Ezek. 47 : 12 ; see, also, ch. 3 : 22, and compare John 6 : 51. This tree of life was in contrast with the tree of the knowledge of good and evil, the eating of which was death. Or it may be understood that as every covenant has two parts, a promise and a requirement, so there may be two corresponding sacraments—the one a sign and seal of the thing promised—the other, chiefly a sign and seal of the thing required. The tree of life, on the one part, would thus set forth and seal the promised life—the tree of knowledge would set forth and seal on the other part, the required obedience, as thus tested in the simple prohibition.—See *Candlish on Genesis*. It has frequently been asserted that the Pentateuch does not allude to the doctrine of immortality. But surely, it treats it in its highest, innermost bearings

here in the opening chapters of Genesis.

OBSERVE.—Though the phrase "*in the midst*" may mean merely that it was inside, yet it would seem to mean more, and as in Rev. 22 : 2, to signify that it was most conspicuous and accessible. Some understand that there were many trees of this class scattered through the garden. But as we find the pronoun in the singular, it is to be inferred that there was only a single specimen of each tree. See vs. 17, and ch. 3 : 3. ¶ *The tree of knowledge of good and evil* was so called not merely as a test for proving man, and showing whether he would choose the good or the evil—nor, merely because by eating it he would come to know both good and evil, and the evil so that he would know the good in the new light of contrast with the evil. Both these were involved. But it was set also as a symbol of the Divine knowledge to which man should not aspire, but to which he should submit his own judgment and knowledge. The positive prohibition was to be a standing discipline of the human reason, and a standing symbol of the limitation of religious thought. Man was to have life, not by following out his own opinions and counsels, but by faith and the unqualified submission of his intellect and will to God. No reason is here given for this, except in the name of the tree, and the nature of the penalty. God would not have him know *evil*. Sin was already an invader of His universe in the fallen angels. Evil was, therefore, a reality. Man was interdicted from that kind of knowledge which is evil, or, which includes evil—because of itself in its own nature, it leads him to death. Thus this is, therefore, not a mere arbitrary appointment. It has grounds in the evident nature of things. Nor was the penalty denounced against the transgression arbitrary. The disobedience was itself necessarily *death*. The curse could not have been less than it was.

10 And a river went out of Eden to water the garden: and from thence it was parted, and became into four heads.

The act itself was a disruption of the tie which bound man to his Maker, and by which alone he could live, (see notes, vs. 16.) The knowledge of evil, sadly enough, lay in the partaking of that tree. Man already had the knowledge of good, and a moral sense of the eternal distinction between right and wrong. But good and evil, in all their mutual bearings, he could not presume to know by contact and experience as he aspired and claimed to know them under the promise of Satan. We hear no more of this tree. It served its purpose in the garden. We hear of the tree of life. The act of partaking was an encroachment upon the Divine prerogative. This tree was set to be to man the occasion of the highest Divine knowledge, in the training of his thoughts to subjection, and in the contemplation of God's prerogatives of knowledge. The highest reason accords to God this claim—and renders the profoundest submission of the human mind and will to God—to His plan of Providence and grace. So the renewed man cries out, "O the depth of the riches, both of the wisdom and knowledge of God." Christ crucified is the wisdom of God, and the power of God, unto salvation. Grace and truth came by Jesus Christ. Man was prohibited from laying hold of this fruit that was held to be under the Divine prerogative. And it is just at this point that Satan has always plied his most artful and powerful temptation. And just here, in taking what is forbidden—and in refusing all subjection and limitation of religious thought, man has always fallen under the curse. "Professing themselves to be wise they became fools." This is the spirit of our fallen race, that in every age, keeps man out of Paradise. And this is the mark of

Anti-Christ "sitting in the temple of God, showing (exhibiting) himself that he is God," (2 Thess 2 : 4.) Hence, also, cherubim—the angels of knowledge—are set with the "flaming sword to keep (guard) the way of the tree of life," (ch. 3 : 24.) This tree was also, as *Luther* says, a sign for man's worship and reverent obedience of God, and so it would represent the homage due to God's word, as the revelation of God's truth—of His mind and will to men.

10. *And a river issued out of Eden—was issuing.* The verb here used refers to the issuing out of the ground; and the meaning is, that an abundant supply of water was furnished in the wide district of Eden—to water the garden, and so generally diffused as to serve the purpose of irrigation, and to make it a well watered region. ¶ *And from thence it was parted.* This ample supply of water from numerous springs—in numerous brooks and streams—so arranged as to furnish the best irrigation, and leave no part of the garden dry—*was parted, or parted itself from thence*—that is, outside of the garden, it was divided into distinct rivers, and *became four heads*, or principal streams. This is the sense of the term *heads*. Onkelos—"head-streams." Sam. Vers.—"heads of rivers." So *Luther*, *Rosenmüller*, etc. The reading here given avoids the many difficulties of the many other renderings that have been suggested. *Bush* makes "from thence," to refer to that time—"from that period" geographical distinctions arose, and the rivers were assigned to particular districts embraced in the original whole. But this is not the sense of the terms.

11. *The name of the first (river) is Pison*, (see vs. 13.) Some have found the four rivers rising within

11 The name of the first *is* Pison : that *is* it which compasseth
 " the whole land of Havilah, where *there is* gold ;

u ch. 25 : 18.

the circuit of a few miles—in the high lands of Armenia, and besides the Euphrates and Tigris, which are confessedly two of them, they make the *Pison* to be the *Phasis*, or *Halys*, flowing northwesterly into the Black Sea. This river rises in the Moschus mountains, and flows along by Colchis, (Havilah,) (Chabala,) the ancient gold-land, where was the golden fleece of the Argonautic expedition. The remaining river would then be the *Araxes*—which means the same as *Gihon*, i. e., "*bursting forth*, and which retains its name among the Persians—*گياں*, (*giah*), being equivalent to *aparra*—*to break forth*. It rises, also, in the high table-lands of Armenia, and falls into the Caspian Sea. This theory is objected to by those who understand *the river*, (vs. 10,) to denote a single stream. But this, we have shown, is not the more probable sense. The other principal theory is that the two unknown rivers are the *Indus*, (*Pison*), and the *Nile*, (*Gihon*.) And the latter has been inferred from the mention of *Ethiopia*, (or *Cush*.) But *Cush* is a name which applies to other regions, (as *Arabia*.) And "*Gihon*" is a name never applied to the Nile in the Old Testament. And the Nile does not *compass* Ethiopia. Besides it seems highly improbable that this region of Eden should have extended over so large a space on two continents. It has been suggested that the Cushites may have moved southward—as the Norwegians brought with them their Normandy, and the Greeks their Hellas into Italy, (see vs. 13, note.) The fathers and *Josephus* have made the *Pison* to be the *Ganges*, and *Havilah* to be *India*. *Calvin* understands the description here given by Moses to refer to the Tigris and Euphrates alone, which unite in the region of

Eden, parting into two channels to the north toward their source, and into two, again, at the south, toward the Persian Gulf, where they empty. The river is further described as *that which compasseth*—not in the sense of surrounding, but of *winding along the whole land of (the) Havilah*. This land has its name from the first great possessor of it. Havilah was the son of Cush, whose land is spoken of in vs. 13, as "*Ethiopia*," (literally, the whole land of *Cush*.) See Gen. 10 : 7 ; 25 : 18. If Havilah be the ancient Colchis, at the eastern border of the Black Sea, according to the above description, then, also, the land of Cush would be the country of the Cosseans, near Media and the Caspian. The people called *Chevalissi*, who lived between the Caspian and the Volga, retained the ancient name of Chavilah. And after them the Caspian Sea is still called *Chwalinskoye Mose*. (*G. F. Müller, Raumer's Palest.*) They who adopt the view that the region extended into India, hold that this Havilah was the son of Joktan, of the race of Shem, whose territory was east of Persia, the country watered by the Indus, called by moderns *Cabul*, which corresponds with the name *Havilah*, in the Oriental pronunciation. See Gen. 10 : 29. But against this is the description of the products of the land which do not answer to this locality. And the article here before *Havilah* (the Havilah,) distinguishes it from the later Havilah.—(See *Keil*, and *Del*, and *Rosenmüller*.) We should think it much more probable that the *Gihon* was the *Araxes* than the Nile. And the chief question is between the *Phasis*, or *Halys*, and the Indus, as to whether of these two is the *Pison*. We suppose that all of the rivers had their rise within the garden,

12 And the gold of that land *is* good: ^w there *is* bdellium and the onyx-stone.

13 And the name of the second river *is* Gihon: the same *is* it that compasseth the whole land of Ethiopia.

14 And the name of the third river *is* ^x Hiddekel: that *is* it

w Numb. 11 : 7. x Dan. 10 : 4.

and from thence flowed in diverging courses, and became four heads, or principal streams. Further geographical researches will doubtless throw increased light on this locality—and for the present, we can afford to leave two of the rivers in some doubt. There are those who contend that geological changes, comparatively recent, have altered the courses of the rivers so as to forbid their being identified. It is believed that the junction of the Tigris and Euphrates is of recent date. So *Lyell*, and others.

12. *The gold of that land is good*—(*fine*, 2 Chron. 3 : 5, same word.) ¶ *There is bdellium.* Heb., *bdollah*. Some understand this of an aromatic gum oozing from the tree growing in Arabia and the Indies—a kind of *mastic*, like gum-Arabic, such as is yet used in Oriental cities as an article of food—and which some take to have been the manna of the wilderness, though without any ground. It is more commonly held to be a *pearl*, having the color of the manna, which was white, Exod. 16 : 14, 31. So the *Ar.*, *Saad.*, *Gr.*, *Ven.*, *Talm.* The *Sept.* render it here “carbuncle.” The mention of the *onyx stone* along with it would not prove it to be a precious stone; for aromatics are named with gems and gold; as in 1 Kings 10 : 2, 10,—*Tuch*. It must have been familiarly known among the Hebrews, Num. 11 : 7. ¶ *The onyx stone.* This is by many rendered “*beryl*.” *Sept.*, *Onk.*, *Ps. Jon.*, *etc.* Others, *sardonyx.* *Aqu.*, *Theod.*, *Symm.*, *Vulg.*—*Muhammed Ben Mansur*, in a work on the precious stones of the Caucasus, names three kinds of *onyx*.—*Mines de l'Orient*, vi.

136. This was one of the gems on the breast-plate of the high priest, Exod. 28 : 9, 10.

13. *Gihon.* This term means a *bursting forth*, as from a fountain. *Gesenius* remarks that “the Arabs use their cognate term of large rivers, as the Ganges and Araxes.” Though he holds this river to be the Nile, and though this was held by early writers, we think the term *Cush*, (which is the objection to the Araxes,) may be understood of all the south Asiatic country of Ham’s descendants, west of the Persian Gulf—as well as in Arabia. Of the Hamites, Nimrod was the first king of Shinar, (Babylon and Mesopotamia.) *Michael Chamish*, in his “History of Armenia,” informs us that “the *Arast*, or *Araxes*, was formerly called *Gihon*,” (vol. i., p. 12.) ¶ *The whole land of Ethiopia*, (lit., *Cush*.) The first descendants of Cush spread over the borders of the Persian Gulf, in that region which still bears the name of *Chuzestan*, whence they spread over India and the western part of Arabia. Our translators, following the *Sept.*, have commonly rendered the Heb. term *Cush* by *Ethiopia*, and hence confusion arises—as this is understood of the African region of that name. As the Cushites spread toward the borders of Egypt, that whole region from the Ganges became the land of Cush—which the Hindoo geography calls the *Cusha Dweepa* interior. By a further dispersion they afterwards passed over into Africa, which, in its turn, became the land of Cush, or Ethiopia. (See *Watson’s Tracts*.)

14. *Hiddekel.* (*Onk.*, *Syr.*, *Ar.*

which goeth toward the east of Assyria. And the fourth river is Euphrates.

15 And the LORD God took the man, and ^y put him into the garden of Eden, to dress it, and to keep it.

y vs. 8.

and Pers. read "*Diglath*." (Sept., Vulg. and Copt. read "*Tigris*.") Cuneiform reads *Tigra*. Viscount Polington found the Hebrew name still in use, (*Royal Geog. Jour.* vol. x., part iii., p. 449.) The flow of the river is exceedingly rapid. "The mean velocity of the Nile at Cairo is 1 foot 11 inches—of the Danube, at Pesth, 2.33 ft.—of the Euphrates, at Hit, 4.46 ft., while that of the Tigris at Bagdad is 7.33 ft." So the name is a compound term, meaning *velocity* and *lightness*. Pliny says the river was so called from its celerity. The Hebrew name is traced through various changes from Hiddekel to Tigris. ¶ That (is) it which goeth toward the east of Assyria. Hengstenberg suggests that the territory to the westward of the Tigris was then so considerable that what lay to the eastward was not taken into account. (So Gesenius.) ¶ *Euphrates*. Heb., *Phrath*—a name which it still bears in the East. The Cuneiform inscriptions have it "*Ufratuwa*," (see Rawlinson, p. 5.) Our "*Euphrates*" is derived from the old Persian through the Greek. It was so commonly known as not to need further description. It is called in some passages "*the river*," and "*the great river*," Deut. 1 : 7; Ps. 72 : 8. The old Paradise must have been in the region of these two rivers, which are plainly identified. How large was the district it is impossible now to decide.

15. This description of the garden being now finished the sacred writer continues the narrative of man, whose formation was particularly described in vs. 7. He proceeds now to relate his location in this garden, and his trial by means of the two trees, (or classes of trees.) ¶ The

Lord God took the man and put him into the garden. (Lit., took the man and set him down in the garden—caused him to rest.) This was the Divine arrangement. God assigned to the man the charge of the garden; and thus appointed to him a life of activity, and of pleasant engagedness. It was a most agreeable occupation, because it was *the garden of Eden*, and before any curse had been visited upon the ground. It was no toil by the sweat of the brow. His work in the garden was *to dress it*. Sept. and Vulg., *to work it*—to bestow labor upon it—*to till it*—(vs. 5; ch. 3 : 23; 4 : 2,) and *to keep it*. It was the garden of the Lord that was put in charge of man *to cultivate* and *to take care of*. This was to be his activity, and responsibility, and recreation. Occupation was a necessity of his nature—both physical, and mental, and spiritual. He was not left in Paradise to indolence, but he was blessed with employment, by which his frame might be pleasantly exercised, and his mind engaged, and his soul expanded. Labor, in itself, is not a curse, but a blessing. Thus man was held accountable to God—as to his Father, and in the garden, as in a temple, he was to worship God—offering the sacrifices of praise, and doing the daily work allotted to him, (ch. 13 : 10.) He was to *keep* the garden with a jealous care, by industry and fidelity, from intrusion and depredation, as of the serpent, and from his own transgression, whereby he might lose it.

16. Here, though in Paradise, man was to acknowledge his subjection to the Divine knowledge and will. There must be government, even in heaven. The first lesson to be

16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17 ² But of the tree of the knowledge of good and evil, ^a thou shalt not eat of it: for in the day that thou eatest thereof ^b thou shalt surely die.

^a vs. 9. ^a ch. 3: 1, 3, 11, 17. ^b ch. 3: 3, 19; Rom. 6: 23; 1 Cor. 15: 56; Jam. 1: 15
1 John 5: 16.

learned is that of submission and obedience to God's command. Man is thus endowed with all delights, not for the purpose of serving himself alone, but to serve the Father of all good. ¶ *Commanded—saying.* The command is full of privilege. "*Of every tree of the garden eating thou shalt eat,*" i. e., *thou shalt surely eat, thou art freely privileged to eat.* This is in the spirit of the gospel command, "*Take the water of life freely,*" (Rev. 22: 17.) So all God's commands are gracious. Be filled. Be saved.

17. *But.* Along with the gracious command there was a prohibition. This was to be the test. While the sovereignty is gracious, the grace is also sovereign. It is "the throne of grace." Herein man was called upon to submit his opinion and will to that of God, his Father. This test was appointed in the direction of man's highest interest. It was only by denying to himself the prerogative of God—only by submitting to God's mind and will as disclosed for his guidance that he could have free access to the tree of life. ¶ *Of the tree of the knowledge, etc.* This is not a trivial and unmeaning test—nor purely arbitrary. We see the vital principle involved here. Man was created in the Divine image as to knowledge. God would sufficiently reveal Himself to them, in the garden, and life was freely granted them, without any partaking of the forbidden tree. But when man aims to invade the Divine prerogative, and to be as God, knowing good and evil, then he loses life itself, and becomes dead by such separation from his Maker. To deny the need of a

revelation from God—to deny that God's revelation is sufficient—to deny the proper limit of religious knowledge—all these daring positions of the creature are a rebellion against God, and lead to the death of the soul. The gospel only more fully expresses this sentiment, when it says, "In Him was life, and the life was the light of men," John 1: 14. Besides, here was only the interdict of such knowledge as was connected with evil, and such as led to death. The restriction, therefore, was only in love, and for man's highest good. This tree was chosen, not merely as a symbol, but, perhaps, also as the favorite tree of the serpent. So that thus it was in God's plan to forbid all such commerce with that animal who was chosen as the agent of the tempter. It was thus we may suppose, that the woman "*saw that the tree was good for food,*"—as she saw the serpent feasting upon it, and thus tempting her by example, as well as by words. In the Apocalypse John sees the tree of life as bearing twelve manner of fruits—rather, *twelve crops* of fruit—yielding its fruit every month, (Rev. 22: 2.) *Note.*—Though this prohibition is addressed to the man alone, it, of course, included the woman also, who was part of himself. ¶ *For in the day.* Lit., *in day—when*, (vs. 4.) The fatal consequence of disobedience is here stated. This tree was a tree of death, as the other was a tree of life. Life could be enjoyed and kept only by abstinence from this tree. Man could have that knowledge which is life only by abstaining from this tree of knowledge. How significant! The

18 ¶ And the LORD God said, *It is not good that the man should be alone*; ^c I will make him an help meet for him.

c ch. 3 : 12 ; 1 Cor. 11 : 9 ; 1 Tim. 2 : 13.

gospel is foolishness to worldly wisdom. We are called, in a sense, to become fools that we may be wise, 1 Cor. 3 : 18. ¶ *Thou shalt surely die.* Heb., *Dying thou shalt die*, or, thou shalt utterly die. Sept., *Ye shall die the death*—not that on the very day of eating, all the death should be fully experienced. But the curse should be visited at once in all its essentials. This penalty was not arbitrary, but necessary. It could not be less, because it was separation from God. The death was (1st.) *spiritual* death, as the separation of man from God. This separation introduced (2d.) *bodily* death, with all physical evils—for apart from God the connexion of soul and body could not be maintained. And this separation from God, must be (3rd.) *eternal*, in the nature of the case, and apart from any provision for reconciliation. “The wages of sin is death—but the gift of God is eternal life through Jesus Christ our Lord,” Rom. 5 : 12, 17 ; 6 : 23 ; Eph. 2 : 8. On the very day of man’s eating he became dead in trespasses and sins, (Eph. 2 : 1,) he became heir to bodily death with all diseases and woes of the flesh ; and he was under condemnation for all the term of his immortal existence. “The definition of the death here must be sought from its opposite, viz., the kind of life from which man fell.”—*Calvin*. (As to death before the fall see *Introduction*, p. 52.)

OBSERVE.—The curse here denounced against the transgressor is plainly *death*, most certain and severe. It is argued by some that the death means only natural death, and that this is annihilation. But (1.) this would have required that the first pair be annihilated, and in them the race. And if it could be thought by any to mean ultimate annihilation, this would not at all answer to

such terms as “everlasting punishment,”—for where one is annihilated there is nothing left of him to be punished. He is *blotted out* of being. (2.) The contrast of the life which belongs to the good—not natural life, (which, as in the case of Cain may be a curse, but) moral, spiritual, and eternal life—shows the meaning of the death here denounced.

§ 12. SUPPLEMENTARY NARRATIVE
—THE FORMATION OF WOMAN—
INSTITUTION OF MARRIAGE. Ch.
2 : 18–25.

18. While thus we have seen the man located in the garden of Eden for the development of his physical and mental energies, and for the trial also of his obedience, we have now the narrative of his further advancement by being placed in social relations, and by having his dominion over the animal tribes put in active exercise. He is, on his natal day, furnished with a companion—as head of the race—and he is to feel his dignity as exalted over the inferior creation, while he is to use his speech in giving to the animals their names. ¶ *It is not good.* Lit., *Not good the being of the man in his separation*, or solitariness. This was only a step in the development of God’s plan for mankind. It was not good in view of the Divine purpose—nor in view of man’s social constitution—nor in view of his highest happiness and usefulness in life. Eden, with all its delights, was incomplete to him without this companion of his enjoyments, who should enhance his delights, partner of his pleasures, in whose lively sympathy they should seem to be doubled. ¶ *I will make.* In the creation of the man, (ch. 1 : 26,) the language was, “*let us make*,” here it is, “*I will make*.” If the former

19 ^e And out of the ground the LORD God formed every beast of the field, and every fowl of the air, and ^f brought *them* unto Adam to see what he would call them; and whatsoever Adam called every living creature, that *was* the name thereof.

e ch. 1: 20, 24. f Ps. 8: 6. See ch. 6: 20.

referred to a plurality of persons in the God-head, this would express the essential unity of God. ¶ *An help meet for him.* Lit., *an help as before him*—or, as over against him—an helper corresponding to him—his counterpart. Vulg., *an assistant, like to him.* Our version expresses it well—an *help, meet*, (fit, suitable,) *for him.* It was to be a fit companion, endowed with a nature like his own, “*a second self.*” In Hebrew usage all things which are “*before us,*” in the sight of which we delight, are objects of our care, and affection, Isa. 49: 16.

19. Here, before narrating God’s actual provision for man’s social want, the historian tells us of a preliminary fact. His wisdom and knowledge were to be further developed, as, also, his relation to the animal tribes. ¶ *Out of the ground.* In ch. 1: 24 the history of their creation is, “Let the *earth* bring forth,” etc. Here the term used is “*adamah,*” “*ground.*” The inferior tribes, both beast and fowl, having been thus *formed, the Lord God brought them*, (lit.,) *caused them to come—unto Adam.* How this was done we need not inquire. He who made them, could make them to come to him who was set over them as their lord. The objection that animals, of all kinds, could not have been gathered into one district from all climes, is groundless. 1st. Because we are by no means certain that the same varieties of climate existed before the flood as since. 2nd. That it is not necessary to suppose that all the animals created at the time, were brought there—only the representatives of all classes, as in the ark. 3d. This was doubtless done at once after their creation, and

while as yet they were only in pairs, and had not multiplied and scattered any more than the human family. God caused them to come to Adam—to pass in review before him. It is here declared that God’s object in this was—to see what he (Adam,) *would call them*, (lit., *it,*) each of them, that is, to give him opportunity to name them—not, of course, to wait on him for information. (1.) The man was thus to be made conscious of his lordship over the animal tribes. (2.) In token of his relations to them, respectively, he was to give them their respective names. (3.) His knowledge of animal nature, (in which he had been created,) is at once to be developed, under the special teaching of God. (4.) His organs of speech are to be put in exercise. (5.) His knowledge of language (Divinely imparted,) is to be developed in the use of terms for naming the several classes—under the Divine instruction and guidance. (6.) It would seem, from the connexion, that the man was to be made sensible of his social need as he should see the animals passing before him in pairs. ¶ *And whatsoever.* The man was created in knowledge, after the Divine image, and thus was endowed with powers of perception and discrimination, by which he could know the habits, characters, and uses of the several species, both of animals and of fowls, yet not without Divine teaching in the matter, and in the use of terms. The names which he gave them were appointed to be their names by which they should be known—and they were, doubtless, significant—as was the name of *Eve*, (vs. 23,) ch. 3: 20. Language itself could not so early have been a human invention, but a

20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field: but for Adam there was not found an help meet for him.

21 And the LORD God caused a *g* deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof:

g ch. 15 : 12 ; 1 Sam. 26 : 12.

Divine gift. *Bishop Magee* infers from this passage, the Divine origin of language. "For," he says, "in what sense can we understand the naming of every beast of the field, etc., brought before Adam for this purpose by God, but in that of His instructing Adam in the manner whereby they were, in future, to be distinguished? To suppose it otherwise, and to imagine that Adam, at the first, was able to impose names on the several tribes of animals, is either to suppose that he must, from the first, have been able to distinguish them by their characteristic marks and leading properties, and to have distinct notions of them annexed to their several appellations—or that he applied sounds at random, as names of the animals, without the intervention of such notions."—*Magee on the Atonement*, p. 290.

20. *And Adam gave names, etc.* It is here added, "*to all cattle.*" ¶ *But for Adam, etc.* The intimation is that he who here, by the help of God, had such a knowledge of all the animal tribes as to assign to them their proper names, became sensible of his need—that for him alone, the lord of this lower creation, *there was not found an help meet for him*—as there was found for all the other species. He felt his relation as lord over these animal tribes—male and female—but he felt his want of one to whom he should stand in the relation of companion, partner, bosom friend, of one who should be an *help—fit, meet, suitable for him*—endowed with a nature so akin to his own, a counterpart. Lit., *as before him*. Sept., *a help like to him*. So Vulg.—Germ.,

die um ihn wäre. Thus Adam was first led to see his need, in order that he might with greater gratitude receive her who was to be provided for him. God had already planned to furnish man with such a match, or counterpart, (see verse 18,) and so He introduces the companion.

21. This formation of the woman would seem to have belonged to the sixth day's work—and what was stated only in the general in ch. 1, is here stated more in detail, "*male and female created He them,*" ch. 1 : 27. The manner of the woman's creation is now set forth. God was pleased to form her out of man, even as it pleased Him to form man out the dust of the ground. This was not because He needed any materials; but simply because He chose to express, by this means, an important truth, that the twain are one flesh, (vs. 24,) and that as the woman was in, and of, the man, so the race was in and of the first pair. The natural headship of the race in Adam is the basis of the federal headship. The first man is not only an individual, but holds in himself, "in his loins," the entire race, and so he is appointed to act for them in the covenant of works. ¶ *Deep sleep*. The Sept. reads, *an ecstasy*. Aquila and Symm., *a lethargy*. Kimchi, *strong sleep*. The same term is used of the "deep sleep" which fell upon Abram, (Gen. 15 : 12,) when God was about to make a covenant with him as father of the faithful, and give him the promise of an innumerable covenant seed. So here in giving to our first father a partner, who was to be the mother of

22 And the rib, which the Lord God had taken from man, made he a woman, and ^h brought her unto the man.

^h Prov. 18 : 22 ; Heb. 13 : 4.

the race, God pleases to put him into a state of "*deep sleep*," and it may be that there was also a prophetic vision passed before him, of the whole transaction, and of the partner whom he was to receive. He plainly understood her origin, (vs. 23.) *Milton* thus expresses it :

"Mine eyes He closed, but open left the cell
Of fancy, my internal sight," etc.

¶ *One of his ribs.* God could, as easily have created the woman out of nothing. His work was, however, to be full of meaning. As Adam, himself, was a type of the Second Adam, so the woman here given to him in sacred matrimony was a type of the church, taken from the side of Christ, that was pierced for the formation of the church, and *one* with Him as a bride of the Lamb, (Rev. 21 : 2 ; Eph. 5 : 28-32.) Only they who do not see the fulness of meaning in God's word and work, will scoff at it, as if it had no meaning, or pervert it into allegory, when it is not that they know more than Christians, as they vainly claim, but that they know less. Herein they claim to be as Gods—knowing good and evil ; and under the power of the tempter, they pluck the fruit from the forbidden tree. But what they reap is death as the fruit of their sin. ¶ *Closed up the flesh.* Of course there is no greater difficulty in this account than in any of the preceding narratives. It is all miraculous, and all as it pleased God. It is vain to speculate upon the physical organization of our first father, which allowed of this loss of part of his frame. God closed up the vacancy, supplying its place with flesh. Because God's works here have such a fulness of meaning, skeptics resolve these narratives into mere *myths*. Because they are full of collateral

teachings, they take them as only the outward dress by which such teachings are given. But there is every evidence of historical truth here—and in addition to this we have a fulness of spiritual truth. (1.) *Myths* are commonly diffuse tales. These are compact records. (2.) If this be not the history of man's origin, we have none. And no such natural and reasonable one can be substituted. (3.) If this be myth, then all history can be shown to be myth, on the same principle of interpretation.—(See *Introduction*.)

"She was not made out of his head, to surpass him, nor from his feet to be trampled on, but from his side, to be equal to him, and near his heart, to be dear to him."

¶ *Made He a woman.* Lit., *And Jehovah God built the rib which He had taken from the man to (or for) a woman.* It is thus represented as if God built upon the rib, or out of it, the female form, and the language is taken by some to refer to the superior symmetry and beauty of woman. But it simply shows us that it was not by any inherent power in the man to form a woman out of himself, but by God's creative power, "Male and female created He them." This done Jehovah God brought her—caused her to come—unto the man. As in vs. 19, it is said of the animals that God caused them to present themselves before Adam, (in token of their subjection, and of his dominion as assigned by God,) so here, the term indicates a solemn act of God in which the woman is presented to the man in marriage covenant, see vs. 24. This is called "the covenant of God," Prov. 2 : 17. In every true marriage God brings the wife "A prudent wife is from the Lord," Prov. 19 : 14.

23 And Adam said, *This is now* ⁱ bone of my bones, and flesh of my flesh: she shall be called Woman, because she was ^k taken out of man.

24 ^l Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

ⁱ ch. 29: 14; Judg. 9: 2; 2 Sam. 5: 1; 19: 13. ^k 1 Cor. 11: 8. 1 ch. 31: 15; Ps. 45: 10; Matt. 19: 5; Mark 10: 7; 1 Cor. 6: 16; Eph. 5: 31.

23. Adam shows himself endowed with superior knowledge and wisdom to understand the history and discern the meaning of the transaction, and to recognise and receive his partner. He says, *This is now—* (lit., *this time*),—*bone of my bones, and flesh of my flesh*. That is—*this once—in this instance*, (referring to the other pairs,) *this female is a partner for me*. The origin of the woman is here referred to—*built out of himself*—so as to be one with him—*“one flesh,”* vs. 24. Paul, in the Epistle to the Ephesians, dwells upon this history as a reason for the sacredness of the marriage relation. “Men ought to love their wives as their own bodies—for he that loveth his wife loveth himself, even as the Lord the church—for we are members of His body, of His flesh, and of His bones,” Eph. 5: 28–31. (1.) This New Testament use of the facts shows the designed purport of the transaction. And there could be nothing more highly reasonable than that God, with such a design, should have chosen such a mode of operation. (2.) This New Testament reference shows the Divine origin of the record. Adam further displays his knowledge in giving a name to this partner thus made for him, and brought to him by God. ¶ *She (to this,) shall be called woman—אִשָּׁה*. This term is the *feminine* form of the word for *man*. *Man-ess* would express it, like shepherd-ess. The English word is from the Anglo Saxon, *wombman*; that is, the female of mankind. The phrase, “*shall be called*,” often means simply “*shall be*,” and here it doubtless refers to the nature, as well as to the name—

and in Hebrew the names, especially in the earliest time, were significant. The human pair is unlike all others in this that they are *one*.

24. *Therefore*. This is understood by some as the language of Adam in which he shews his knowledge with which he was so wonderfully endowed. By others it is taken as the language of Moses. Our Lord, however, refers to it as the language of the Creator Himself. The Lord spake by Moses. In Matt. 19: 4, this creation of mankind, male and female, is referred to, along with this passage, as the Divine ordinance of marriage. It points to the future in terms indicating an institution here set up for all mankind. This is that ordinance of God, therefore, for man's well being, which He established in Paradise—all violation of which is prohibited in the Decalogue, and the sanctity of which lies at the foundation of social morality and virtue. ¶ *Shall a man leave, etc.* This defines the relation as even taking precedence of the filial relation. Beyond the binding force of a child's tie to the parent is this tenderest claim—“not,” as Calvin remarks, “that marriage severs sons from their fathers, or dispenses with other ties of nature: for in this way God would be acting contrary to Himself. Yet it is to show that it is even less lawful to desert a wife than to desert parents. Therefore, they who, for slight causes, rashly allow of divorces, violate in one single particular all the laws of nature, and reduce them to nothing.” ¶ *One flesh*. “Moses had not said that God had assigned many wives, but only one to one man. It remains, therefore, that the

25 ^m And they were both naked, the man and his wife, and were not ⁿ ashamed.

CHAPTER III.

NOW ^a the serpent was ^b more subtile than any beast of the field which the LORD God had made: and he said unto the

^m ch. 3: 7, 10, 11. ⁿ Exod. 32: 25; Isa. 47: 3. ^a Rev. 12: 9; 20: 2. ^b Matt. 10: 16; 2 Cor. 11: 3.

conjugal bond subsists between two persons only—one man and one wife. Whence it easily appears that nothing is less accordant with the Divine institution than *polygamy*. Now when Christ in censuring the voluntary divorces of the Jews, adduces as His reason for so doing, that ‘in the beginning it was not so,’ He certainly commands this institution to be observed as a perpetual rule of conduct, (Matt. 19: 5; see Mal. 2: 15,) and condemns divorce for any other than the one capital offence,” (Matt. 19: 9.) Any other principle helps to break down the sanctity of this original institution, and thus to strike a deadly blow at all good order and morality in society. OBSERVE.—It is not said that the wish of parents may be disregarded in marriage. Parents are to be honored and obeyed in the Lord, (Eph. 6: 1.) The good son and daughter make the good husband and wife.

25. Nakedness was no shame in that unfallen estate, because sin, which is the source of shame, had not entered. Our very clothing, therefore, in which most so pride themselves, is the token of our sin, and a memorial of our shame. As soon as sin entered, then the fallen pair were both ashamed of their nakedness, ch. 3: 7. Natural shame among the civilized is a constant testimony to the truth of this narrative.

OBSERVE.—Man was created after the image of God (1.) in *knowledge*, having a wonderful understanding of his relations to God, and also to the animals and to the woman, as

they were brought to him—(2.) in *righteousness*—as respects the observance of all his relations, both to creatures and to the Creator—and (3.) in *true holiness*—his soul finding its highest enjoyment in the love and service of God. (4.) With dominion over the creatures—as earthly lord and head. In the grant of territorial sovereignty there was foreshadowed the antitypical mystery of man’s future exaltation in Christ, as the Psalmist saw, Ps. 8.

OBSERVE.—“The present ordinance of God on earth enjoins *labor* with its attendant right of property—*dominion*, with its distinction and gradation of orders—and *matrimony*, with its train of blessed charities. These are the very bulwarks of the social fabric. Wo to those who remove landmarks, or encourage insubordination, or despise marriage.”

CHAPTER III.

§ 13. THE TEMPTATION AND FALL OF MAN. Ch. 3: 1-7.

According to man’s constitution and the plan of God in Redemption, his trial and discipline were necessary to develop his character. As we have seen, (ch. 2,) it pleased God that man should be put upon his trial here, and the human race in him. As our first parents had been created in the Divine image, sin could enter the race only from without. Evil already existed in the world, as now appears. A superior

woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

order of intelligences had fallen from their first estate, (2 Peter 2 : 4 ; Jude 6.) Sin aims to extend itself, and here we find it operating to the delusion and fall of our first parents. It was in the plan of God, that with all their bias to good, there should be a possibility of fall. The will, though disposed to all that was good was liable to the control of evil, in the shape of a powerful temptation. The tempter assaults the race at its weak and exposed point—through the woman—by an appeal to his self-sufficiency. Yet this tempter is God's enemy, as well as man's, and God takes part against him for man's redemption. Marriage, which had been the medium of man's fall, was made to become also the channel of salvation. *Eve*, the fallen mother of our woes, is to bring forth children, though in sorrow, and through an unbroken succession of children, "the seed of the woman" is to come as the bruiser and conqueror of the serpent.

1. *The serpent.* The animal serpent is here primarily referred to, as possessing qualities which fitted it to be the agent of the tempter. Among all animal tribes which God had created, and which Adam, with his knowledge of them, had named, this one was "more subtle than all the other beasts of the field. This term *subtle* is elsewhere rendered "*crafty*," "*prudent*," Job 5 : 12 ; Prov. 12 : 16. As the human pair was to be tempted in regard to *knowledge*, there is deep meaning in this statement, that the serpent was the most *subtle* of all the animals. It is most likely that this animal was then, before the curse, the most knowing and prudent—as it is now everywhere the symbol of low artifice and degraded malignity. That there was a real serpent in this transaction cannot be doubted any more than we can doubt the real history throughout.

Here, where the facts speak, further explanations are not necessary, nor fitted to the time of the beginning. (1.) The real serpent is contrasted with the other animals, (vs. 1.) (2.) In the New Testament allusion is made to a real serpent in referring to the history, (2 Cor. 11 : 3, 14 ; 1 John 3 : 8 ; Rev. 20 : 2.) Yet (3.) that there was in the transaction a superior agent, Satan himself, who only made use of the serpent, is plain from his being referred to as "the Old Serpent, called the Devil and Satan," (Rev. 12 : 9,)—"a murderer from the beginning," (John 8 : 44.) Satan is also spoken of as the arch seducer, who is even "transformed into an angel of light," (2 Cor. 11 : 14.) The reference may be to this event. Almost all the Asiatic nations hold the serpent to be a wicked being that has brought evil into the world.—*Von Bohlen, a Ind.*, i., 248. Some have sought to turn this history of the temptation into an allegory. But it wears the same aspect of historical detail as the rest of the narrative. Others have understood that there is here only the animal serpent. But we understand the literal serpent as the agent of a superior being, who was the real tempter, not merely that Satan was now acting in the form of the serpent. It is plain that here was a *person*, having intellect and moral sense—having speech and reasoning powers, such as do not belong to the brute creation. God so regarded the tempter, as is plain from the language of the curse. He was a responsible moral agent. "Because thou hast done this thou art cursed," etc. *Keil* remarks that inasmuch as the tempter did not approach our first parents in the form of a heavenly, God-like Being, but in the form of a deeply inferior being, subordinate to man himself, so they had no excuse for allowing

themselves to be seduced by a *beast* to a transgression of the Divine command. They must have known that an evil spirit was in the serpent. The very act of *speech* must have shown this, as Adam knew from his survey and naming of the animals that none of them had this gift. And, besides, the substance of the address must have made it apparent that the animal was not possessed by a good spirit, but by an evil one. So that they had no possible excuse. See *Keil*, p. 50.

The agency of Satan in the fall has been controverted on such grounds as the following:

1. That the author speaks of the serpent as "the most subtle of all the beasts," as though referring to its own ingenuity. But this was not merely the way in which it appeared to our first parents: but was probably the original constitution of the serpent, on account of which Satan chose his agency above that of all others.

2. That the serpent has no organs of speech. But *Calvin* replies, "No one has any except as God gives them. How with Balaam's beast? Besides, the serpent who now can only hiss, may, at first, have been an eloquent speaker."

3. It is asked, how could God have allowed this temptation by a powerful spirit? This involves the whole question of the permission of sin in the world, now, or at the beginning. We are not to pronounce upon God's doings, but to arrive at the truths revealed.

4. It is objected that the curse is directed only against the "irrational creature." But *Leland* remarks, "The terms are accommodated to the condition of the creature possessed." And this is rather the form in which it is denounced against the Satanic tempter himself. The fallen pair saw only the animal.

5. It is alleged that Satan is not found elsewhere referred to in the Old Testament till the Babylonian exile, and hence probably is borrow-

ed from the Chaldeans. But see Job 1:6, "Satan came also among them," etc.

6. Objectors say it is not likely that the devil would have assumed such an unsightly shape, but a more attractive one. Yet this objection begs the question. We may suppose that this kind of serpent had originally a very attractive form, and received its more degraded and grovelling habits in the curse. The term *nachash* is the term used in Numb. 21:6; but with the Hebrew term "*seraph*,"—translated, "*fiery serpent*." It is "*the seraph serpent*," which God there sent among the people. The term *seraph* in Hebrew means *fiery*. And this kind of serpent was probably a glistening creature, and may have been so far attractive, even after the fall, while the kindred terms of *nachash* mean *brass* and *enchantment*—all giving the impression of some bright, glowing, and fascinating appearance, as the original idea. And as "*the nachash*," in Numbers, seems to have been a flying serpent and seraphic, the whole idea is akin to that of "*an angel of light*," and would seem to be the basis of that New Testament reference to this transaction. The term *nachash*, with a different adjective, is used in Job 26:13, of Satan, "*the (crooked) serpent*," and in Isa. 27:1, of *leviathan*—where it may mean the *nachash* fallen.

¶ And he said. How far the serpent used language has been questioned by many. But it is no more incredible than that "*Balaam's ass spake with man's voice*," and this latter is reasserted in the New Testament, (2 Peter 2:16.) ¶ *Yea, hath God said*. Lit., *Yea, more that*. Then it is so that. Sept. and Vulg., *Why? or, Is it even so?* This is spoken as insinuating a reflection upon the known command of God. "What good is life in Paradise if one may not enjoy the things which are found therein, but only feels the more pain by seeing them before one's eyes while one is forbidden to

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden :

3 ^c But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

c ch. 2 : 17.

take and eat of them?"—*Chrysostom*. Perhaps he insinuates a doubt of the true understanding and interpretation of God's command. The reflection is adroitly cast upon the credibility and *reasonableness* of the Divine prohibition. So God's word is in our day assailed from the ground of *reason* and interpretation, when the highest reason is to bow to the word and ordinance of God, as most wise, and holy, just and good. This was Satan, the enemy of God and man, speaking by the serpent. "Not being able to injure God's *essence* he struck at His *image*. He promptly, therefore, attacked the first pair, that by seducing man from his duty he might rob God of the glory he would have in man's obedience." See *Bates' Div. Attrib.* ¶ *Of every tree. That is*—is it so that God has interdicted any of the trees?

OBSERVE.—(1.) The tempter makes his attack upon the *woman* as "the weaker vessel," more inexperienced than the man, and more dependent. He takes her now alone, without the presence and counsel of the man, to aid in withstanding his devices.

(2.) The word of the tempter is put against the word of God. "This word of God to Adam was the gospel, and the law thus given was his worship. These are the Divine things which Satan attacks. This is his practice still, to add another and a new word in the church."—*Luther*.

(3.) The term *subtle* in Hebrew means, originally, *naked*—and then *crafty, agile, tricky*. Our first parents were promised superior knowledge. The result was they came to know that they were *naked*. This knowledge they gained—the experience of shame.

2, 3. The woman is found entering into this conversation. The first great mistake was in entertaining the question, and having any words with the tempter. It would seem that she was not shocked by the serpent's speech, as though it were miraculous; and *Gerlach* takes this to be evidence that *Eve* had already been familiar with the subtlety of this animal. Her guilt is all the greater that though she regards it as only an animal, she yet allows its suggestion to weigh against the command of God.

OBSERVE.—The Christian is not to be ignorant of Satan's devices, (2 Cor. 2 : 11,)—is not to be beguiled through his subtlety, (2 Cor. 11 : 3,)—and is to beware, especially of giving place to any word against the word of God. ¶ *We may eat*. The woman states the case—that the free grant had been made of all the trees, with only a solitary exception. The abounding love ought to have been regarded as sufficient ground for the restriction, as founded in goodness and love. And so the woman had hitherto regarded it. So the gospel first makes to us the free grant of all the fruits of the Heavenly Paradise—even of the tree of life, and on the basis of such foregoing love, shows how holy, and just, and good is God's law of prohibitions and commands. ¶ *In the midst*. The tree of knowledge is here referred to. In ch. 2 : 9, the tree of life is said to have been "in the midst of the garden," and the tree of knowledge. ¶ *Neither shall ye touch it*. Sam. Vers., Onk., Syr., *approach to it*. This clause is added by the woman. *Calvin* is willing to regard it as an evidence that her

4 ^d And the serpent said unto the woman, Ye shall not surely die :

5 For God doth know, that in the day ye eat thereof, then ^e your eyes shall be opened ; and ye shall be as gods, knowing good and evil.

d vs. 13 ; 2 Cor. 11 : 3 ; 1 Tim. 2 : 14. e vs. 7 ; Acts 26 : 18.

mind already wavered. But it is rather the indication that she regarded the touch as also prohibited—and this was the strict construction which her fidelity had hitherto put upon the command. “Touch not, taste not, handle not,” (Col. 2 : 21.) There is no proof that she added this as a charge of undue severity on the part of God. ¶ *Lest ye die.* Many understand this as softening the words of the prohibition—as though she had said, “*Lest perhaps ye die,*” when God had said, “*Ye shall surely die.*” Others find in this language of hers the intimation that she thought the tree was prohibited on account of some poisonous quality of the fruit. But this is not conveyed in the terms. It is simply a weighing of the penalty against the violation, as in Ps. 2 : 12, “*Kiss the Son lest He be angry,*” as He surely will be. As *Gerlach* says, “This answer shows that the first of our race sinned against a clear, known command.” Rom. 5 : 13.

4. The tempter here replies with a positive contradiction of God’s words. The penalty was in the strongest terms, “*Dying ye shall die.*” This is a direct denial of it, “*Ye shall not dying die.*” This idea, therefore, is not, “It is not so certain as you imagine that such a direful consequence will follow ;” but it is certain that it will not follow. Here Satan appears as the father of lies, John 8 : 44. OBSERVE.—(1.) God is not the author of sin. Satan appears as the tempter, insinuating his evil suggestions and motives, while the human will appears as originating the first sin of the first pair. Satan would have effected nothing by his temptations had not man wil-

lingly and freely admitted his arts. *Turretin* holds that the true cause of sin is the free will of man, and that the external cause is Satan.—Vol. I., p. 670. See James 1 : 13–15. (2.) The folly, and danger, and sin of listening to temptation. “Lead us not into temptation, but deliver us from the evil (one).”

5. *For God doth know.* That is, “God hath spoken falsely in denouncing such a terrible doom upon this simple eating of that fruit. For He knows very well that instead of any such fatal consequence it shall result in your highest gain. This was blasphemy. The appeal “to her is at this exposed point” of desire after knowledge, independently of God. The tree of knowledge was a symbol of the Divine knowledge, in which God was to be worshipped and obeyed by abstaining from it—and submission was to be made to the Divine word of command as the only rule of faith and practice. Thus, only could the tree of life and all the other trees be enjoyed. Here, therefore, the tempter tries his art—promising knowledge apart from God—in disobedience of God—in spite of God. Here is promised a knowledge of evil, by contact and converse with it ; while only God can thus know it and be uncontaminated by it. Here is the great trial of the race. Herein is the foul temptation of the adversary. “After that in the wisdom of God, the world by wisdom knew not God,” 1 Cor. 1 : 21. It is by consenting to be fools, in the sense of Satan, that we become wise in the Divine sense. He who knows this fundamental truth has attained to the essence of knowledge. “The fear of the Lord is the beginning of

wisdom. A good understanding have all they that do His commandments." The promise to the woman was that they both should have their *eyes opened, in the very day* of eating the fruit, instead of *dying* in that very day—and that they both should *be as Gods*, or God, (Elohim.) "The tree of knowledge is not that of life." To aim at knowledge where God has forbidden it—or to refuse any limitation of our knowledge—to aim at knowledge without faith, and in the very course of disbelief and denial of God's mind and will, is an aim profanely to *be as God*. This spirit invades and claims the Divine prerogatives. The question here agitated at the threshold of human history is every way vital. ¶ *As Gods*. Lit., *God*. Sam. Vers., Arab., Pers., Saad., read, *As angels*. But the sense of the declaration is that, by this very means, they should attain to the level of *God*. This is the motive of *self-exaltation* by a false *self-reliance*, not knowing that man's highest, truest dignity is in submission to God, as the source of light and life. We need not suppose, as some do, that Satan's promise was meant to be true in a concealed sense. It was a bold and gross falsehood—a deception in terms that could come true in no proper sense. True, they came to know good and evil in the bitter experience of evil, and in the deeper sense of good by its loss. But in no sense did they become as God by this means, or, in any way save by grace. "God can know evil without contamination. Man cannot. Satan would persuade the man that herein he should be as God, to know evil as well as good, and without taint from it—that his holiness was inviolable as God's, else God's must be as flexible as his."—(*Candlish*.) ¶ *Knowing*. That is, *ye shall be knowing good and evil, as Gods*. ¶ *Good and evil*. "The serpent represents God as envious, as He has ever appeared to unbelief to be. (Every Deity is envious, says *Hero-*

dotus. Compare Luke 19:21.) The serpent makes use of man's consciousness, (which had been imparted to him by God,) that he was destined for a higher resemblance to the Divine nature, by means of which he should acquire full freedom from every temptation: and blinds him with a deceitful resemblance, by leading him to suppose this likeness to God lies in freedom of choice merely. Instead of striving after true freedom, which consists in the mastery over incentives to evil, man sought, by a wrong road, the mere shadow of freedom—the right of being independent to choose good and evil—to be his own master, by his own experience to know the good and the evil without considering that it was through the power and love of God that he was free from the power of sense, and so lord of himself and the earth."—*Gerlach*. The traditions of this transaction have been found in ancient mythologies. Among the Greeks, it was Prometheus who stole *fire* from heaven—and in vengeance Jupiter ordered a woman, Pandora, to be made of clay, who opened her box of diseases and evils upon the world. Apollo, the son of Jupiter, destroyed the serpent Python, and was crowned with laurel. The garden of the Hesperides, shut in by lofty mountains in Africa, was to be made accessible by a son of the Supreme Deity who would carry off the golden apples of a mysterious tree in the midst, and would destroy the serpent who guarded the tree. Such scattered traditions are traces of these great historical truths which found their way among the nations at the dispersion after the Deluge.

OBSERVE.—This is the order of the temptation. 1st. The goodness of God must be disbelieved. 2d. The justice of God. 3d. The holiness of God. Herein was the radical disobedience of *all law*; for "the law is holy, and the commandment is holy and just, and good."

6 And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise; she took of the fruit thereof, ^f and did eat; and gave also unto her husband with her, ^g and he did eat.

f 1 Tim. 2 : 14. g vs. 12, 17.

6. *And when the woman saw.* Sin entered first through the *ear*, listening to the tempter, and now through the *eyes*, looking upon the fruit which then seemed desirable. The woman had hitherto regarded it as not to be eaten, nor even touched—on pain of death. The peace of God had kept her heart and mind through faith. Now, having let go the word of God, to give heed to the seducer, she comes to regard the forbidden thing in a wholly opposite light, till she comes to idolize this very source of death. There were now three points of attraction to her in the tree. 1st. *It was good for food.* She may have seen the serpent eating it with a manifest gratification. She regarded it, doubtless, as specially good for the awakened appetite. It was a carnal, sensual pleasure that stood first on the list of motives, “the lust of the flesh,” 1 John 2 : 16. 2nd. *It was pleasant to the eyes*, lit., *a desire, delight to the eyes*. “The lust of the eyes,” 1 John 2 : 16. This was now the increasing power of the temptation as it was wickedly entertained. Sam. Vers., *desirable for sight*, (i. e.,) to contemplate. Onk., *a medicament*, (i. e.,) something salutary for the eyes. ¶ *And a tree.* Lit., *And the tree to be desired to make one wise.* This is now placed last which had been put forward first—and it may still have been the prevailing attraction: “The pride of life,” (1 John 2 : 16,)—an ambition in regard to exalted wisdom. Some read the verb, “*to view*,” as a repetition of the former idea. But the verb in this form means to *make wise*. Eleven of the Psalms have their title from a participial form of this part of the verb, meaning “*instruction*,” or, (marg.), *giving instruction*. She was now depending, with im-

plicit confidence, on the word of the serpent, in opposition to the word of God. Under such an influence—yielding, instead of resisting, *She took, etc.* This was the act. Already she had fallen, in the departure of the heart from God, before the act. This was done without any compulsion, and of her own choice, in view of motives. The course of sin was this—that she was tempted when she was drawn away of her own lust and enticed. Then, when lust conceived, it brought forth sin, and sin, when finished, brings forth death, (James 1 : 15.) The essence of the sin was, not in the mere outward taking and eating of that fruit, but in the positive disobedience of God’s express command—in the face of all His love—at the instance of an animal—and in accordance with a blasphemous charge against God, thus choosing Satan and his teachings and promises instead of God. This was all sin, in one act. Offence in this one point involved guiltiness of all, (James 2 : 10,) and deserved the same condemnation as for a violation of ten commands, or a thousand. ¶ *And gave also.* As the fallen angels became tempters of mankind, so the fallen woman became the tempter of the man. Sinners become active emissaries of the arch seducer. “The root and source of all sin, therefore, is disbelief and turning aside from God. Even as on the contrary, the root and source of all righteousness is faith.”—*Luther*. “When sin is ripened in the heart by unbelief, the external act of disobedience soon follows. This is the light in which the nature of sin is to be considered according to this its true magnitude—whereby we all are ruined.”—*Luther*. OBSERVE. (1.) Departure from the written word

7 And ^h the eyes of them both were opened, ⁱ and they knew that they *were* naked: and they sewed fig-leaves together, and made themselves aprons.

h vs. 5. i ch. 2 : 25.

of God, involves, also, departure from the Personal Word of God. The Spirit (says Christ,) shall convince men of sin, because they believe not on me, (John 16 : 9.) (2.) The intellect, the affections, and the will were all involved in the sin. Man, as a rational and responsible being, was created a *free agent*—though, in his original holiness, he had a bias to what is good. He was so constituted as to be liable to temptation and sin through this freedom of the will. Satan, and not God, was the external cause of man's temptation, (James 1 : 13-15.) God did not interpose to prevent this, because He had, from eternity, a plan of redemption which should display His infinite grace in the Second Adam, without doing violence to the moral constitution of the first Adam. Instead of objecting now that God has permitted sin to come into the world by Adam, we ought to rejoice in the fact that He has proclaimed a free and full salvation by the Second Adam: and that through Him, we are promised infinitely more of glory and blessedness than our first father lost. Though we fell in Adam, we may rise by faith to a higher estate in Christ—may become one with Him—members of His body, of His flesh, and of His bones, and enter into the joy of our Lord. "God did not create man without a possibility of sinning," says *Peter Martyr*, "because such a state would not be suitable to the nature of any rational creature—since the creature as a creature, remains infirm and feeble—and not entirely one with the Divine rule, else he would be God. Grace, indeed, could confirm him in holiness; but this would be better appreciated on account of such a fallible state preceding."

7. The immediate effect of this transgression upon the fallen pair is here noted. It was, first of all, in the direction of knowledge which they had so wickedly aspired after, in contempt of God and His law. *The eyes of them both were opened*—unclosed, (as Satan had promised, vs. 5,)—*and they knew*—in the sense in which they had not known it before, (ch. 2 : 25,)—*that they were naked*. They felt the shame of that nakedness, (Rev. 3 : 18,) which had carried with it no sense of shame in their innocence. They knew now their nakedness as a guilty exposedness to Divine wrath—as a reason why they should hide themselves from the presence of the Lord God, even after they had covered their bodily nakedness with fig-leaves. See Ps. 34 : 5. Sin brings misery—in anguish of conscience, and a distressing sense of shame. Henceforth fallen man needs to have a conscience sprinkled with the blood of Christ—purged from dead works to serve the living God, (Heb. 9 : 14.) A plan of atonement must satisfy justice, not merely because justice is the essence of God's law, but because justice is also represented in the conscience of man himself, which is also a dim transcript of that law. Without this satisfaction there can be no peace. The shame, however, did not lead them to repentance. ¶ *They sewed fig-leaves together*. Rather—*They fastened together fig-leaves*. The term here used conveys no such idea as the use of sewing implements. It means they *plaited*, or *fastened together* the leaves. This was a natural device. They could thus make themselves *girdles* of the leaves twisted together—a broad wreath of them to fasten around their loins. Thus man's attempt is first to cover

8 And they heard ^k the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife ^l hid themselves from the presence of the LORD God amongst the trees of the garden.

k Job 38 : 1. l Job 31 : 33; Jer. 23 : 24; Amos 9 : 3.

his own shame. But herein he testifies that it needs to be covered, and he is to find that God has a better covering for him. The skins of slain victims are provided for him, and they speak of sacrifice and blood as necessary, (vs. 21,) "He that covereth his sins shall not prosper," etc. What flimsy leaves are our excuses for sin! What filthy rags are our righteousnesses for a covering! (Isa. 64 : 6.) OBSERVE.—The flesh had gained the mastery over the spirit. The flesh had become carnal. Rom. 8 : 6.

§ 14. CONSEQUENCES OF THE FALL
—THE CURSE UPON THE SERPENT. Ch. 3 : 8-14.

8. Such a frail covering of their own could not avail them when God's voice was heard. "Moses here relates that which manifestly remains in human nature, and may be clearly discerned at the present day. The difference between good and evil is engraven on the hearts of all. (Rom. 2 : 15.) Calvin. ¶ *The voice.* The Personal Word of God was the agent in the creation. And here it was the *voice walking about*—as a personality, or the sound (φωνή) of His footsteps, or rustling of shrubbery where He moved. Onk.—*The voice of the word of the Lord.* But most probably there was an audible utterance and a visible presence, from which the guilty pair hid away. Some refer it to thunder, and understand the *walking* to mean the waxing louder and louder of that sound. But it is the *Lord God* in the character of Judge. See 1 Kings 14 : 6; 2 Kings 6 : 32. Yet no harshness or severity is here. The change was not in God, but in themselves and their relation to Him. ¶ *In the cool*

of the day. Heb., *In the wind of the day.* The term here used for *wind* is the word for *Spirit*. It is usually understood here of the evening, as the time of the cooler air after the sun has set. The narrative may refer to the same threefold aspect of the Godhead as appears in the creation by the Word and the Spirit. Calvin says, "A notable symbol of the presence of God was in that gentle breeze." Chardin says that among the Persians the evening breeze is still called "*the wind of the day*," (Vol. iv., p. 48.) ¶ *¶ Hid themselves.* It was not that God had, as yet, denounced His wrath that they fled away. It was the shrinking away of their own shame, remorse and fear. It was all from conscious guilt. So sin drives us to shun God—to seek escape from His notice, and from His presence, and even from His favor. Even when we hear the gospel voice of Him who went about doing good we shun it and cannot receive its glad tidings, because we are held by this instinctive dread of God which belongs to the sense of sin. So the wicked servant in the parable, "I knew thee that thou art an hard man, etc., and I was afraid and went and hid thy talent in the earth," (Matt. 25 : 25.) But how ruinous to flee where there is no escape. How foolish to flee where there is offered mercy. ¶ *¶ Amongst the trees.* Lit., *In the midst of the trees*—amongst which they had sinned. They could find only the memorials of their sin, even in the beautiful thickets, and groves, and bowers of Paradise. But for their wicked disobedience these had all been theirs to enjoy. Now they furnish no enjoyment. They fly to them for a screen from God's sight.

9 And the LORD God called unto Adam, and said unto him, Where *art* thou?

10 And he said, I heard thy voice in the garden: ^m and I was afraid, because I *was* naked; and I hid myself.

11 And he said, Who told thee that thou *wast* naked? Hast

m ch. 2:25; Exod. 3:6; 1 John 3:20.

9. What now was said by the offended God to the fallen pair? He only asked of Adam, (the head,) the simple question, *Where art thou?* Doubtless God was come near now—was intent on an interview with the fugitive pair—was calling them to account, as their consciences plainly testified. This made these words so severe and alarming. However they might often have been uttered before, when all was peace, they carry with them and in them now, the terrors of judgment. So the word of God shall call out all sinners from their hiding-places to the judgment—and they shall seek refuge in vain from the wrath of the Lamb, (Rev. 6:16.) Now, however, God graciously calls us, and bids us not fear, nor hide away, but come to Him, and take refuge in Himself. The office of the Law is to search us out, and expose our sin, (Rom. 7:9.) The office of the gospel is to point us to the only righteousness, (John 1:29.) The sense of sin is to drive us *unto* Christ, not *away from* Him. Though both Adam and Eve had sinned, and Eve first, Adam is first sought out, as the head of his wife, and of his posterity.

OBSERVE.—(1.) “These words of God show His love towards our fallen race—showing that God will seek after man, and will call him back, after he has sinned that He may dispute with him, and hear what he has to say. All this (properly understood,) was a sure signification of grace. For although these words were legal and judicial words; yet they set before Adam and Eve a hope, by no means obscure, that they should not be condemned forever.”—*Luther*.

10. While the Divine word said only—“*Where art thou?*”—without mentioning the name—Adam replies, knowing who is sought. Lit.—*was afraid, because naked (am) I*. Adam’s reply is full of evasion. He confesses not his sin, but only his fear and shame at his bodily nakedness. The question just asked had given him opportunity to own his sin and misery. His sense of bodily nakedness is indeed the sad proof of his nakedness of soul, that could not any longer bear the sight of God. And now fear has taken possession of his soul where all was peace before. And as “perfect love casts out fear,” fear shows the love cast out. But the prodigal, in rags, ought to go to his father. Thus only can he get the best robe, and ring, and shoes, and welcome. We are called by Jesus Christ to buy of Him white (pure) raiment that we may be clothed, and that the shame of our nakedness do not appear,” Rev. 3:18. What are the fig-leaves sewn together by us to cover us in the presence of God? God Himself must clothe us with clothing of His handiwork, (vs. 21.)

11. The answer to Adam’s evasion draws out the truth—probing the heart to the very depths. ¶ *Who told thee, (lit.), that naked (art) thou?* Whence did you get this knowledge? You who have been madly grasping after the tree of knowledge—you have found out this nakedness of yours—and *how?* It was only the sinful act that gave them this sense of shame, and this fear on account of it. Shrinking from the presence of God, along with shame, fear, and falsehood is the bitter first *fruit* of sin. Herein is *death*, as the

thou eaten of the tree whereof I commanded thee, that thou shouldest not eat?

12 And the man said, ⁿ The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, What is this *that* thou hast done? And the woman said, ^o The serpent beguiled me, and I did eat.

n ch. 2:18; Job 31:33; Prov. 28:13. o vs. 4; 2 Cor. 11:3; 1 Tim. 2:14.

threatened separation from God—the spiritual death, which involves also the physical dissolution—and which carries with it the death eternal, to the unrepenting and unrenewed sinner. Adam, as yet, knew not how this very shame and fear betrayed him. Conscience, no longer approving but condemning, had begun to gnaw in his soul. ¶ *Hast thou eaten?* Thus closely is he followed up and forced to the acknowledgment. Here he is pressed with the strictest inquiry which calls for a definite answer, *yea or nay*. The Gr. vers., “*Of which I commanded thee of this alone not to eat.*” God would also force upon his conviction the fact that this transgression was the cause of his sense of nakedness, and that he had thus, indeed, sadly attained to “the knowledge of good and evil.”

12. Instead of humbly confessing his own sin and shame, the man seeks to throw the blame on the woman, and on God Himself. “A lively picture of corrupt nature is presented to us in Adam from the moment of his revolt.”—*Calvin*. Now he breaks out into coarse blasphemy. As much as to say, “Had it not been for the woman I should not have sinned. It is all your own fault for giving me the woman to be a tempter to me.” So “we also, trained in the same school of original sin, are too ready to resort to subterfuges of the same kind.”—*Calvin*. So the natural heart is found reproaching God, as the author of its corrupt nature, and as at fault for allowing sin in the world; rather than humbly confessing the sin, and gratefully accepting the free salvation. “This is the ef-

fect of the law when it is beheld without the gospel and the knowledge of grace. It leads to despair and final impenitence.”—*Luther*. OBSERVE.—Adam was not deceived as Eve was, by the serpent. He took the woman to be his God. See 1 Tim. 2:13, 14.

13. God will now hear the woman also before pronouncing the sentence. Rash and foolish as is the plea of Adam, He will not dispute further with him, but turning to Eve He says, “*What is this thou hast done?*” He will give her, also, opportunity for confession and repentance. So with Ananias and Sapphira when confronted by the apostle in the early history of the New Testament church, (Acts 5:3, 8.) “For Adam was first formed, then Eve,” (1 Tim. 2:13.) Adam was set up as head of the race, and ought to have regarded God rather than make a God of the woman. “And Adam was not deceived, but the woman being deceived was in the transgression,” 1 Tim. 2:14. She who was given to the man by God as an *help*, meet, or suitable for him, was allowed by Adam to lead him to destruction. ¶ *The serpent beguiled me*. The woman casts the blame upon the serpent. And doubtless the serpent was the malicious agent in the transaction. She acknowledges that a *brute* has led her away from the good God and Father. But she palliates as much as to say, “If it had not been for the serpent whom you made with such beguiling powers and arts, I would not have sinned.” Or, “I received from the serpent what thou hadst forbidden. The

14 And the LORD God said *p* unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and *q* dust shalt thou eat all the days of thy life:

p Exod. 21 : 29, 32. *q* Isa. 65 : 25; Mic. 7 : 17.

serpent, therefore, was the impostor."—*Calvin*. ¶ *Beguiled me*. Led me astray—deceived me by flattering lies. But who compelled Eve to listen to his seductions, and to confide in them more than in the word of God?—*Calvin*. This confession betrays her sin and shame. **OBSERVE**.—God has appointed a day for a public and final judgment of all men, that all may be judged in righteousness, and that He may be fully vindicated before the universe, (Acts. 17 : 31.)

14. God speaks to the serpent in very different language from His calls of tenderness to Adam and Eve. He pronounces at once upon the tempter the sentence of judgment.—*Luther*. "This was because in the animal there was no sense of sin, and because to the devil He would hold out no hope for pardon."—*Calvin*. The curse which here is directed upon the serpent reaches farther, and is meant to terminate upon Satan himself. It was fulfilled symbolically upon the animal, and whether his form was degraded or not, the human race carries everywhere an inborn aversion and hostility to the serpent tribe, as a striking memorial of this sentence. The guilty pair looked upon the animal as the source of their ruin, and for their sakes it was needful that they should see the curse visited upon the agent of the temptation. It was also right, every way, that the animal should be cursed on man's account for having served to lead him into transgression. So even the ground is cursed for man's sake. And "the whole creation groaneth and travaileth in pain waiting for the adoption—the redemption of our bodies," (Rom. 8 : 22.) ¶ *Cursed (art)*

thou, etc. At first "the serpent was more subtle than all the beasts of the field," (Gen. 3 : 1.) Now he is cursed *above*, (or *from*) them. The idea is not that he was to be more cursed than the other animals, (though the particle has commonly this comparative force,) but he was to be distinguished among the animals by this curse. It is so—that the serpent is shunned and battled with by the other animals. **OBSERVE**.—God here evidently takes part against the serpent, and thus plainly indicates His purpose of redemption. ¶ *Upon thy belly*. Many infer from these words that the serpent had hitherto walked in some erect posture—at least with head and neck erect—and that this mark of degradation was now set upon the form of the animal serpent—that it should crawl entirely prostrate. Others think that its natural condition was now converted into a disgrace and punishment. But it could be only a token of Divine displeasure for the sake of mankind; unless we may suppose that the animal who was so eminently *subtle*, possessed such intelligence before the fall, as to feel the degradation—and that it was now lowered in the order of being. Besides, here was a prophetic intimation of the victory which is promised in vs. 15, over the Old Serpent, which is the Devil, even Satan. As extending through the animal serpent to the devil, it would express the humiliation, and contempt, and shame which should fall upon him. Rom. 16 : 20, "And the God of peace shall bruise Satan under your feet shortly." ¶ *Dust shalt thou eat*. *Bochart* understands that, because it creeps upon the ground it takes the dust with its food. (*Hier. i.*, ch. 4.)

15 And I will put enmity between thee and the woman, and between ^r thy seed and ^s her seed: ^t it shall bruise thy head, and thou shalt bruise his heel.

r Matt. 8:7; 13:38; 23:33; John 8:44; Acts 13:10; 1 John 3:9. s Ps. 132:11; Isa. 7:14; Mic. 5:3; Matt. 1:23, 25; Luke 1:31, 34, 35; Gal. 4:4. t Rom. 16:20; Col. 2:15; Heb. 2:14; 1 John 5:5; Rev. 12:7; 17.

Isaiah, when describing the new creation of things under Christ says that dust shall be the serpent's meat, Isa. 65:25. "Thine enemies shall lick the dust," is expressive of utter vanquishment. (See Micah 7:17.) Luther thinks that we are here taught that the nature of the ser-

pent is entirely changed since the fall. And this would seem to agree with the narrative foregoing where he is represented as attractive and fascinating. ¶ *All the days of thy life.* Perpetually, until he shall be cast into the lake of fire, Matt. 25:41, 46; Rev. 12:9; 20:10.

PART II.

From the First Promise to the Flood.

§ 15. THE FIRST PROMISE OF A MESSIAH—CURSE UPON THE WOMAN AND THE MAN. Ch. 3:15-19.

15. The curse is now extended so as plainly to apply also to the devil, and so as to become a promise to mankind. The natural enmity which exists between the human race and the serpent race, is a type, in outward nature, of the higher truth—and ought to be a reminder of it to men. As this was spoken as a curse against the tempter, it was plainly in favor of the woman, and was so far an encouragement as to the result. The seducer had appeared in the form of a serpent, (when the serpent was as an angel of light,) and the friendship of that tempter had proved ruinous to the race. But these relations were to be reversed. *Enmity* should take the place of that fatal friendship. This should extend to the respective races, showing the far-reaching results. ¶ *Between thy seed.* Wicked men and devils. This transaction affected the whole race of man also. The general idea is plain—that between these respective races this mutual hostility should be

carried out, and with victorious results to "the seed of the woman." Some take the phrase, "seed of the woman," to mean *posterity* in general. This is the widest sense. But it is not strictly true that all the human family have kept up this enmity against Satan: and it is not the human race as such which destroys Satan. "For this purpose the Son of God was manifested that He might destroy the works of the devil," 1 John 3:8. This He has already done virtually by His cross. (See Heb. 2:14.) "He spoiled principalities and powers, and made a show of them openly triumphing over them in it," Col. 2:15. Though the kingdom of light should at length triumph over the kingdom of darkness, yet a person is here referred to. "HE," the personal pronoun, which is sometimes used as a title of God, as against ido's, who are not *persons*, but things. "Art not thou HE?" Jer. 14:22. Bishop Horsley suggests that the phrase, "*seed of the woman*," fixes the reference to Christ, as it no where else occurs, and He was most peculiarly "*the seed of the woman*," as He had a

human mother and no human father. "It is singular to find that this simple phrase, coming in naturally and incidentally in a sentence uttered four thousand years before the Christian era, and penned at least fifteen hundred years before Christ's advent, describes, exactly and literally, Him who was made of woman without the intervention of man, that He might destroy the works of the devil."—*Murphy*. All the wicked of our race are the seed of the serpent, (Matt. 13 : 38 ; John 8 : 44,) and they all shall have their lot with the devil and his angels (Matt. 25 : 41,) if they continue incorrigible and unbelieving. And all the good have an affinity with Christ, and shall share with Him in His glory and joy. Christ and His people are often referred to in the Prophets as a complex Person—Head and members. He shall conquer Satan and his hosts, (Isa. 42 : 1.) Jesus Christ is the Head of the body. He is expressly "THE SEED," as Paul has shown, (Gal. 3 : 16, 19.) ¶ *It shall bruise*. Literally, "HE shall," etc. As yet the Personal Deliverer was not clearly set forth ; though Eve seems to have been led to expect a son as the Promised One, (Gen. 4 : 1.) This *Protevangelium*—or first gospel—took its shape from the immediate circumstances, and it is clothed in the drapery of the scene, so as to be intelligible to those of that time, while it would stand on record to be developed in its deeper sense, afterwards, in the advancing light of the gospel. Christ, the Messiah, was afterwards more distinctly set forth. The promised seed was restricted to the seed of Abraham—then further to the family of Judah—then, at length, to the house of David. OBSERVE.—We shall find one prophetic promise of Christ connected with each of the four great epochs of the patriarchal history, the Fall—the Flood—the Covenant with Abraham and the Exodus from Egypt ; one with each of the heads of the race, Adam, Noah, Abraham, and these pointing

forward to the Chief Head of the race—the Second Adam—Jesus Christ. The personal seed—the servant of Jehovah—the coming one—*He shall bruise thee (as to the) head*. So fatal against Satan should be the power of Christ as Mediator and Redeemer. As the serpent is destroyed by crushing the head where its poison lies, so Christ would trample upon Satan so as to crush his poisonous powers in the earth, and give His church victory over Satan's hosts. "The God of peace shall bruise Satan under your feet shortly," (Rom. 16 : 20.) Satan is to be bound and cast into the lake of fire, (Rev. 20 : 10.) Christ beheld Satan as lightning fall from heaven, (Luke 10 : 18.) He is called "the prince of this world," and is *judged*, or condemned, (John 16 : 11.) ¶ *He shall bruise*. Some editions of the Vulgate read, *she* ; and this is pleaded by the papacy as referring to the VIRGIN MARY—by whom, indeed, they have crowded out Christ and are leagued with Satan. ¶ *And thou shalt bruise him (as to the) heel*. This is the temporary and remote power which Satan was to have over the church—"the body of Christ," but only in the extremities, not at the heart. Thus he was allowed to afflict Christ in the flesh as his great antagonist, tempting Him, and bruising Him, departing from Him but only "for a season," (Luke 4 : 13.) Thus he would worry and annoy His people with afflictions, temptations, and persecutions. But it should be at *the heel*—passingly—and where the wound is most harmless, and least of all fatal.

OBSERVE.—(1.) Though Adam and Eve did not fully understand the promise, as we suppose, at first, it was couched in such terms as to be most intelligible to them, and the general sense of it was apparent. We may reasonably infer from the sequel of the history that they embraced the promise by faith—as Abel did—in their household, (Heb. 11 : 4.) (2.) Satan had fallen and been con-

16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; ^u in sorrow thou shalt bring forth children: ^w and thy desire *shall be* to thy husband, and he shall ^x rule over thee.

17 And unto Adam he said, ^y Because thou hast hearkened unto the voice of thy wife, ^z and hast eaten of the tree, ^a of which I commanded thee, saying, Thou shalt not eat of it: ^b cursed *is* the ground for thy sake; ^c in sorrow shalt thou eat *of* it all the days of thy life;

^u Ps. 43: 6; Isa. 13: 8; 21: 3; John 16: 21; 1 Tim. 2: 15. ^w ch. 4: 7. ^x 1 Cor. 11: 3; 14: 34; Eph. 5: 22, 23, 24; 1 Tim. 2: 11, 12; Tit. 2: 5; 1 Peter 3: 1, 5, 6. ^y 1 Sam. 15: 23; z vs. 6. ^a ch. 2: 17. ^b Eccl. 1: 2, 3; Isa. 24: 5, 6; Rom. 8: 20. ^c Job 5: 7; Eccl. 2: 23.

demned before. But now this curse is pronounced upon him for the sake of our first parents and their race, to show that he is God's enemy as well as man's—and to make us rejoice in *Him* who was to come. "They hear God declare that He has put them into the ranks of a constituted army against their condemned foes, and that too with the hope of an Almighty help which the Son of God—the seed of the woman—should bring unto them."—*Luther*. See 1 John 2: 13; Luke 2: 21.

16. *Unto the woman, etc.* Whatever curse is now denounced against the woman, hope has already sprung up to mitigate the penalty. After such a sentence against the enemy, the race needs not despair. Literally, *Multiplying I will multiply thy sorrow, etc.*,—*I will surely*, (or greatly,) *multiply, etc.* She should have sorrow and pain as a mother, yet she should still retain her sex—still be a woman and a mother—and what is most and best, she should be a mother with reference to the promised seed. Though she should have sorrows peculiar to her sex, yet this would be only in order to the coming of the Promised Deliverer through her. Here, we see, there was a blessing along with the curse. ¶ *And thy desire (shall be) to thy husband, etc.* Similar language is used to Cain in regard to his birthright superiority over Abel, (ch. 4: 7,) and the meaning seems to be—Thou shalt look up to thy husband—recog-

nize him as superior and be subject to him. So Sarah called Abraham *lord*. The husband is head of the wife as Christ is Head of the church, (Eph. 5: 23.) She who was given to man from his own side as part of himself, and a help suited for him, became his immediate tempter, and now she is to be "the weaker vessel," and her glory is to be in her dependence and trustful confidence. This is thought by some to include rather a prediction of that servile, degraded condition to which the sex should be reduced, as it has been in the East. But, doubtless, it looks also to the altered condition of things in which the woman was to be reminded, by her secondary position, of her primary part in the first transgression. Christianity has always elevated the female sex, but the Scripture has never claimed for them an equal share in government.

17. Adam is now sentenced last, as he was last in the transgression. Adam is cursed for yielding to the temptation, and is not excusable because tempted, (James 1: 13–15.) But it is plain that not only he but his descendants with him are cursed. This was just and right according to that constitution by which all the race may be viewed as in the loins of their first father. But as it was only constructively their personal act, God has been pleased to place the sentence of the race on the ground of a legal imputation, accounting it as if it had been their personal act,

18 ^d Thorns also and thistles shall it bring forth to thee; and
 * thou shalt eat the herb of the field:

19 ^f In the sweat of thy face shalt thou eat bread, till thou
 return unto the ground; for out of it wast thou taken: ^g for dust
 thou art, and ^h unto dust shalt thou return.

^d Job 31: 40. ^e Ps. 104: 14. ^f Eccl. 1: 13; 2 Thess. 3: 10. ^g ch. 2: 7. ^h Job 22: 26;
 34: 15; Ps. 104: 29; Eccl. 3: 20· 12: 7; Rom. 5: 12; Heb. 9: 27.

and this in connexion with the natural constitution by which they are one with Adam. And so over against this He is pleased to set to the account of all believers the finished work of Christ, as though it were personally their work. And this, in connexion with that spiritual constitution by which they are made one with Christ. ¶ *Hast hearkened.* Adam's excuse is here referred to, and shown to be vain. He is condemned because he *hearkened* to her voice instead of to the voice of God. ¶ *Cursed (is) the ground for thy sake.* A great change passed upon the earth. No longer was Adam to till a Paradise. The curse upon the ground really fell upon him, (vs. 18,) and all his labor and toil were to remind him of his own grievous fall. He was doomed now to labor and sorrow. Yet this curse of labor carried in it also an element of blessing for the fallen race—for to man, as fallen, idleness and indolence are the greatest curse.

18. *Thorns, etc.* Heb., *Thorn and thistle*, (collectively.) This shall be the spontaneous product of the earth. ¶ *To thee*—instead of all the fruits of Paradise, (Heb. 6: 8.) And often thy greatest toil shall get only a bare subsistence. ¶ *Thou shalt eat the herb of the field.* This may be understood as a promise that the field shall nevertheless yield its herbs for his food—or as part of the curse—that he shall come down so low as to eat like the brutes the herbage of the field, instead of all the choice fruits of Paradise.

19. *In the sweat, etc.* The Divine constitution in this fallen state is that men shall get their food by their

toil. So said the apostles, "If any would not work, neither should he eat," (2 Thess. 3: 10.) But labor though compulsory is also healthful, and gives employment to the mind, so as to conduce to the highest happiness. The sleep of the laboring man is sweet, (Eccl. 5: 12.) And a blessing is pronounced upon the laborers in Christ's cause, for they rest from their labors, and their works do follow them, (Rev. 14: 13.) Yet this sentence includes all the sorrows and pains and sweating toils to which men are subject in gaining a livelihood. And it is meant that our daily and hourly troubles and hardships and privations should remind us of our sin. But labor is honorable, and not to be despised, now under the gospel of Christ, who made labor and sorrow sacred and sweet, and turned the curse into a blessing. This applies to all honest labor, and not to husbandry alone. ¶ *Bread.* A general term for food. ¶ *Till thou return.* Here is the great leading item of the curse—death. And all along, the man, in his daily labors, is *returning to the ground*. He has become mortal by sin, and he must be in some sense a laborer till death. Yet death itself, though given here as a curse, is converted by Christ into a blessing to his people. So he bruises Satan in the very head. Death is now to them the only avenue to eternal life and blessedness, when all these labors shall have an end. It is only *till* then. Thus death becomes our most happy exchange of worlds, and all that are Christ's sleep in Jesus, and he guards their dust as precious. ¶ *For.* A reason is assigned why

20 And Adam called his wife's name Eve, because she was the mother of all living.

21 Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.

the body is to return to the ground, because man was made of the dust of the ground, (Gen. 2: 7.) Eccles. 12. Though spiritual and eternal death are not mentioned here, they are implied—in all the shame and fear and remorse and falsehood. It is plain that if Adam had not sinned, he and the race, who had their trial in him, would have lived forever, (vs. 22.)

OBSERVE.—We see that as the race was in Adam, so it sinned in him, and fell with him in his first transgression. It is not a condemnation merely for Adam's sin, which we suffer, as if we had been entirely without implication in it, but we are counted as having acted in our first father. This was the divine constitution, and infinitely just and good. No one of us could fairly complain of our representative's facilities and opportunities in this probation of the race. Who shall claim that he himself would have done better, or would now do better, standing in Adam's place, than Adam did for him. Some argue that the death denounced as the curse of sin was simply physical death, and that the opposite, namely, *life*, undying existence, was the reward of obedience; and that accordingly the wicked are to be annihilated. But 1, annihilation is not "everlasting punishment," which the wicked are to suffer. It is rather a release from punishment, by blotting one out of existence. It is the cessation of punishment by the cessation of existence. 2. Life, as mere existence, is not necessarily a reward, for the existence may be miserable, and will be if it have in it no spiritual life, as something higher and better than the physical existence. Hence as spiritual life, in the likeness and favor of God, is the reward of obedience, so spiritual death, in alienation from God, is the fruit of disobedience.

§ 16. THE FALLEN PAIR CLOTHED—DRIVEN FROM PARADISE. Ch. 3: 20-24.

20. The first act of Adam under the curse is here recorded. Here we may look for the impression made upon him by the curse. It speaks of faith and hope. He had already called his wife's name Isha—"woman," (ch. 2: 24,) to designate her relation to man. Now he calls her by a new name, expressive of her new relation as just revealed in the promise. He calls her name *חַוָּה* (Havah) EVE (Gr. *life*) and the reason is assigned, whether by Moses or by Adam, probably the latter, *because she was the mother of all living*. This is the confession of Adam's faith in the promised seed as to come through Eve. And already Adam saw in his wife the divinely constituted mother of the living seed, by whom the victory over death was to be achieved. "In Him was life." "I am the Life," "the Resurrection and the Life," "the Bread of Life." "He that liveth (after death over death,) and hath the keys of hell and of death," (Rev. 1: 18.) It was as yet only an indistinct conception of the promised seed, but that Eve should be the mother through whom should come the victorious "seed of the woman." She is the life-mother, the mother of all living ones. The *Pers.* and *Saad.* read, "*of all intelligent beings.*" But rather, of all *the living ones*, in the spiritual sense. And however indistinctly Adam may as yet have comprehended this, in its fullness, the name expresses his faith in the great Messianic idea, and it stands on record to be opened in its deeper meaning by the advancing light of the Old Testament gospel.

21. Here is next recorded the first act of God towards the fallen pair

22 ¶ And the LORD God said, ⁱ Behold, the man is become as one of us, to know good and evil. And now, lest he put forth his hand, ^k and take also of the tree of life and eat and live for ever :

ⁱ ver. 5. Like Isa. 19 : 12, and 47 : 12, 13 ; Jer. 22, 23. ^k ch. 2 : 9.

since their sentence. *The Lord God made coats of skins ;* literally, *gave coats.* The term means commonly to *appoint, ordain.* This is so particularly recorded to show that it was by divine direction, and in connexion with the events just narrated. It can scarcely be doubted that the skins were those of animals appointed for sacrifice, and that such a covering was to signify to them their need of the propitiation which alone could cover sin, and take away shame, and which was to come by the death of the Lamb of God—the Prince of Life. Since the fall, this blood-shedding would be the only acceptable mode of sacrifice, involving faith in the great sin offering. So we find Abel bringing his animal offering. And there is no record of the first institution of sacrifices, if not here. And nowhere would it be so natural as at this very point. Here by this appointment of animal sacrifices, they had a further intimation than before of the plan of salvation, and here they would get an idea of the necessary and blessed application of the benefits to themselves, by putting on the skins as clothing to cover their nakedness. So Christ invites, commands us to buy of Him white raiment, that we may be clothed, etc, Rev. 3 : 18. The charm of this too is that it is God's plan. Christ is the Lamb of God. *God clothed them,* Isa. 61 : 10.

23. *Lo, the man has become.* Some take this to mean, "Behold, the man has set himself up as God." As the tempter wickedly suggested that he should be as God, to know good and evil, this is what man aimed at, and became at heart. Or, the Lord God calls attention to the condition of Adam in the light of Satan's false

promise. As though he had said, "Lo, see what man has now attained. This is the sense in which the man has become as one of us—to know good and evil." Or it is a contrast here drawn with his unfallen estate: *Lo, the man was as one of us, to know good and evil ; and now lest,* etc. These are the commonly received views of the passage. This verse may be better understood by regarding its close relation to the preceding. Jehovah had just now signified to the fallen pair the method of His grace, by vicarious blood-shedding, and clothing with the victim's skin. And now, upon this significant symbolical transaction, He regards the man as having accepted the proffered atonement, and as having thus become an heir of the promises. Behold the man clothed, and in his right mind. He has indeed, now by grace, become what Satan falsely promised—as God. "Beloved, now are we the sons of God." He is partaker of the divine nature," and has put on the new man, which is "*renewed in knowledge,* after the image of Him that created him." Col. 3 : 10. The man sees, in the slain sacrifice, the expiation promised ; and in the clothing of skins, he accepts by faith the sacrificial provision as the only covering for his sins. And now God, in His Redemptive name, Jehovah, passes upon the repentant and believing Adam this verdict of acceptance.

But now, in this new estate, under this altered dispensation of grace in Christ Jesus, it is no longer allowed to man to take the sacrament appointed under the economy of works. "*Lest he put forth his hand and take of the tree of life, and eat and live forever ;*" lest he seek to live any more

23 Therefore the LORD God sent him forth from the garden of Eden,¹ to till the ground from whence he was taken.

1 ch. 4: 2, and 9: 20.

by the works of the law, instead of by the hearing of faith; therefore, he must be put forth from that natural garden of Eden, so as to attain by grace through faith to the spiritual paradise of God above, (Rev. 2: 7.) Thus the man would be shut up unto the faith—excluded from a system of salvation by works, and made to feel his entire dependence on Him who is “the Way and the Truth and the Life.” But this is the man Adam in his individual character, and no longer in his representative capacity. Yet all by the like faith may live. (See Dr. *Candlish and McDonald*.) This view will be more apparent if we consider, 1. The connexion in which this language is spoken, not immediately after the fall, and as a part of the sentence, but immediately after the clothing of skins, and as part of the fruits of redemption. 2. It refers to *the man* in his individual capacity, and not to the race. 3. It is followed by an exclusion from the seal of the covenant of works, which is now supplanted by the covenant of grace. 4. It occurs after Adam gave the name to *Eve*, which signified his faith, calling her the mother of all living. 5. It is said, He is become as one of us. Here is the council of grace at the new creation, as at the old creation, ch. 1, bringing to view the different persons in the Godhead. And here the man is said to have become as *one of us*. *Alting* understands that this refers to the second person of the Godhead and hints of the God-man, and of the likeness to Christ.

It was therefore a most gracious and merciful procedure on the part of God to drive our first parents from the garden of Eden, to place them beyond the reach and even the sight of the tree of life, that they might therefore feel how helpless and hope-

less was their condition, except for the promise of the Saviour; that they might be shut up to a simple reliance on Him as the only way to recover the life they had forfeited, and thus look longingly for the promised seed of the woman. See *Gordon*. As Adam had forfeited the life of which this tree of life was the sign, he had forfeited all right to the sacramental partaking of it, and was therefore justly excommunicated from the paradise. The Divine appointment had been that life immortal was to be enjoyed in connexion with the partaking of this tree as the symbol and sacramental seal of the covenant: and here is simply God's declaration that this covenant has been broken by man, and this constitution is to be broken up. The church in Paradise is no more. It was not the mere eating of that tree that could give immortal life, for it had been partaken by them, and yet death had ensued by sin. God would also now exclude man from that which might be a vain confidence to him, and a delusive hope in the outward sign.

23. *Therefore*. To abolish that original constitution, and to declare the covenant of works void by the fall of man, *the Lord God cast him out—sent him forth from the garden of Eden—(drove him out, vs. 24.)* by force—however reluctantly they might leave it—to till the ground. This was the Divine appointment, that instead of tilling the rich and fertile garden of Paradise, he should by hard labor till the ground outside of the garden—the outside ground, or region where he had been created, and from whence he was taken to be placed in Paradise. **OBSERVE.**—(1.) There was mercy even in this expulsion from the garden; for living forever now in this fallen estate of sin and misery would have

24 So he drove out the man: and he placed ^m at the east of the garden of Eden ⁿ cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

m ch. 2: 8. n Ps. 104: 1; Heb. 1: 7.

been only the curse of Cain infinitely prolonged, (ch. 4: 15, 16.) (2.) Though the fallen pair were driven out from the garden, they were driven out *clothed*—provided with the clothing which God gave them, as symbolical of a vicarious righteousness.

24. *So, etc.* The act of expulsion is here repeated. ¶ *The cherubim—* (and he placed, lit., caused to dwell the cherubim, and the flaming sword unfolding itself to keep the way of the tree of life.) This word is found ninety-one times in the Old Testament, chiefly in the plural, more rarely in the singular. Here it is *the cherubim* as something already known, though the word first occurs here. The use of the term symbolically would imply the existence of the real creatures; either as a complex person, or perhaps only in the constituent animal types named. From the use of the verb *shakan*, conveying the idea of *shekinah*, as the visible manifestation of the Divine presence, we understand that the place of divine worship was shifted from within the garden to the outside. But though outside, it was at the gate. Here they appear as mediating between the tables of the law enclosed in the ark and the *shekinah*, or visible presence of God enthroned above their folded wings. This would seem therefore to have been here a symbol of the Divine human presence. These may have been living creatures, or glorious symbolical forms. To Ezekiel they appeared only in vision. As regards their form, they were the combination of the highest orders and offices of life in the creation. The four living creatures in a complex person—the lion, the ox, the eagle, and the man in one, (Ezek. 1: 10,) as types of the highest animated beings, seem to have symbolized the Divine attri-

butes or the most exalted agencies in combination with humanity. In this wondrous, complex Person, therefore, would be dimly shadowed forth the *God-man*—"the Lion of the tribe of Judah." So in the temple God had His seat between the cherubim. His visible presence in a cloud was seated on their wings over the mercy-seat. So God was there at the gate of Eden to commune with fallen man from between the cherubim, the symbols of His incarnate presence. The human face, among those features of most exalted attributes, would be a symbolic representation to man of the glorious coming One, and of the glory to which man should attain through Him. In the visions of John we find a further development of the idea belonging to these same cherubic forms. The four living creatures, unhappily rendered, "*the four beasts*," appear in the heavenly state as prominent in the worship, and associated with the four and twenty elders. They are distinct from the angels, and they seem, along with the elders, to represent that highest style of life to which the redeemed church attains in glory, as one with Christ, Rev. 5: 6-14; 7: 11; 14: 3. See also Exod. 25: 18; 26: 1, 31. Num. 7: 89. Ps. 80: 1; 99: 1; 18: 10. Ezek. 1: 5; 10: 2. 1 Kings 6: 23, 29, 35. It is now established that composite animal forms, such as the cherubim of Scripture, and what was probably a traditional imitation of them—the winged human-headed lions and bulls of Nineveh, and the sphinxes of Egypt, were intended to represent beings, or a state of being, in which were concentrated all the peculiar qualities and excellencies which distinguished the creatures entering into the combination.—*McDonald. Creation and Fall, p. 474.*

CHAPTER IV.

AND Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

Accompanying this composite being or symbolic form was *the flame of a sword turning itself about*—the flashing of a brandished sword—symbolic of the Divine law; “the sword of the Spirit, which is the word of God,” actively operating as it was flashed and brandished in connexion with this complex, personal cherubic form. This whole figure would represent therefore the *personal word* along with the *written word*, the law along with the gospel. Mercy and truth met together, righteousness and peace kissing each other, and operating in perfect harmony, *to keep the way of the tree of life*. The way of life was hitherto represented by the tree of life, as the seal of the covenant of works. That covenant having been broken by man, he is thrust out from the application of this seal, and here he sees access to it debarred by this glorious cherubic form, accompanied with a flaming sword. This, however, was not only judicial, but merciful. This was God’s declaration, that “the way of the tree of life” should be guarded and preserved, not forever to be kept *from* man, but to be kept also *for* man under the guard of the *highest offices, and most exalted life*. This conquering “seed of the woman” is found opening it again to man, and excluding from it “whosoever loveth and maketh a lie,” Rev. 22:14, 15. Accordingly, we find the “inheritance incorruptible and undefiled, *reserved* (preserved) in heaven for us who are kept (as with a military guard) by the power of God through faith unto salvation, ready to be revealed in the last time,” (1 Pet. 1:5.) And so we find the tree of life again exhibited in the midst of the paradise of God, (Rev. 2:7; 22:2.) “And there shall be no more curse.” “To him that overcometh will I give to eat of the

tree of life.” “Blessed are they that do His commandments, that they may have right to the tree of life,” Rev. 22:14.

OBSERVE.—1. There is no hint in this only primitive history of our race, that different portions of the human family proceeded from different pairs of progenitors, but there is all along the clearest presumption of only a single pair—Adam and Eve, from whom all mankind have descended.

2. The church of God already existed in the family of Adam, and public worship was required and performed at an appointed place, and with appointed observances.

3. It is plain from the record that Adam was constituted the covenant head of the human family, and by this Divine arrangement, acted under that covenant for his posterity also. And this is the more fitting, from the fact that he was the natural head of the race, and that they were in him, as being in his loins. This judicial constitution was not arbitrary, but had its basis in the natural constitution, which was itself according to the sovereign plan of God.

4. The fall of man had been eternally foreknown to God, and the provision for his redemption had been made from eternity, (Eph. 1:4.) Therefore God created man in order to display all His moral attributes, and to show His grace and truth in the second Adam.

CHAPTER IV.

§ 17. THE TWO CLASSES OF MEN
—CAIN AND ABEL—SACRIFICE
AND MURDER. Ch. 4:1-16.

Here occurs the history of two sons of Adam. Each representing a class of men ever since in the world.

2 And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was ^a a tiller of the ground.

a ch. 3 : 23 ; 9 : 20.

Two opposite principles and tendencies are here exhibited at the outset of our fallen history. The question is still, as at the Fall, between faith and self-sufficiency—God's plan or man's.

1. The birth of Cain and Abel probably occurred soon after the Fall. These births have their highest importance from the promise of "the woman's seed," who was to conquer the serpent. This is the first step in that lineal descent by which Christ was to come. All the genealogies, henceforth so minutely recorded, are important as tracing the lineage of Christ. The whole Old Testament history is but an introduction to the history of the Incarnation of the Son of God. Luke, therefore, traces the genealogy of Jesus up to Adam, (Luke, ch. 1.) All the hopes of the first pair being now based upon their promised seed, it could scarcely be wondered at that *Eve* regards the birth of her first-born in this light. The name *Cain* indicates this, meaning *possession*. And this, in connexion with her remark at his birth, seems to be a kind of joyful "*Eureka*" of this first mother over her first born. ¶ *I have gotten* (possess,) *a man Jehovah*. The name "*Jehovah*," as we have seen, is the redemptive name of God—that in which He displays Himself as the *Coming One*—He who shall be. And here *Eve*, the life-mother, says, "I have gotten a man, the *Coming One*,"—"the seed of the woman" promised as the Deliverer. This was her natural confidence that she had, in the person of this male first born, acquired the object of her faith and hope. So *Ps. Jon* reads, "*I have gotten a man, the angel of Jehovah*." *Syr.*, *A man Jehovah*. Others read it, *a man from or with Jehovah*. So *Kell*. The Heb. parti-

cle before "*Jehovah*" is the same as before "*Cain*," and is the sign of the objective case. It is objected by *Datthe* that if she knew that the Messiah must be *Jehovah*, how could she think that *Cain* was the Messiah, when she knew him to be the offspring of Adam." But it was as the seed of the woman that she looked for the glorious *Coming One*—and here is the first instance in which the name "*Jehovah*" is used alone by any of that time. Moses first uses it in the history in connexion with *Elohim* in ch. 2 : 4. As *Eve* here first used the name she meant only the *Coming One*, who was to be the woman's seed, without understanding the name as Moses did, and as we now do, in its application to God alone. But God, it would appear afterwards, was graciously pleased to apply the name to Himself—the name by which the coming Deliverer had been previously known—thus further disclosing the great truth that the conqueror of the serpent would be a Divine Personage, and no ordinary descendant of Adam. God would then be known not only as *Elohim*, but as *Jehovah-Elohim*—the Redeemer God. "Then, also, men began (in the days of *Enos*), to call upon the name of *Jehovah*."

2. *And she again bare*. Lit., *And she added to bear his brother Abel*. It is commonly inferred from the phraseology here that these were twins. The name *Abel* is significant also, meaning *vanity*. It may be supposed, however, with *Kurtz*, that she soon became aware of her error, and called her second son *Abel*—"vanity," on this account. Or the name may have been Divinely ordered as an incidental prediction of the *vanity* of her fond maternal hopes, as to be developed in the his

3 And in process of time it came to pass, that Cain brought^b of the fruit of the ground an offering unto the LORD.

4 And Abel, he also brought of^c the firstlings of his flock, and of the fat thereof. And the LORD had^d respect unto Abel, and to his offering:

b Num. 18 : 12. c Num. 18 : 17; Prov. 3 : 9. d Heb. 11 : 4.

tory. Others think the name was suggested by her sense of their fallen condition, and of the misery she had entailed upon her offspring. ¶ *Keeper of sheep.* Lit., *feeder of a flock*—(sheep and goats.) The respective occupations of these brothers in after life are now mentioned, as bearing on the after history. The race was not first in a savage state, and only afterwards gradually civilized. They were first in this state of civilization in which such distinct and honorable callings are pursued. The first occupation by which the godly man is here distinguished from the ungodly, is that of a *shepherd*. Who can fail to think of "the Good Shepherd," as already typifying Himself in history. His calling seems to have had an effect in shaping his conduct. Cain was a "*tiller of the ground*,"—a husbandman. It was no fault of his occupation that Cain took so opposite a course from Abel.

3. *In process of time.* Lit., *at the end of the days*. It is doubted whether this refers to the end of the week or of the year—to the *Sabbath*, or to the time of ingathering. More likely this phrase denotes the Sabbath—which was then the seventh day—the *end of the week days*. And as it is plain that the Sabbath was observed as holy time since its formal institution by God in Paradise, it was doubtless kept holy by such appointments of worship as would distinguish the day. All the nations of antiquity have agreed without exception, in the use of sacrifices as a mode of worship. And it is clearly traceable to this original appointment of God. It continued four thousand years to be the chief cen-

tral feature of all Divine worship. It was the problem of ages, the full solution of which was not reached till its goal was attained in the fullness of the time, on Calvary. ¶ *Cain brought.* There was a vital difference in the material of these offerings as presented by Cain and Abel. Here was already the very distinction afterwards made in the Levitical service. The bloody sacrifice had always in it the idea of death, as the desert of sin—and this provision of an animal as a substitute, carried with it the idea of a vicarious death, as required for atonement. But there was, also, an *offering*, or oblations, (lit. *minhhah*), which was unbloody—made of flour or meal, and called *meat offering*, though properly a *meal offering*. This was usually a thank offering—and was also appointed to be offered along with bloody offerings. Cain would naturally enough bring this kind if he had had no direction. But in the nature of the case it is plain that the animal sacrifice was appointed by God as indispensable—whether with or without the other. So we find it in the Law afterwards, (Levit. 2 : 1, 4, 7.) Here is the blood of "the Lamb slain from the foundation of the world," (Rev. 13 : 8).

4. Accordingly we find Abel bringing a bloody sacrifice. This was his confession of faith—that "without shedding of blood is no remission." His faith led him to bring this kind of offering—and his faith accompanying the act also, made the offering acceptable. So Paul declares, (Heb. 11 : 3, 4), "By faith Abel offered unto God a more acceptable (lit., a *fuller*) sacrifice (*more of a sacrifice*) than Cain." ¶ *Of the firstlings.* Th-

5 But unto Cain, and to his offering, he had not respect. And Cain was very wroth, ^e and his countenance fell.

6 And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen?

e ch. 31 : 2.

first-born and unblemished—first and best. This is in the spirit of the Divine command and runs through the law of Moses, (Exod. 13 : 12 ; Deut. 12 : 6.) ¶ *And the fat.* The cream of the matter God claims—lit., *the fatness of them.* In the law it was “the fat of the inwards,”—representing the best affections, Exodus 29 : 13. It would seem altogether probable that these offerings were presented before the cherubic form at the gate of Eden,—and that this was “the presence of the Lord” from which Cain afterwards “*went out,*” (vs. 16.) It is also probable that these brothers had been used to bring their offerings, as divinely appointed; but that now Cain departs from the prescribed method and from his own custom—and acts the apostate—unless we understand that this was their first offering—at mature age. Cain incurred, also, special guilt as being the eldest—the *first-born* son. OBSERVE.—Here already in the second generation we find division of labor, and the rights of personal property. ¶ *Had respect.* Lit., *looked to*—approvingly. (Ar., *accepted.*) Paul declares that *God testified of his (Abel's) gifts,* (offerings,) Heb. 11 : 4. How this testimony was given we do not know. In other cases it was by fire from heaven sent down to consume the offering, (1 Kings 18 : 38.) So it may have been here. By means of it, his sacrifice, offered in faith, Abel *obtained witness* (was witnessed to,) *that he was righteous,* (justified,) Heb. 11 : 4. It is the faith of Abel that Paul celebrates. And the faith was a faith in that which the sacrifice set forth—a faith in the vicarious sacrifice that was represented there as indispensable for reconciliation of God and man. It

seems most probable that the flame from the Shekinah may have darted out so as to consume the offering of Abel—signifying that the justice of God was satisfied in that which the bloody offering symbolized.

5. *But unto Cain, etc.* This element of blood-shedding was that which Cain's sacrifice lacked, and his choice of such a bloodless offering, against the Divine requirement, was his open profession that blood-shedding was not requisite, at least for him. Of course he lacked the faith in the coming sacrifice, which was indispensable to righteousness. He professed no sense of sin's deadly nature and deserts, and no faith in the Divine provision as the only mode of reconciliation. He set up his own plan against God's—his own reason against faith—and, of course, he found no room in his system for the gospel of the Old Testament. It was not that Cain's sacrifice was less costly than Abel's that it was incomplete—but that it lacked the essential element of *faith*—both as to the matter and as to the manner. ¶ *Very wroth.* Lit., *It was kindled to Cain.* As we say—his anger was kindled. He was angry against God and against his brother, as the friend of God. “Thus Cain, the first-born of the fall, exhibits the first fruits of his parent's disobedience in the arrogance and self-sufficiency of reason rejecting the aids of revelation, because they fall not in with its apprehension of right.”—*Magee.* And from this proud rejection of the Divine provision, he went on to harbor enmity and malice, leading to revenge and murder. “Of sin because they believe not on me,” (John 16 : 9.) ¶ *His countenance fell.* He became morose and

7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him.

surly in his expression, carrying in his very face the ill-humor that was rankling in his bosom.

6. Jehovah, though well knowing the evil spirit in Cain's bosom, stoops to expostulate with him—most tenderly urging upon the poor, soured spirit, the only provision—and pressing the grace upon his acceptance as though it were a merchant urging his wares. "I counsel thee to buy of me."

7. The Divine expostulation refers to the unreasonableness of his anger—and sets forth the case in its true light. ¶ *If thou doest well.* Lit., *If thou shalt do good—is there not lifting up*—acceptance—the same as with Abel, or, *the excellency*, (i. e., *the birthright* above Abel which Cain had by birth as the elder, but which he felt that he had now lost,)—*and if thou shalt not do good, sin (a sin offering) is crouching at the gate.* As much as to say, the great principle of the Divine administration is holy, and just, and good. There is acceptance to the well doer, or, as between yourselves, birth-right privilege to you. If you will stand upon your own merit, as you propose, in rejecting the sin offering—then do good and live—keep the law and stand if you can, upon your spotless innocence, (Rom. 10:5.) *But if thou shalt not do good* (this is the law,) *a sin offering is crouching at the gate*—at the gate of Eden—the sanctuary—in presence of the Shekinah there is the provision for a sacrificial offering. The verbs here are in the future—the form for the declaration of the law. The meaning of the latter clause is, that if Cain would own himself to be a sinner, and stand on the plan of grace, there was a provision in the animal sacrifice for that very purpose, testifying of the desert of sin, and of the need of blood-shedding for reconciliation.

To understand it as some do, "If thou doest not well, sin lieth at the door,"—is nearly, if not quite a tautology. "If thou sinnest, sin is chargeable against you." The term here used (*hattach*), is the Levitical term for sin offering, and so, also, Hos. 4:8, and in the New Testament the term "sin" is sometimes so used, 2 Cor. 5:21; Heb. 9:28. The term rendered "*lieth*" is more properly rendered "*croucheth*," and is used of animals lying down, and the participle here in the masculine belongs to the animal referred to by the feminine noun, according to the Hebrew custom. Whereas in places where the noun is used to mean *sin*, the verbal form is in the *feminine*, directly agreeing with it. The nature of the transaction is fully set forth by Paul in the Hebrews, (ch. 11:4.) It was by *faith* that Abel offered a more acceptable sacrifice (a fuller, more complete sacrifice,) than Cain. Faith led him to bring a bloody sacrifice—as a sacramental memorial of the blood-shedding to come—and faith in that which his offering symbolized made it acceptable to God—"for without faith it is impossible to please Him," (Heb. 11:6,) and "whatsoever is not of faith is sin," (Rom. 14:23.) ¶ *And unto thee, etc.* This clause evidently refers to the ill-feeling of Cain against his brother—on account of Abel's acceptance in preference to himself. And in answer to the inquiry about the cause of his anger, it suggests this relief from the difficulty. By the sin-offering provided, you may be restored to your forfeited birthright relation, and thus *his desire shall be unto thee, and thou shalt rule over him.* This language "*his desire shall be unto thee*," expresses subjection and dependence, and as we have seen, (see notes, 3:16,) it might be paraphrased, *He shall look up to thee, as his head,*

8 And Cain talked with Abel his brother; and it came to pass when they were in the field, that Cain rose up against Abel his brother, and ^f slew him.

f Matt. 23 : 35; 1 John 3 : 12; Jude 11.

etc. The sense given to this passage by many is, "If thou doest not well, sin is crouching (lion-like is *lurking*) at the door—and to thee is its (his) desire, (i. e., it (he) wishes to overcome you, 1 Peter 5:8,) but thou shouldst overcome it." See *Magee, on the Atonement*, No. 65, p. 384. The Septuagint reads it, "Though you may have rightly offered, yet, if you have not rightly divided, have you not sinned? Be at rest. To you shall he submit himself, and you shall rule over him." Some understand the passage as explanatory of the foregoing transaction. Others understand it as pointing Cain to the provision yet within his reach. But the former may include also the latter. *Candlish* understands the allusion to Adam's relation to Eve, (Gen. 3:16,) as expressed in the clause, "Unto thee shall be his desire," thus, namely, that like the husband's command over the wife is the believer's command over sin. It shall no longer have dominion over you, but shall be in subjection—as Eve to Adam.—(Vol. I., p. 140, note.) Dr. *Murphy*, in his recent commentary, understands this to be all in the tone of warning, "Sin lieth at the door,"—sin past in its guilt—sin present in its despair—and above all, sin future as the growing habit of a soul that persists in an evil temper, and goes on from worse to worse. So that sin is represented as awaiting him at the door like a crouching slave to do the bidding of his master. "And unto thee shall be his desire," etc., would then mean, the entire submission and service of sin will be yielded to thee as thy willing slave. Or, if the reference be to Abel, then he understands it—his (Abel's) desire and forced compliance will be yielded unto thee, and thou

wilt rule over him with a rigor and a violence that will terminate in his murder. But this would confound the mastery of sin with the slavery of sin, and is based on a misunderstanding of the passage, ch. 3:16. (See Notes.) *Keil* understands it that the allusion is to the serpent. Sin is here personified as a crouching animal seeking to devour, (a roaring lion, crouching at his door,) 1 Peter 5:8. But by restraining his wrath, sin should be brought into subjection, and he should get the mastery of the monster.

8. *And Cain talked, etc.* Lit., *And Cain said to Abel*. It is not the common phrase of speaking (3,) to any one, as next clause, vs. 9, vs. 13, ch. 3:14. The preposition here (3a) conveys the idea of against. What he said is not here recorded. Some have understood it as denoting a general fraternal talk. Others, that he told Abel what God had said—"said it to Abel." Others supply certain words as, "Let us go into the fields," which is mere conjecture. The record is brief, and it matters not what he said. The omission would seem to be designed to point attention to what he did, viz., that he entered into conversation with his brother, against whom he felt such enmity, and the idea is conveyed by this brief record, that what he said led on to slaying his brother. See 1 John 3:12; 2 Sam. 20:9, 10. ¶ *And it came to pass when they were in the field*. Most suppose that Cain had feigned kind feeling, to put Abel off his guard till a convenient time and place should occur for the murder. But it would seem that he spake reprovingly, (see below.) The root of his enmity was

9 ¶ And the LORD said unto Cain, ^g Where is Abel thy brother? And he said, ^h I know not: *Am* I my brother's keeper?

10 And he said, What hast thou done? the voice of thy brother's blood ⁱ crieth unto me from the ground.

g Ps. 9 : 12. h John 8 : 44. i Heb. 12 : 24; Rev. 6 : 10.

his brother's purity, in contrast with his own sin and shame. "Because his own works were evil, and his brother's righteous," 1 John 3 : 12. *Oecolampadius* remarks that "when the Divine counsel has profited nothing, matters commonly grow worse."

¶ *Rose up against.* The preposition here is the same used in the preceding clause—and Cain spake to (against,)—and is in this context several times used and to the like effect—as in vs. 9, where Jehovah speaks to Cain after the murder—and in vs. 13, where Cain replies complainingly to God, and in ch. 3 : 14, where introducing the language to the serpent, it is "God said to (against) the serpent." So ch. 3 : 2, 4. ¶ *His brother.* So much the more cruel and criminal that it was "*his brother*" whom he slew. OBSERVE.—(1.) Here occurs the first death, showing the terrible consequence of the curse, not only in the death of the body, (Abel's,) but what is worse, in the death of the soul, (Cain's.) (2.) One sin against God leads to other sins against Him. "Evil men and seducers wax worse and worse," (2 Tim. 3 : 13.) How long Cain harbored this enmity against Abel we do not know. He never lost the grudge which kept rankling in his bosom till he did the deed. As human death was unknown till then, he could not have known to what an awful issue his enmity would lead. How must he have been shocked to witness the result of his rage. So, "sin when it is finished bringeth forth death," (James 1 : 15.) It is inferred from ch. 4 : 25, that this murder must have occurred nearly one hundred and thirty years after Adam's creation, and just before the

birth of Seth—when Adam **must** have had a large number of descendants.

9. As in the case of his fallen father so here, the criminal is addressed by God in terms of searching inquiry. ¶ *Where is Abel thy brother?* This is the very point. "*Thy brother*" is the emphatic part. "*Where is he?*" God asks not for information, but to bring Cain to see his awful wickedness, and to confess his sin and shame. Cain had thought to be rid of the presence of his enemy. But he had forgotten the presence of God which now he cannot escape, and which is the presence of infinite goodness, infinitely terrible to the sinner. ¶ *I know not.* First of all, he stoutly lies unto God. This is the impulse of sin to grow bold and hope to escape by further and bolder sin—especially to conceal crime by lying. So did his father Adam. ¶ *Am I,* etc. The next step is to charge God foolishly as if He asked of him something unreasonable, or laid upon him a responsibility not his own. As much as to say, "You have no right to demand of me an account of my brother. I know not where he is—and I should not be required to know." This is both falsifying and finding fault with God. "Hence it appears how great is the depravity of the human mind; since when convicted and condemned by our own conscience, we still do not cease either to mock or to rage against our Judge."—*Calvin.* God has a right to demand of us this sort of brother's keeping—neither to do violence nor to allow it to be done—the first on the score of justice, the second on the score of love.

10. If Cain yet hoped that God

11 And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand.

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength: A fugitive and a vagabond shalt thou be in the earth.

13 And Cain said unto the LORD, My punishment *is* greater than I can bear.

did not know of his crime, now he must confront the naked charge. Now, upon this wicked denial and cavil of Cain, God presses him with the bloody deed, and shows that he cannot escape His strict judgment. As He replied to Adam exposing his plea of nakedness, (ch. 3:11,) so here to Cain—(lit.,) “*It is the voice of the blood of thy brother crying to me from the ground.*” Heb., “*the bloods*, (plural.) This plural form in the Hebrew expresses eminence. I hear the voice of the precious blood of thy brother which is crying, etc. The *Chald.* paraphrases it, “The voice of the bloods of (the generations of good men who might have sprung from) thy brother.” The apostle, in the Hebrews, is thought by some to refer to Abel’s blood in contrast with that of Christ—but others understand it of the blood of Abel’s sacrifice, (Heb. 12:24.) If the former, it would mean that Abel’s blood cries for vengeance—and that of Christ cries for pardon. If the latter, it would mean that the blood of Christ speaks better things than the blood of Abel’s sacrifice and all the bloody offerings of the law.

OBSERVE.—(1.) God takes note of men’s crimes though there be no accuser present. (2.) He visits on the murderer his penalty. (3.) He cares for the good, even after death, vindicating them.

11. God now pronounces on Cain the curse. 1st, as regards the ground. Just as the very ground itself sympathized with the death of Christ, so here with that of Abel. In Adam’s case, the ground was cursed for his sake; in Cain’s case, he himself is personally *cursed from the earth*,

(lit., *ground.*) “So that it shall no more afford him a secure resting place.” And the ground would refuse to him her strength, (even with all his labors) because the blood of his brother, which she had drunk up, would be a kind of poison in her bosom to spoil the fruit of his toil.

12.. *Shall not henceforth yield*, Heb. *shall not add*, etc.—shall not *any more* yield, etc. The original curse upon Adam had been that he should gain his subsistence only by the sweat of his brow; yet he should gain it thus. Upon Cain the curse is, that though he should till the ground, yet, in a kind of revenge, it would refuse to *yield* to him *her strength*, and so he should roam from place to place, all along reminded in his daily living and by his fruitless labors of his dreadful crime. Meanwhile he should carry about with him the materials of his own torture in a guilty conscience, such as a murderer alone can know. “In the case of the first murderer, God designed to furnish a singular example of malediction, which should remain in all ages.”—*Calvin*. ¶ *A fugitive*, Heb., *a wanderer and a fugitive*. Roaming about unsettled, and flying from the face of man. The very ground turned against him, he would be *homeless*, and his conscience condemning him, he would flee even when no man pursued.

“He found, where’er he roamed, uncheered,
unblest,
No pause from suffering, and from toil no rest.”

All his comfort must be on the earth, and this God takes away from him.

13. *My punishment*, etc., lit., *great is my punishment from (beyond) bear*

14 ^k Behold, thou hast driven me out this day from the face of the earth; and ^l from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, ^m *that* every one that findeth me shall slay me.

15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him, ⁿ seven-fold. And the LORD ^o set a mark upon Cain, lest any finding him should kill him.

^k Job 15 : 20-24. ^l Ps. 51 : 11. ^m ch. 9 : 6; Num. 35 : 19, 21, 27. ⁿ Ps. 79 : 12. ^o Ezek. 9 : 4, 6.

ing; or, *my sin from taking away*. He complains of the insufferable severity of his punishment, but he gives no sign of repentance. Some read it, "*My iniquity is greater than can be forgiven.*" The noun may mean either *sin*, or *punishment of sin*, but here probably the latter, as he goes on more fully to express the idea. Cain was filled with anger and fear, perhaps also with remorse and despair. *Hävernick* says, The unbloody offering of Cain stands in remarkable agreement with the expression, "*My sin is greater than can be taken away.*" The verb is that which is used for *bearing or taking away sin*.

14. Cain here recites and dwells upon his sentence, "*Behold thou hast driven me out this day from upon the face of the ground, and from thy face I shall be hid.*" *Luther* reads, "*Out of the land.*" The same word is used ("*the ground,*") as in ver. 11, and refers to the same. He regarded the sentence as a virtual exile from the face of the soil, which should refuse him food. What he adds in the next clause means, "From thy favoring and protecting face I shall be hid; from thy kind presence—such as made Abel happy, as it beamed in the glorious cherubim. The murderer begins to feel himself thus abandoned of God. And now, full of terrors for the future, he sees nothing in the prospect but revenge to be visited upon him by every one he should meet. Every one of Adam's family, however multiplied, now, and in the future, would seem to be pursuing him to slay him. Poor Cain!

He dreads death, which he first saw so horribly in the case of his brother.

OBSERVE.—Much as he must have dreaded to meet God, he dreads also more to be cast away from His presence and favor forever. Besides, he seems to have expected that his complaint would be heard and answered in the presence of the Shekinah, but that if exiled beyond its precincts, he should be driven forth beyond the circle sacred to the worship of God, and to the highest earthly enjoyment in the ^{*}visible display of His presence.

15. *Therefore*. God spares the life of Cain. This is in mercy to give him opportunity for repentance, and to save him from the just retribution that the murderer should always expect. Capital punishment Cain felt to be his desert, and what he should certainly receive at the hands of outraged society. Conscience witnessed to the desert of it before the law was proclaimed to Noah, (ch. 9 : 6,) showing thus that the law had its foundation in the very nature of things. God here forbade the natural law of capital punishment to take its course. God was pleased in this case to keep the punishment in His own hands, and to make Cain a fearful living example to men, which would be more effective in that early state of society. Cain would thus go about the land a wanderer and a fugitive, with a visible warning also to every pursuer against the sevenfold vengeance upon him who should slay Cain, thus witnessing of the Divine vengeance reserved against this first

16 ¶ And Cain ^P went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

p 2 Kings 13: 23; 24: 20; Jer. 23: 39; 52: 3.

murderer. Besides, God would not have every man allowed to take this fearful vengeance into his own hands, else the earth would be turned into a hell. This right has therefore since been formally intrusted to society. Any fresh murder (though it be of Cain) should be punished *sevenfold*. What would the world be if God did not thus set a bridle to human fury? ¶ *Set a mark upon Cain—a sign.* The Heb. Eng. Bib. renders it, “*Appointed a sign for Cain, that none finding him should smite him.*” *Heng.* says the word here rendered “*mark*,” signifies in general a thing or an event, or an action which shall serve as an assurance that something future shall come to pass. (Christ. 1, p. 319.) The same phrase is used, Ezek. 21: 19. *Appoint to thee two ways.* Ps. 19: 4. *Hath he set a tabernacle to the sun.* Dan. 1: 7. *Appointed to them names.* *Delitzsch* understands it of a guaranty given, and that somehow God stamped the mark of inviolability upon him. This was to be somehow a visible mark of the Divine punishment—that men might have before their eyes an example of the Divine punishment upon murder. The most various conjectures have been made as to this mark or *sign* set upon Cain. Some have thought that it was only a *sign given to and wrought for* Cain—an assurance from God. So the Sept. reads. But this should have been differently expressed. Here it reads, God put, placed, imposed to *him*, (Dan. 1: 7.) What this mark was, we cannot say, and it is idle to conjecture. *Calvin* says, “It may suffice us that there was some visible token which should repress in the spectators the desire and the audacity to inflict injury.” The terms clearly indicate this. And this would also seem part of the plan, that while this mark should be Cain’s brand as a

murderer, it would be God’s mark of his protection from others who would murder him, in a natural retaliation, and thus it would express God’s vengeance against the awful crime as reserved to himself. This sign is held by many to have been a wild ferocity of aspect, that made every one shrink from him. But “*oth*” in the Hebrew does not mean a “*brand*,” but a *token*, as the rainbow was a *token*.

16. *Went out.* According to the sentence just pronounced upon him, Cain went out a wanderer and a fugitive in the land. In so doing, he, of course, *went out from the presence of Jehovah*—the place of His public worship at the gate of Eden, where the family of Adam had, from the time of the fall, held public worship, as the church of God. Cain was therefore an apostate, and excommunicated by this sentence of God upon the murderer. Of course he was now separated from all godly associations, his forebodings were now realized, and from the face (or presence) of God he was hid. Alien as he was, at heart, from God, he had some sense left of the value of His worship and favor. He had seen the happiness of the household church, with which he had been connected by tenderest ties, and could not but dread to be banished forever from it. So the worst men, even murderers, often feel the bonds of parental religion, and dread the thought of exclusion from all the good and the blest in heaven. ¶ *He dwelt in the land of Nod.* This country has a name which means *exile*, *flight*, and is like the word for *wanderer*, (vs. 12.) This stands in opposition to *Eden—delight—pleasure*. It was located eastward beyond *Eden*. *Grotius* places it in Arabia, *Michaelis* in India; *Huet*, in Susiana; *Ewald*, in Iconium; *Hasse*, in the Caucasian

17 And Cain knew his wife, and she conceived, and bare Enoch: and he builded a city, and called the name of the city after the name of his son Enoch.

18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.

19 ¶ And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah.

q Ps. 49: 11.

mountains; and *Buttmann*, near Cashmere. Some say in Arabia Petraea, cursed with barrenness on Cain's account. These are only conjectures. It is plain that Eden, in which was the garden of Paradise, was a district of country noted for richness of products, and that this land of exile was beyond—outside of this.

§ 18. DEVELOPMENT IN THE LINE OF CAIN—CITY BUILDING, ART, AND POLYGAMY. Ch. 4: 17-24.

17. It will now appear what was the tendency of Cain's progeny in the direction of his own alienation from God. Whom Cain married we do not know. In the earliest time of course it was allowed to marry the nearest relatives, from the necessity of the case. Adam had many more sons and daughters than are expressly mentioned. See ch. 5: 4. ¶ *Enoch*. This name means *initiated*, or *dedicated*, and may refer to his being the first of Cain's posterity, at least since the murder, or to his being the introduction of a new race in opposition to the portion of that from which Cain had been cut off. ¶ *And he builded*; lit., *was building a city*, or *was builder of a city*. This seemed also the introduction of a new epoch, and he affixed to the city the name of his son. While it appears contrary to the idea of his being a wanderer and a fugitive, it is only his effort to fix himself in a home. This was the development of Cain's worldliness and independence of God, which reached its height in the

building of Babel. We must not understand this of "a city" like those of modern times, but of a fixed place, in contrast with the tents of wandering shepherd life. Cain is here represented as founding a kingdom of the world, the opposite of the kingdom of God. Cain's family invented the arts and pleasures of life, and deified themselves and their ancestors.—*Kurtz*.

18. Here we find the first genealogical table. The names here are strikingly similar to those of the family of Seth, (ch. 5.) But the two series are differently arranged, and some names are omitted. *Hävernick* refers this similarity to the scarcity of names. *Baumgarten* understands it as showing that the descendants of Seth, by adopting the names of the family of Cain, had intended to show that they had taken the place of the firstborn but degenerate line. The names here given seem to be those of the firstborn, in whom the genealogy was traced.

19. *Lamech*. The notice of Cain's descendants extends to this man, the sixth from Cain, "in whom the ungodliness of a family, who only sought after the things of this world, reached its climax, as may be gathered from his polygamy—from his godless confidence in and hymn to the sword—and from what is recorded of his sons, who directed their energies to cultivate exclusively the worldly side of life by arts and industry. His family foreshadowed the later stage of heathenism in its twofold aspect."—*Kurtz*. *Two wives*. This first breach of the marriage law on record is noticed of Lamech, show-

20 And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle.

21 And his brother's name was Jubal: he was the ^r father of all such as handle the harp and organ.

22 And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron: and the sister of Tubal-cain was Naamah.

r Rom. 4: 11, 12.

ing the wicked development in Cain's line. *Lamech* was the first *bigamist*, and here was the origin of polygamy, which has been attended with so much corruption and crime. "The Lord willed that the corruption of lawful marriage should proceed from the house of Cain, and from the person of Lamech, in order that polygamists might be ashamed of the example."—*Calvin*.

OBSERVE.—In this seventh generation wickedness is developed along with art, but the piety of Enoch also along with the wickedness of Lamech.

20. Here in the *eighth generation* we have still further developments. "Adah" means *beauty*, and "Zillah" *shadow*. In the line of one of these wives is here traced the origin of nomadic life. ¶ *Jabal*. He was the *father*—the founder, or head of such. He instituted this class of men; lit., *he was (the) father of the inhabiters of a tent, and of possession, (wealth, as consisting in cattle.)* Gr., *cattle-feeders*. According to the Heb. idiom, the instructor of a class, or the originator, founder of a body is called the *father of such*. The patriarchs were afterwards such dwellers in tents, having their wealth in cattle, as Job, Abraham, Isaac, etc. Thus Cain's progeny settled in an unfruitful region, and driven to their ingenuity and skill for subsistence, applied all their powers to inventions and worldly aggrandizement.

21. *Jubal*. From the same mother sprang the founder of instrumental music—the inventor of musical instruments, and of musical performances. *Of all taking hold of—hand-*

ling—the harp. Instrumental music attained to high perfection in David's time, and was devoted to the public worship of God in the sanctuary, Ps. 150. David played *the harp*—a stringed instrument, which he carried about with him at times. It was played with the fingers; sometimes with a bow, 1 Sam. 16: 23. The *organ* was afterwards a collection of small pipes, or reeds, blown probably with the mouth. These two names are here used in the history, not so much to describe exactly the instruments as to classify all string and wind instruments under these two divisions, as having originated with Jubal.

22. Here in the other branch of Lamech's family is traced the origin of metallic arts. ¶ *Tubal Cain*. The name *Vulcan*, in mythology, has come from this. ¶ *An instructor*; lit., *hammerer*—or (*father of*) *every forger and worker in brass and iron*. It is plain that the working of metals was, so early, a branch of industry. In the building of the ark this was requisite, and so also for the common necessities of life. Tradition says that *Naamah* first added ornaments to neathen apparel. The name means *beautiful*.

OBSERVE.—Here, in the family of Lamech, the first violator of the marriage law, which is at the foundation of social order, begins the first special cultivation of the arts, and the first classification and division of industrial pursuits. Mere civilization and culture can never raise men from moral and social degradation. The fine arts flourished most in the proudest age of classic culture and

23 And Lamech said unto his wives, Adah and Zillah, Hear my voice, ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.

24 * If Cain shall be avenged seven-fold, truly Lamech seventy and seven-fold.

S vs. 15.

of mere worldly learning. This was the problem so fully worked out before the advent of Christ, that "the world, by wisdom, knew not God," (1 Cor. 1:21.)

23. This remarkable manifesto of Lamech shows the increasing lawlessness and daring of men in the line of the first murderer. Though a barrier was set against the growing impiety by means of public worship, and a separation of the godly in the family of Seth, yet this was not sufficient to arrest the tide of reckless wickedness. Though Enoch walked with God, (ch. 5:24,) and by faith was honored with translation, that he should not see death, and so escaped thus far the penalty denounced upon his progenitor, though Enoch was thus a witness to that primitive time, and to that wicked race of a future state, and of a distinction between the righteous and wicked—though he was himself a prince among God's people, and a pillar in the church, and a witness for God of a judgment to come upon the wicked—yet Lamech's daring here shows how the iniquity of the race was hastening to fill up its measure for the flood, Heb. 11:5; Jude, vs. 14, 15. Enoch's prophecy may include a reference to the deluge, but it points to the last judgment. ¶ *Listen.* This would seem to be a song of Lamech in celebration of his son's invention of the sword, and has some connexion with music of Jubal. The history of the Cainites began with a murder-deed. It ends with a murder-song. *Lamech* boasts to his wife of the security and power afforded him by these weapons. On these he presumes to rely for defence and impunity in

murder. ¶ *For I have slain.* Rather, "*Though, (or if) a man I have slain (or should slay) on account of my wounding, and a young man on account of my hurt; (then) if Cain be avenged sevenfold, and (truly) Lamech seventy and seven.*" This is his outspoken, presumptuous confidence. It would seem probable that Lamech had slain one of his brethren, a Cainite, in self-defence, yet his wives feared that the vengeance denounced in case of any one slaying Cain would overtake *him*. To allay these apprehensions, he urged that the homicide was justifiable, and that he would be secure even beyond Cain. This is the earliest specimen of *poetry*. We observe the evidence there is here of the publicity given to the Divine dealing in regard to Cain. Whether Lamech here announces to his wives that he has slain a man in self-defence or revenge, on account of some wound and hurt he had received from such, or that he means to do so, or only boasts, as some understand, that now by this new weapon he can slay a man by a wound of his, and a young man (however athletic) by a hurt (or stroke) of his, (*Heb. Fam. Bib.*) he boasts that he shall be secure, even beyond Cain; and if the slayer of Cain should be punished sevenfold, the slayer of Lamech should be punished seventy and sevenfold. Thus one sinner is emboldened in sin by the suspension of judgment in the case of another. Some suggest that Lamech's poetic and profane boast may have been uttered in mockery of Enoch's prophecy of the judgment. Enoch's warning may have been uttered to rebuke the ungodly arrogance of Lamech, his contempo-

25 ¶ And Adam knew his wife again, and she bare a son, and called his name Seth: For God, *said she*, hath appointed me another seed instead of Abel, whom Cain slew.

26 And to Seth, ^u to him also there was born a son; and he called his name Enos: then began men ^w to call upon the name of the LORD.

t ch. 5: 3. u ch. 5: 6. w 1 Kings 18: 24; Ps. 116: 17; Joel 2: 32; Zeph. 3: 9; 1 Cor. 1: 2.

rary, who openly assumes the character of a prophet of infidelity. Enoch bore open witness of the coming judgment. He was honored as being, in his own case of translation to glory, a most striking witness of the reality of a spirit-world, and of a future state of retribution, Heb. 11: 6. But the rampant wickedness, profanity, and crime which Lamech represented and boasted soon filled the earth. Men must now take sides for God and the truth, or against all good. The church must come out from the world, and be separate. The true believer must evince his faith by his walk, and his godly walk by his faith, 2 Cor. 6: 16-18; Mal. 3: 16-18.

25. The *Cainite* line has been shown to be secular and earthly in its development. The climax of this development was reached in Lamech, the bigamist and murderer. The historian now passes to trace the opposite and godly line of *Seth*, and to show how contrary was their tendency and development. For *Seth's* line is in the place of Abel's. ¶ *And Adam knew his wife yet further, and she brought forth a son, and called his name Seth.* This name means *set*—*appointed*, as is signified in the following explanatory clause. ¶ *For God hath appointed me (Seth) another seed instead of Abel.* This naming of this son is her confession of faith in God's covenant-dealing, with an eye to the *promised seed*. The term "*seed*" here is singular, and looks to a personal "*seed*." The mother had found her hope sadly disappointed in the

first brothers. *Cain* was indeed *possession*, but only for her woe, and that of her household. *Abel* was *vanity*, alas, only too soon passing away from her sight. And now she looks upon *Seth*, as divinely *set*, or appointed for her as Abel's substitute. This name calls attention to the Divine ordination—the same Divine purpose which declares, "I have *set* my king upon my holy hill of Zion." See Ps. 2. ¶ *Whom Cain slew.* This is her touching and bitter reference to Cain's wicked murder of his good brother. And it would seem that God intimated to our first parents by a divine oracle, that *Seth* should be the heir of the promise. This was calculated to revive their hope, which had been crushed at the death of Abel.

§ 19. DEVELOPMENT IN THE GODLY LINE OF ABEL—SETH—ENOS—FORMAL SEPARATION OF THE CHURCH. Ch. 4: 25, 26.

26. The godly line of *Seth* is now traced—the opposite in tendency to that of *Cain*. ¶ *Enos*. This name sounds and looks like *Enoch*, but in the meaning it is quite different. It means *weak man*, while *Enoch* means *begun*, or *dedicated*. This name *Enos* may have reference to the sad degeneration of men at that time. Or this may have expressed the pious estimate of man by the line of *Seth* in opposition to the bold and daring boasts of Lamech. The Psalmist uses the term when he says, "What is *weak man* (*Enosh*) that thou art mindful of him," etc., (Ps. 8: 2.)

¶ *Then.* This period is here marked as one of special religious interest and revival. With this family of Enos began the stated and solemn public worship of Jehovah on the part of a separated class. There had been a church in the family of Adam, and public worship had been performed at the gate of Eden before the Shekinah. But now the family of Seth began to rank distinctly as worshippers of God, and to be separated from the world as such. The margin reads, "*Then began men to be called by the name of the Lord—to be known as a separate class of godly ones.*" The Heb. Fam. Bib. reads, "*Then it was begun to call (idols) by the name of the Eternal.*" But the phrase used in the text is often elsewhere found in the first sense, Gen. 12:8; 13:4; 21:33, etc. ¶ *Began.* This verb means more commonly to *profane*. Hence many understand this passive form thus, *Then there was profane invocation of the name of Jehovah.* But the term also means to *begin*. And this seems the better sense. Lit., *Then it was begun to call on the name of Jehovah.* That is—in the days of Enos the formal, public worship of God was begun in word and deed, in prayer and offering, by a separated class. This record marks the formal and open separation of the Sethite line from that of Cain. This began in the time of Enos, the first grandson of Adam, and in the third generation of the godly line. Moses here commends the piety of one family which worshipped God in purity and holiness, when religion among other people was polluted or extinct. After Seth begat a son like himself, and had a rightly constituted family, the face of the church began distinctly to appear, and that worship of God was set up which might continue to posterity."—*Calvin.* Yet so great was the deluge of impiety in the world that religion was rapidly hastening to destruction. Others read it, *Then it was begun to call (God's people) by the name of Jehovah—"sons of God,"*

ch. 6:2. But the phrase is used commonly for invocation and worship. This passage connects closely with ch. 6, where the distinction is more plainly indicated between the "sons of God," and "the daughters of men." And it is most probable that at this time the consecration of the people of God took place, in opposition to the development of evil, and God became better known as Jehovah.

OBSERVE.—This striking and important record signalizes the *third* generation of men. And this, together with the Sethite genealogy following, gives us to see who are "the sons of God" as a class. (See ch. 6:2.) ¶ *Jehovah.* There is good ground to suppose that though the name "*Jehovah*" had been first used by *Eve*, to designate the promised seed—the Coming One—she had not used the name as specially applicable to God, but only in its naked sense of *the Coming One*: yet that afterwards God was pleased to reveal the name as applicable to Himself as *the Comer*, and thus further unfolded the Messianic idea, viz., that the promised seed was to be God. Then we see how at this period here referred to, in the time of Enos, God was first publicly worshipped by *the name of Jehovah*, which was an advance upon the previous worship by the name of *Elohim*. Thus the truth of a Divine Redeemer became gradually more known and rejoiced in. And Moses uses the name *Jehovah Elohim* in the general account, ch. 2:4-25; ch. 3:1, and yet uses *Elohim* in the dialogue at the temptation, as the name actually in use at the time of that event.

OBSERVE.—With this antediluvian theocracy there seems also to have been the distinction of clean and unclean beasts, and probably the command to be separate, and not to intermarry with the *daughters of men*—the outside world, (ch. 6,) and thus we have here the earliest embodiment of the true "idea of the church" as afterwards in Israel,

CHAPTER V.

THIS is the ^abook of the generations of Adam: In the day that God created man, in ^bthe likeness of God made he him:

a 1 Chron. 1:1; Luke 3:36. b ch. 1:26; Eph. 4:24; Col. 3:10.

and yet further in the New Jerusalem.

CHAPTER V.

§ 20. SETHITE LINE, TO NOAH AND HIS SONS. Ch. 5:1-32.

The next three generations, the fourth, fifth and sixth, are occupied with Patriarchal names.

The sacred historian having now traced the alien line of Cain to its fierce climax in Lamech, and having introduced us to the other branch of Adam's house from which a godly posterity is to descend—the birth of Enos, (which is the term for *weak man*,) being the period for the more public separation of the godly line in the institution of Divine worship—he now gives us in this chapter, the regular commencement of those genealogical tables which are continued through this Book in a connected chain, here and there interrupted by the narrative. These genealogical tables are important, as by them the true lineage of Jesus Christ, the Messiah, the Promised Seed—is traced, as Luke gives it, in outline, up to Adam, (Luke, ch. 1.) For more than fifteen hundred years we have only this outward framework of the history, consisting chiefly of names, and thus carrying us up to the period of the Flood, with only a few fragmentary notices prior to that great event. This was the childhood of the race—and here we have given to us, not all the descendants, but only those sons through whom the pious lineage is traced. It will be observed that the names in the godly line of Seth are very similar to those in the wicked line of Cain; shewing by the way that the differ-

ence was in something more than the name. A fact is here to be noticed which is most important to the authenticity of the Mosaic history itself when viewed apart from its inspired authority; to wit, that a single individual, Methusaleh, was contemporary with Adam about two hundred and fifty years—with Noah about six hundred, and with Shem one hundred. It may be added that Shem lived one hundred and fifty years at the same time with Abraham, down to the middle of the nineteenth century before Christ. Thus a single living witness connects Noah and his sons with Adam—and another connects Abraham, the founder of the Hebrew nation, with this contemporary of Adam. Abraham received from the lips of Shem what he (Shem) had been learning from one, who, for more than two hundred years had conversed with the progenitor of the race. The chain of witnesses is but two. As the oldest historian of the world was a Hebrew, and prefaced his history with an account of the origin of all things, the importance of this close connexion of the progenitor of the Hebrew nation with the progenitor of the race, will be seen. Shem was, for fifty years, cotemporary with Jacob, who probably saw Jochebed, Moses' mother. Thus Moses could have obtained the history of Abraham, and even of the deluge at third hand. The average age of the antediluvian patriarchs was eight hundred and fifty years. (See *Prin. Rev.*, 1858, p. 422.)

1. *This is the Book.* Here begins a formal genealogical table, in the line of Seth, and attention is called to the distinction from that of Cain, by beginning formally back with

2 ^c Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

3 ¶ And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and ^d called his name Seth:

c ch. 1: 27. d ch. 4: 25.

Adam. How far the formula with which the chapter opens, is any proof of another document being here copied, or incorporated, in whole or in part, see *Introduction*. The indication here is plain that the genealogy that follows is the transcript from authentic genealogical tables in the patriarchal families. The register is not given of all the races of Adam but of the chief of his descendants by Seth. No register is given of the race of Cain. He is dropped out as having apostatized from God, and the Sethite line is here copied reaching to Noah and his sons. We see that the transcribing from a genealogical table required inspiration to direct it—and here we see it limited under the same inspiration. So that it is a copy only in part, and to serve the purpose of the inspired history. There is a good reason and a striking significance in this form of the opening verses, (1-3,) as will be seen. The rehearsal of the facts of man's creation is in terms which forcibly remind us of Adam's original estate of holiness "*in the likeness of God*," from which the fallen race had already so degenerated. And this is given to present more strikingly the contrast (vs. 3,) that Seth is begotten in Adam's "*own (fallen) likeness, after his image*," instead of "the likeness of God." ¶ *In the day*. So ch. 2: 4. ¶ *God created*. The origin of the first pair is here noted as being by God's direct creative power, and not by generation as others. ¶ *Made He him*. The term *asah*, made, as distinct from *bara*, created, is here to be noticed. Here the term *demuth*—*likeness*, is used. In ch. 1. 27, it is *tselem*—*image*.

2. Adam—"man." The term for "*man*" in the history of the creation is "*Adam*," and here it has the wide sense as we use the term "*man*." ¶ *Their name*. This name is given to Adam, as the head of the race. "This clause," says *Calvin*, "commends the sacred bond of marriage, and the inseparable union of husband and wife—as both are included under one name." In ch. 2: 7, the name of *man* is noticed as referring to the ground from which he was formed. *Adam* from *adamah*, or *adhamah*, as *homo*, (Lat.) from *humus*, or from *χαμαί*, (Gr.). The term *man* is traced in the Sanscrit *mānuschā—manuschja*, from *man*, (*to think*), *man as—mens*, (*mind*.) (*Keil and Delitsch*.)

3. *An hundred and thirty years*. This is the first chronological date. ¶ *In his own likeness*. Adam himself had been created in the image of God—in knowledge, righteousness, and true holiness, and entrusted with dominion over the creatures. But he had fallen by sin—and now he begets a son *in his own likeness*—darkened in understanding, depraved in heart, dying in body—and distressed by the loss of God's favor. A sinner begets a sinner, but only the power of God can give new birth to the soul. (John 3: 5.) ¶ *After his image*. This clause is added to impress the important truth that Adam's posterity was not begotten in the image of God, as he himself had been, but in that fallen image which had come upon him and upon his posterity with him. "The reference is in part to the first origin of our nature, at the same time its corruption and pollution is to be noticed, which having been contracted by Adam through the Fall has flowed

4 ° And the days of Adam after he had begotten Seth were eight hundred years: ^fand he begat sons and daughters:

5 And all the days that Adam lived were nine hundred and thirty years; ^gand he died.

6 And Seth lived an hundred and five years, and ^hbegat Enos:

e 1 Chron. 1:1, etc. f ch. 1:28. g ch. 3:19; Heb. 9:27. h ch. 4:26.

down to all his posterity.”—*Calvin*. ¶ *Seth*—“*compensation* or *foundation*.” Seth was set as a substitute for Abel. “Moses traces the offspring of Adam only through the line of Seth to propose for our consideration the succession of the church.”—*Calvin*. He does not name *Abel*, because he was removed without issue, and was separated, that he might be an example to us of the resurrection of the dead. Nor does he name *Cain* in this list, because he was cut off from the lineage of Christ, and cast out of the true church. *Seth*, though born in natural corruption, was constituted one of the faithful line by Divine grace. The great longevity of these patriarchs shows “by what slow degrees the effects of the Paradisaical state wore out.”—*Gerlach*. This reminds us that man was called at the first to immortality—and in God’s plan, this longevity was allowed to serve the purpose of populating the earth more speedily, and of safely transmitting primitive testimonies, and pious teachings and examples from father to son through such long generations. Nevertheless death reigned from Adam to Moses, even before the law. (Rom. 5:14.) Adam lived through more than half the period from the creation to the Flood—which was one thousand six hundred and fifty-six years. Of the ten persons who are named in this list, Enoch lived the shortest time, three hundred and sixty-five years, and then he was translated. The longest life was that of Methuselah, nine hundred and sixty-nine years. From the death of Adam till the call of Abraham, about eleven hundred years, there lived such as Enoch,

Methuselah, Lamech, Noah and Shem, and Shem survived Abraham fifty years. The historians of Egypt, Phenicia, Babylonia and Greece refer to the longevity of the patriarchs as here given, and abundantly sustain the Biblical account, as *Josephus* triumphantly shows. (Ant. B. 1:3, 9.) So, also, do the Chinese annals. (*Chine, par. M. Pauthier*, pp. 24-30; see *M. DeGuignes*.) Manetho, and Berosus, and Mochus, and Hestieus, and Hesiod, etc., (says *Josephus*,) relate that the ancients lived a thousand years.

5. *And he died*. Here begins the solemn formula that is to be so constantly repeated in the history of the children of Adam. Excepting only the case of Abel whom Cain slew, and whose death was thus violent and unnatural, the first record of death’s doings is in the case of Adam himself, whose fall brought death into the world. His life was only thirty-nine years shorter than that of Methuselah.

6. *Seth*. This is he, who though begotten in the likeness and image of his father Adam, was the ancestor of the church line, as distinct from that of Cain. He begat Enos, in whose time it was that a formal separation took place between the people of God and the wicked world. But Seth was appointed of God—ordained and chosen as His.

We add here a tabular view of the generations of Adam in these two distinct branches—including the seventh generation in the line of Cain, and the tenth generation in the line of Seth.

- | | |
|-------------------|------------------|
| 1. ADAM AND EVE. | 1. ADAM AND EVE. |
| 2. Cain and Abel, | 2. Seth, |
| brothers. | |

7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:

8 And all the days of Seth were nine hundred and twelve years; and he died.

9 ¶ And Enos lived ninety years, and begat Cainan:

10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:

11 And all the days of Enos were nine hundred and five years; and he died.

12 ¶ And Cainan lived seventy years, and begat Mahalaleel:

13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters:

14 And all the days of Cainan were nine hundred and ten years; and he died.

15 ¶ And Mahalaleel lived sixty and five years, and begat Jared:

16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:

17 And all the days of Mahalaleel were eight hundred ninety and five years; and he died.

18 ¶ And Jared lived an hundred sixty and two years, and he begat ⁱ Enoch:

i Jude 14: 15.

CAINITES.

3. Enoch.

4. Irad.

5. Methusael.

6. Methusael.

7. Lamech.

8. Jabal (Adah) Jubal, Tubal - Cain, (Naamah.)

SETHITES.

3. Enos.

4. Cainan — *Possession.*

5. Mahalaleel — *The praise of God.*

6. Jared — *Condescension.*

7. Enoch — *Dedicated.*

8. Methuselah.

9. Lamech.

10. Noah.

We have seen that the *third* generation was distinguished for the more formal separation of the godly in the time of Enos. That the *next three* generations have nothing of special interest but record the genealogy while the corruption of the age was on the increase, and the material progress seems to be implied. In the *seventh* generation we have the development of evil in the polygamy of Lamech—and of piety in the history of Enoch. Enoch was

“the *seventh* from Adam,” (*seven* being the sacred number, it was at the sacred distance,) a type of “the fullness of the time” when the redeemed church shall “walk with God,” (Rev. 3:4; 21:24.) Enoch lived a *year of years*, and was taken up without death to heaven. In the *eighth* generation Jabal gave an impulse to nomadic life. Jubal became a famous master and inventor in music—and Tubal Cain in metals. These departments of industry and discovery advanced together—as is commonly to be noticed—progress in one branch stimulating others. Here, also, human life had its furthest development in Methuselah, so far, at least, as we have any record. The *ninth* generation is distinguished by the predictive name given by Lamech to his son Noah. And the *tenth* generation—the number of completeness—Noah, whose name signifies “*rest*” appears—prefigur-

19 And Jared lived after he begat Enoch eight hundred years and begat sons and daughters:

20 And all the days of Jared were nine hundred and sixty and two years; and he died.

21 ¶ And Enoch lived sixty and five years, and begat Methuselah:

22 And Enoch^k walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

23 And all the days of Enoch were three hundred sixty and five years:

24 And^l Enoch walked with God, and he *was* not: for God took him.

k ch. 6:9; 17:1; 2 4:40; 2 Kings 20:3; Ps. 16:8; 116:9; 128:1; Mic. 6:8; Mal. 2:6. 12 Kings 2:11; Heb. 11:5.

ing the consummation—the *Ark* being also a type of the Christian church, thus prefiguring the *rest* as well as the security and safety of the church in the last days.

21. *Methuselah*. Some understand this name to mean, “*He dieth*, and the *sending forth*,”—and they take it to be prophetic of the flood—viz., that at his death the flood would come—which was the case. The great preachers of this antediluvian age were heads of families. It is regarded as a Divine sanction of the marriage state that even Enoch, in such a life as this, walking with God, begat sons and daughters.

22. *Walked with God*. *Onk.*, walked in the fear of God. *Syr.* and *Sept.*, pleased God. *Ar.*, walked in the service of God. *Ps. Jon.*, served God in truth. This phrase denotes personal and familiar association—in the habits and pursuits of life. Enoch, as we learn from the New Testament, was a *prophet*, and in that early age of abounding wickedness, foretold the coming of the Lord to judgment. Overleaping thus all intervening history, he stretched his prophetic vision to the very end of time, (Jude, vss. 14-15.) So that the doctrine of a future and general judgment was thus early revealed to men. Besides, in what followed, a Divine seal was set upon his preaching by his removal from earth

to heaven without death—“for before his translation he had this testimony that he pleased God,” (Heb. 11:5.) Whether, therefore, his translation was visible or not, it was in keeping with other Divine testimonies which he had—and it was a method in which God chose most impressively to rebuke the materialism of that wicked age and to reveal the reality of another world, and so to confirm his preaching of coming judgment. Plainly it was the testimony of this event that a better life could be hoped for, and that distinctions would be made in the awards of that future world—even between the righteous, and “according to their works.” The doctrine of the resurrection was also involved in the preaching of Enoch—a foundation truth which God’s ministers have always more and more clearly unfolded. Three hundred years this godly patriarch kept up this close, habitual intercourse with God.

24. *And he (was) not—for God took him*. *Sept.*, “He was not found, for God translated him.” *Ethiop.*, “For God translated him to Paradise.” *Ps. Jon.*, “For he was taken away and ascended into heaven by the word which is before God.” *He was not*, means plainly, as the *Sept.* has well rendered it, “*he was not found*,”—“he was not extant in the sphere of sense,”—he disappeared,

25 ¶ And Methuselah lived an hundred eighty and seven years, and begat Lamech:

26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:

27 And all the days of Methuselah were nine hundred sixty and nine years; and he died.

28 ¶ And Lamech lived an hundred eighty and two years, and begat a son:

29 And he called his name Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground ^m which the LORD hath cursed.

m ch. 3 : 17 ; 4 : 11.

vanished from human sight, when he had filled only half the common term of life. The apostle (Heb. 11:5,) settles the fact of Enoch's translation which is not here so clearly expressed, "By faith Enoch was translated that he should not see death, (so as not to see death,) for before his translation, (*μεταθέσεως*.)" It was a well authenticated belief of the Jews. All the Targumists so understood it. ¶ *For God took him.* The Hebrew verb here is the same as is used to express the translation of Elijah, (2 Kings 2 : 3, 5, 9, 10.) The immortality of the soul is plainly taught in this passage. The only natural death on record that precedes this translation of Enoch is that of Adam. Abel died by violence—then Adam by natural death—and now Enoch is removed without death. Thus life and immortality were brought to light as fully as was needful, or possible at that early stage of the world's history.

NOTE.—To Moses was granted a similar privilege—as his burial by God himself in an unknown grave was probably followed by an almost immediate resurrection, as he appeared in the glory of the resurrection body on the Mount of Transfiguration, (Deut. 34 : 6 ; Matt. 17 : 3.) The privilege of translation was also granted to Elijah, the prophet—that so in each of the Dispensations, the Patriarchal, the Levitical, and the Prophetical, there might be a lively

type and example of the future state.

NOTE.—(1.) During this seventh generation, the Chaldean records, as copied by *Berosus*, testify that Alorus reigned the first of the Antediluvian kings. And it would seem from the Biblical narrative that about this period the patriarchal form of government was invaded by the "mighty men," "men of renown," who then appeared. (*Harris*, p. 162.)

(2.) Mythological inventions of classic heathenism have been framed on the basis of this and such like simple historical statements of God's word, while these are the remotest from any myth or legend in the brief, compact record, giving only the fact.

28. *Lamech*—not the same, of course, as the polygamist of this name, who was in the line of Cain. Adam lived till Lamech had reached his fifty-sixth year.

29. *Noah*. The name means *rest*, *comfort*—and an explanation is given in the following clause, "*This same shall comfort us*,"—the verb being used here which is kindred to the noun. The world was evidently growing worse—and with the abounding iniquity human misery was increasing at an awful rate. The curse was felt even in the ground—and the husbandman groaned under it, at his grievous toils. Lamech, either because in the *tenth* generation he looked for completion,

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:

31 And all the days of Lamech were seven hundred seventy and seven years: and he died.

32 And Noah was five hundred years old: and Noah begat ^a Shem, Ham, ^o and Japheth.

CHAPTER VI.

AND it came to pass, ^a when men began to multiply on the face of the earth, and daughters were born unto them,

n ch. 6: 10. o ch. 10: 21. a ch. 1: 28.

or because it was definitely signified to him by God, hoped in this son for a realization of the promise made to Eve. It would seem that this must have been revealed to him by God, that in Noah he might look for a Deliverer, in whom, at least, in part, the first promise might be accomplished, and through whom present relief would be enjoyed from the burdens of fallen nature. *Noah* was, indeed, to be a new head of the human family. We see here, too, that they already began to seek a better country—to sigh for rest. This was to be fully realized in the Coming One, who was the “Son of God,” and in whom alone the world has rest and peace.

NOTE.—The significance of names, as we find it, was for the purpose of keeping prominently in mind those leading Divine truths which were thus taught for long generations.

32. *Five hundred.* Heb., *the son of five hundred years*—a Heb. idiom. The record here given that Noah was *five hundred years old*, and begat, etc., is not necessarily intended to mean that he begat no children before this—as it is the line of the faithful that is traced by this genealogy; and as there were two classes now—the church and the world—the children would naturally become allied to one or the other. Nor is it meant that these three were born in this order. *Shem* is named first as being of the faithful line through

whom the church is to descend—himself the progenitor of Christ. *Ham* is counted the youngest—though some suppose that he was born between the other two. *Japheth* was, perhaps, the oldest, though others think *Shem* was older than he. (*Smith's Bib. Dic.*; see ch. 4: 21, notes.) *Shem* means, *name, fame*. *Ham* means *heat*. *Japheth* means *wide-spread, enlargement*.

OBSERVE.—It seems that the length of human life before the deluge was ten times its present average. Human physiology founded on the present data of man's constitution, may pronounce upon the duration of his life, supposing the data to be the same. But it cannot fairly affirm that the data were never different from what they are at present. There was the primeval vigor of an unimpaired constitution holding out for a comparatively long period. There was the growing degeneracy, and there was also the deterioration of soil and climate after the deluge, which reduced the average of human life.

CHAPTER VI.

§ 21. CLIMAX OF ANTEDILUVIAN WICKEDNESS. Ch. 6: 1-8.

The sacred historian, having now given us the godly line of *Seth* (ch. 4: 26,) as distinct from the wicked and alien lineage of *Cain*—traces the

2 That the sons of God saw the daughters of men, that they were fair; and they ^b took them wives of all which they chose.

b Deut. 7 : 3, 4.

growing wickedness of men as it culminates toward the deluge. Thus we see that man's first state was not that of the savage, gradually becoming exalted by the progress of society—but that he was first exalted, and became afterwards debased by sin. The former is the heathenish view of human history, which the Scripture every way contradicts. It is probable that a disappointment among "the sons of God," or the church, as to the advent of the Promised Deliverer, was one cause of the apostasy which is here recorded. So 2 Peter 3 : 3, 4.

1. *Began to multiply.* The term "*began*" is the same Hebrew verb used in ch. 4 : 26, where some read it "*profanely began*," as the word originally means, (*niphal*, נִפְּלַל, *to be profane*.) Here it may have that sense, or at least it may carry the idea of profane, ungodly increase, as the context further explains—for men had begun to *multiply* long before this. The fact that *daughters were born unto them* is here given to introduce the narrative of their marriage relations, (vs. 2.) The development of iniquity occurs now in THE FAMILY: and in a way to prevent the godly seed, by which God would build up His church in the world. He has always propagated His church by means of a godly posterity. And this great principle is developed in the earliest records of human history. The church was at first in the family of Adam. There there was a division—not all of the true covenant seed, through whom the Promised "Seed" was to come. And here it is shown that ungodly marriages were the fruitful source of corruption and alienation from God. When the church thus allies itself to the wicked world, it is a profanation, which is called by the prophets *adultery*. So the Hebrews were for-

bidden to intermarry with the Canaanites. And this matrimonial alliance with the heathen was denounced by the last prophet of the Jews as the grossest *adultery*, (Mal. 2 : 11.) *Malachi* refers plainly to this primitive history, setting forth the great principle of God's dispensation in all ages. So Paul, in his letter to the Corinthians, "What concord," etc., (1 Cor. 7 : 39; 2 Cor. 6 : 14.) This relation is held so sacred, (1.) For God's covenant is a *household* covenant, and (2.) Marriage is the beautiful figure of Christ's relation to His church, and (3.) As He is the Promised *Seed*, so the seed of believers ought always to be holy. ¶ *Daughters were born unto them.* That is, the profane and ungodly parents had daughters born unto them. These daughters, of course, as the next verse implies, were profane—like their parents. They were such as the people of God should have shunned and kept separate from, "for what concord hath Christ with Belial," (1 Cor. 7 : 14; 2 Cor 6 : 14-17.)

2. *The sons of God.* (1.) Some understand this of "*men of rank*," eminent persons, as "*trees of God*," for majestic trees, etc. So *Samar. Jon. Onk. Symm. Aben-Ezra, etc.* But this is generally abandoned. (2.) A second view understands them to be angels who are here meant. So some of the most ancient fathers. And the passages in 2 Pet. 2 : 4; Jude, vss. 6, 7, are adduced to prove some such profane intermingling of fallen angels with mankind. So Kitto understands it. But Chrysostom, Augustine, Theodoret, etc., forcibly opposed this view, and exposed its absurdity. Those moderns who have held to a mythical interpretation of these early records, have revived this notion. It would seem to be contrary to our Lord's description

of the angels, (Matt. 22:30,) i. e., that they neither marry nor are given in marriage. Besides the sin in such case would have sprung from the angels, not from men. The phrase, "*sons of God*," is used of angels in Job; but not the same exactly as here. In Job 38:7 it is without the article, and limited by the parallelism of the sentence—the morning stars—the *sons of God*. In other passages in Job, where the reference is, as here, to the pious, in distinction from the wicked, it is exactly the same phrase as here, i. e., with the article, (Job 1:6; 2:1.) But (3.) It is plain from the context that the *godly* are here called "sons of God," in distinction from the *worldly*; as already the descendants of the *Sethite* line had been distinguished from those of the *Cainite* line. The fact already noted, (ch. 4:26,) that a separation had taken place in the public worship of God, "calling on the name of Jehovah," would prepare us for some such public distinction in the name they would bear. And observe; "the entire Hebrew idiom left the author no choice of expression." (See ch. 5:32, *notes*.) Just as the early disciples came soon to be called "*Christians*," after the name of the Master. And this new name they received at Antioch from the lookers on—the Gentiles, (Acts 11:26; see Deut. 14:1;) so the people of God are called "the sons of God," (John 1:12;) 1 John 3:1. So also Rom. 9:26; Gal. 3:26. ¶ *Saw*. The fact and manner of the declension which took place among the people of God are here set forth. The children of those pious Sethites just named began to form an unholy union with the wicked world. This gave a fresh impulse to the abounding iniquity, for it introduced degeneracy into the church, led to apostacies, and called for a destruction of the race, saving only one pious family. This accords with the analogy of Scripture. The principle is a vital one in God's plan for His church. See Ma., 2:11, 14. "Did not He

make one," (not two created from the ground, but Adam only, and then Eve taken from Adam, to set forth the essential unity in the marriage relation.) "And wherefore one? That He might seek a godly seed, (vs. 15.) The complaint of the prophet against the church was, "Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange god," (vs. 11.) So Hosea 4:12; 5:3. So ch. 27:46; 28:1; Exod. 34:15, 16; Deut. 7:3, 4, Num. 25:1; 1 Kings 11:1, 2. ¶ *Daughters of men*. As in vs. 1, the multiplication of men is spoken of, and also in vs. 3, this passage plainly refers to two classes of mankind, of which the husbands belonged to one class, the wives to the other. These are not necessarily confined to the daughters of the Cainite line exclusively, but of this line chiefly, and so of this *class*. The former are such as those of whom John speaks as "sons of God," who believe on His name, and describes them which were born not of blood, nor of the will of the flesh, nor of the will of man, *but of God*, (John 1.) And the latter are such as are "*born of the flesh*," (John 3:6,) and which are "*flesh*," in contrast with such as are "*born of the Spirit*," and are *spirit*. These are of the natural birth, *unregenerate*; hence called "*daughters of men*," such as the Cainites. ¶ *That they were fair*, (lit.,) *good*. These marriages were physical, and not founded on any high and worthy considerations. It was here evidently "the lust of the flesh and the lust of the eye, which are not of the Father, but of the world," (1 John 2:16.) Proceeding on such a carnal principle, "*they took to them wives of all whom they chose*"—looking no higher than to their own carnal gratification. This low, degrading view of marriage is the root of family degradation. So it is among the heathen. Christianity alone has elevated the female, and dignified and sanctified marriage. It may here be im-

3 And the LORD said, ^c My Spirit shall not always strive with man, ^d for that he also *is* flesh: yet his days shall be an hundred and twenty years.

^c Gal. 5: 16, 17; 1 Pet. 3: 19, 20. ^d Ps. 78: 39.

plied also that they took more wives than one, as they pleased. The family disorganization and open apostasy from God which had hitherto been confined to the descendants of Cain, now gained ground among the posterity of Seth. Family after family was founded in filial insubordination and disregard of the law of God. What could be expected to result from marriages which were thus based upon sensuality, self-will, and apostasy, but a progeny of evil?

3. The awful crisis was thus brought on. God appears now as speaking, and announces His determination to bring His controversy with this apostate generation to an end. ¶ *My Spirit shall not always strive with man.* This is the personal Spirit—the third person of the Godhead, (ch. 1: 3.) The first sense of the verb rendered *strive* is to be *low*, to be *inferior*. Gesenius, therefore, renders it, *be humbled*. If so understood, it can be only as conveying the idea of *being grieved—quenched—(trampled on)—resisted*, as elsewhere in the Scripture. The word means also to *strive, contend*. From the New Testament we find that Christ “went and preached by the Spirit to those (who are now) spirits in prison, who aforetime were disobedient in the days of Noah, etc., 1 Pet. 3: 19, 20. And here Jehovah declares that His Spirit shall not always be quenched in men, (or strive with man.) The verb in Eccles. 6: 10, is akin to this. But the preposition is (עַל) *with*, instead of (בְּ) *in*, as here. Therefore, as the original sense is intransitive, Gesenius gives the meaning to *be humbled*. ¶ *For that*, etc. This clause may be connected with the foregoing; and instead of being an unusual combination of

three particles, it would seem to be a preposition with a verbal infinitive, and the pronominal suffix; meaning—in *their aberrations*. So V. Gerlach. *Heb. Fam. Bib.* reads, “*Through their backslidings.*” Gesenius reads, *Because of their errings*. God’s Spirit had wrought with men of that wicked age by the preaching of such as Enoch and Noah, and by His providence and their conscience. And yet, in their departure from him, that Spirit was *quenched*, until now He declares that such depraved despite to the Spirit of His grace should not always be borne. He would set a limit to men’s daring wickedness, and to His forbearing kindness. This has always been His method of dealing. It was so with Israel, “saying in David to-day, after so long a time; as it is said, To-day, if ye will hear His voice, harden not your hearts.” Luther understands the passage of God’s work by the ministry of the prophets, as though one of them should say, “It is an unbecoming thing that the Spirit of God who speaks through us should any longer weary Himself in reproving the world. It is now added, *He* (that is *man*) *is flesh—carnal—unspiritual*. This term carries with it the idea of debasement, as the context has already distinguished the “sons of God”—those of the divine nature—from “the daughters of men”—the natural, unregenerate ones. John, who, also with Moses, begins with “the beginning,” distinguishes the “sons of God” from those who are “*born of the flesh*,” and are “*flesh*,” instead of being “born of the Spirit,” (John 3: 6.) This is the New Testament sense of “*flesh*” and “*fleshly*,” that is *carnal*, Rom. 8. A perfect agreement is found, therefore, in the terms here used throughout. W●

4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them: the same *became* mighty men, which *were* of old, men of renown.

may read, "*My Spirit shall not always be humbled in man, in his erring—he is flesh.*" ¶ And his days shall be, etc. Some understand that this was a shortening of man's ordinary lifetime. Others, and more probably, regard it as referring to the period that should be allowed the race for repentance before the flood should sweep away the wicked. If so, the narrative here runs back to the period before the birth of Noah's sons. So says V. Gerlach. None of God's greater judgments have ever taken place without a time for repentance after the threatening. To the Ninevites it was forty days; to the Jews, after their rejection of Christ, it was forty years. To the Amorites it was four hundred years, ch. 15:16. Tuck, Ewald, Hävernicks, and others, understand the period here named as the limit set to human life. While the antediluvian patriarchs lived from seven hundred and seventy-seven years to nine hundred and sixty-two years, not including Enoch, the postdiluvian patriarchs lived from one hundred and ten to one hundred and eighty years. Hengstenberg, Delitsch, Ranke, and the Jewish interpreters understand it of the space given for repentance, (2 Pet. 2:5; Heb. 11:7.)

4. There were giants; lit., *The Nephilim were* (had been) *in the earth*, (the land) *in those days—also, after that the sons of God went in unto the daughters of men*, etc., i. e., *there were men* of that kind in those days—well-known men, of giant stature and force, defiant and controlling; and after these mixed marriages, the progeny were of this sort—the *mighty men which were of old—men of renown*. The *Nephilim*, rendered "giants," are, literally, the fallen, or those who *fall upon*, or violently assault others. So *Aquila*,

"*attackers.*" Some of those who understand this narrative to be of the angels, read it, *apostates*. The Sept and Vulg. read *giants*; Onk. and Samar., *mighty ones*; Symm., *powerful ones*. Moses here shows the prevalent corruption. 1. From the apostasy of the pious race in their carnal associations. 2. From the widespread violence, which was even increased by reason of this wicked alliance referred to. The bodily strength of this ungodly progeny is mentioned. *The Nephilim*, it would seem, are a class referred to, as well known, who arose in those days—such as breathed the spirit of Cain and Lamech, and were already foreshadowed and represented in them. And the progeny of this ungodly alliance gave rise to the *Gibborim—mighty men*—such as Nimrod, who is called *Gibbor*, ch. 10:8; *men of name—fame—renown*. The ancient mythology, based mainly on scattered traditions of these events, and on distant traces of these inspired annals, represents the giants as sprung from the earth, and warring with the gods, and being overcome, they were buried in the earth by the mountains and rocks being piled upon them; and that earthquakes occur from their struggles to get release. *The Nephilim* are referred to in other passages, and rendered "*the dead*," in Prov. 9:18; 21:16, and "*unto death*," Prov. 2:18,—the context referring to the carnal lust by which the rebels before the flood perished. These were *men of renown*—often referred to in the most ancient traditions. And so also they have found their way into the ancient mythologies. Hävernicks understands *Nephilim* to mean *great* (giant,) but better understand the term to mean *fallen ones—apostates*. In these roving plunderers (and assass-

5 ¶ And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.

6 And ^fit repented the LORD that he had made man on the earth, and it ^ggrieved him at his heart.

e ch. 8: 21; Deut. 29: 19; Prov. 1: 18; Matt. 15: 19. f See Num. 23: 19; 1 Sam. 15: 11, 29; 2 Sam. 24: 16; Mal. 3: 6; Jam. 1: 17. g Isa. 63: 10; Eph. 4: 30.

sins perhaps) as well as in the wandering habits of the followers of Jabbal, the sentence was fulfilled against Cain—"A fugitive and a wanderer shalt thou be in the earth," ch. 4: 12.

5. God is now introduced as beholding and contemplating this abounding and high-handed iniquity. This is to show the notice which God takes of human conduct, and especially that He does not act without knowledge and consideration. This abounding iniquity He *saw* in its true light—as it really was—that it was *great in the earth*. Sept., *That the wickednesses were multiplied*. So, everywhere in the Scripture, God is spoken of as looking down upon the inhabitants of the earth to take note of their ways—to see if there were any that did understand—that did seek God, (Ps. 5: 19; 14: 2.) God saw also *every fabrication of the thoughts* (or purposes) *of his heart, only evil all the day*. This was the condition of the human race. "Their mind was so thoroughly imbued with iniquity that the whole life presented nothing but what was to be condemned." The language is most full, and exclusive of all good or right affection. Not only the wickedness of action, but of heart; and not only so, but every fabrication of the thoughts of the heart was evil, only evil, and only evil continually. There could be no stronger language to express the absolute and utter degeneracy of the species. And this was man in a natural state—as fallen. Only such as Neah was an exception, and he was a new creature—a child of God. "The obstinacy of the men who had greatly abused the

goodness of God is condemned in these words; yet at the same time the true nature of man, when deprived of the grace of the Spirit, is clearly exhibited." *Calvin*. (1.) The wickedness was *great* (abundant and gross.) (2.) It was internal and universal—"every fabrication of the thoughts of his heart." (3.) It was total—"only evil." (4.) It was habitual and persevering "continually."

6. *It repented*. "The repentance here ascribed to God does not properly belong to Him, but has reference to our understanding of Him."—*Calvin*. The change in the manifestation of the Divine dealing with these sinners was such as among men would be ascribed to repentance. It was *as though*—to use human language—God had repented of making man. This phraseology strongly expresses also the deep grief which is felt by the loving heart of God. And the feelings which sin excites in the Divine mind are represented in Scripture after a human fashion—grief, anger, hatred, repentance—though these exercises are infinitely beyond those which are found in creatures. We understand what is meant, and these terms are used to make it intelligible to us. See Num. 23: 19; 1 Sam. 15: 10, 11. Of course God cannot change. And what seems to us a repenting of His former course, is only a change in His visible procedure; yet always exercising the same unchangeable attributes—"without variableness or shadow of turning," Jas. 1: 17; Mal. 3: 6. ¶ *And it grieved Him at His heart*; lit., *He grieved Himself to His heart*. God's love of what is holy, and His pleasure in it, necessarily

7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

8 But ^h Noah found grace in the eyes of the LORD.

h ch. 19:19; Exod. 33:12, 13, 16, 17; Luke 1:30; Acts 7:46.

implies His displeasure and grief at what is wicked; so that He is said to be angry (with the wicked) every day, (Ps. 7:11.) Here the verb is in the reflexive form, and means *He grieved Himself*. The Holy Spirit is said to be *grieved* when that is done which would provoke His withdrawal. "It may be said that God is offended with the atrocious sins of men, as if they wounded His heart with a deadly grief."—*Calvin*.

7. *The Lord said.* Lit., *Jehovah said*. The awful judgment denounced upon the wicked world by God is here set forth as the result of maturest counsel, and based on the purest principles. God has just now been represented as repenting and grieving Himself at having made man, and what is here narrated is only another mode of expressing the same thing. God, in His infinite holiness, could not be otherwise than hostile to such wickedness. He could not but punish it and banish it from His presence. Men often argue that God is bound to save all His creatures because He has made them. Here it is shown that such sin in creatures is the most flagrant, and that men, because they are His creatures, are all the less excusable in their sin. (See Isa. 27:11.) ¶ *I will destroy.* Lit., *will wipe away—blot out*, (2 Kings 21:13.) When one is led to destroy what he has created, it can only be when it has proved itself utterly unfit to be preserved. The interest of the Creator in His creatures cannot be small. He surely will not destroy what He has created except it be necessary. ¶ *Both man and beast.* Lit., *From man unto beast*. But why need the lower animals be destroyed with

man. Because they are involved with him in his standing before God—as they are under His dominion—and they are the lower creation of which he is the head and crown. Besides this gives a most impressive exhibition of the dreadful evil of sin in the world. The whole creation is cursed with man. And the whole creation will share with man in the glory and joy of his redemption, (Rom. 8:21, 22, 23.)

8. *But Noah.* There is always "a remnant according to the election of grace," (Rom. 11:5.) Even in those most degenerate times, when the whole world had become so bold in sin, there was a godly man—the head of a godly family, whom God would save from the coming destruction. ¶ *Found grace, etc.* This phrase means, "found acceptance with God." "*Grace*," in the Scripture, commonly signifies "*free favor*." And it was because of the grace of God that Noah found grace with Him. The New Testament informs us that it was by *faith* in the plan of grace that Noah was led to such distinguished piety and perseverance, (Heb. 11:7.) It was by Divine grace that he, a poor sinner by nature, found acceptance with God, and thus he became heir of the righteousness which is by faith, (Rom. 11:6.) Noah is also called a "preacher of righteousness," (2 Peter 2:5.) The grace of God in men leads to gracious conduct. This free, unmerited favor of God to sinners where it is apprehended and embraced leads them to gratitude, and to a grateful obedience. Noah is said to have been "moved with fear" in the building of an ark. But it should be noted that the Greek term thus rendered

9 ¶ These *are* the generations of Noah: ⁱ Noah was a just man, *and* perfect in his generations, *and* Noah ^k walked with God.

i ch. 7 : 1 ; Ezek. 14 : 14, 20. k ch. 5 : 22.

means, "actuated by a spirit of piety"—which is, indeed, *a godly, filial fear*, (Heb. 11 : 7.) And *faith wrought*—wrought with his works—as in the case of Abraham—and "by works was faith made perfect," (Jas. 2 : 22.) And the principle of the Divine economy is that "without faith it is impossible to please God," or to "find grace in His eyes." This statement prepares us for the narrative that follows of all the distinguishing favor shown to Noah in His preservation and salvation.

NOTE.—The great promise of "the seed of the woman" to come, who should be victorious over the powers of evil, was so far from having yet been fulfilled that there seemed to be a triumph of the kingdom of evil in the world. One godly man, with his family, stands as a witness against the prevailing iniquity—and a pledge of some better things to come. Meanwhile *Noah* was to become the second head of the race, and as such, a type and shadow of the Coming One—the builder of an ark for the salvation of his house, by which, also, he condemned the world.

This verse ends the first *parash*, or section of the law. In the Sabbath readings in the Jewish synagogues they divided the Pentateuch into *fifty-four* sections called *Parshioth*, answering to the number of Sabbaths in the Jewish intercalary year, and made to answer for the common year, by reducing two sections to one. This method completed the reading of the law during the year, commencing with Genesis on the first Sabbath after the Feast of Tabernacles, which was the closing feast of the year. So we find that in Paul's time, and from of old, Moses was read in the synagogues every Sabbath day, (Acts 15 : 21.) When the reading of the law was

forbidden by Antiochus Epiphanes, they read sections from the prophets instead; and when after that persecution they had liberty again, they combined the Law and the Prophets, reading sections from both, (Acts 13 : 15.)

§ 21. a. LINE OF NOAH—FLOOD THREATENED—NOAH DIRECTED TO BUILD THE ARK. Ch. 6 : 9-22.

9. At this point the particular history of *Noah* is taken up. He is now to appear as the leading character—and the formula is the same as before. ¶ *These are the generations*. The same term as is applied to the heavens, etc., (ch. 2 : 4,) and to Adam, (ch. 5 : 1,) and means *births, issues*, with special reference to the genealogies—and whatever concerns him personally, and domestically—in the immediate connexions. ¶ *A just man*. Noah is the first person in the Scriptures who is so called—a *just man*—righteous. Jesus is "*that just One*," (Acts 23 : 14.) "The just shall live by his faith," (Hab. 2 : 4.) So Noah was just by his faith by which he became heir of the righteousness which is by faith," (Heb. 11 : 7.) ¶ *Perfect in his generations*—among his contemporaries. He was a most eminent specimen of piety in that degenerate age. This does not mean that he was *sinless*, or that he was just in the sense of having no impurities or faults of character. But he was godly among the godless world—and this prepares us for the narrative of God's signal mercies towards him. "There is not a just man upon earth, that doeth good and sinneth not," (Eccles. 7 : 20.) The sense of "*perfect*," in Paul's Epistles, is "*mature*," full-grown, in contrast with the state of "*babes*" in the Divine life. Noah, as a "preacher of righteousness," one who published

10 And Noah begat three sons,¹ Shem, Ham, and Japheth.

11 The earth also was corrupt^m before God; and the earth wasⁿ filled with violence.

12 And God^o looked upon the earth, and behold, it was corrupt: for all flesh had corrupted his way upon the earth.

¹ ch. 5:32. ^m ch. 7:1; 10:9; 13:13; 2 Chron. 34:27; Luke 1:6; Rom. 2:13; 3:19. ⁿ Ezek. 8:17; 28:16; Hab. 2:8, 17. ^o ch. 18:21; Ps. 14:2; 33:13, 14; 53:2, 3.

and urged upon men the only true righteousness which is by faith—did not claim to be a man of sinless perfection. He put his simple trust in God's promise—looked for the Coming Seed, as the Great Divine Deliverer—he saw and embraced the promises and confessed that he was a pilgrim and stranger upon the earth, “declaring plainly that he sought a home, (πατρίδα)” “We are complete in HIM: Of His fulness we receive,” (see John 1:16.) Thus Noah walked with God, as Enoch did, had his fellowship with the Father, and with His Son Jesus Christ, (1 John 1:3.) It has been held by some modern writers that the faith of the patriarchs was only a general trust in God's providence, according to the knowledge of their time; and that it was not in any proper sense a faith in Christ. But Christ had been promised. They believed in Him. And the New Testament is particular to show that theirs was a Christian faith—a faith in the Promised Seed. And Christ Himself declares that Abraham saw His day and was glad, (John 8:56.) Especially does Paul, in the Hebrews, show that the patriarchs, and all the Old Testament worthies, had the Christian faith, (Heb. ch. 11.)

10. It is here again recorded that Noah begat three sons, (ch. 5:32.) Shem is named first, as being (not the oldest, but) the head of the sacred line—through whom the Messiah was to come with all His blessings.

11. A general statement is here made as to the universal corruption among men. This is introductory to the account of the deluge. This

has already been given in substance. ¶ *The earth also.* Rather, *And the earth was corrupted.* The whole human family in all the inhabited earth was in a state of moral corruption, as is expressed in the next verse, “All flesh had corrupted his way upon the earth,”—(the same word.) When it is said that this was before God, it is meant that it was open, heaven-daring. ¶ *And the earth was filled with violence.* Sept., *injustice.* This accords with all the foregoing narrative. In the spirit of Lamech, the Cainite, and in the character of the Nephilim, and of the “mighty men of renown,” the race had become more and more abandoned—the corruption displayed itself in all forms of violence—until the earth was filled with stripes, oppressions, murders and outrages, which called for the Divine judgments, in mercy to the human family. NOTE.—All this desperate iniquity had its special impulse in such family corruption as polygamy and carnal alliances, which polluted the race at the fountains. When the marriage relation was profaned by taking a plurality of wives—then murder grew bold and daring, and claimed to be protected, as in Lamech. And when marriage was contracted without the fear of God, and according to mere carnal principles then domestic piety was banished from the earth. The single contrast was in the solitary case of Noah and his pious house! And God puts distinguished honor upon this eminent example of steadfast family piety. He saves him and his house.

12. God took note of this state of things. In Ps. 14 and 53, the Psalmist

13 And God said unto Noah, *P* The end of all flesh is come before me; for the earth is filled with violence through them: and behold, I will destroy them with the earth.

p Jer. 51 : 13; Ezek. 7 : 2, 3, 6; Amos 8 : 2; 1 Peter 4 : 7. q vs. 17.

well describes this condition of mankind. And God is represented as looking down to see if there was any exception to the prevailing wickedness, (Ps. 14 : 2.) ¶ *All flesh had corrupted his way.* The whole race had grown corrupt in conduct and practice. "They are corrupt," (Ps. 14 : 1.) "They are all gone aside,"—"out of the way." "They are altogether become filthy," (Ps. 14 : 3; 53 : 3.)

13. God now declares His purposes of judgment in view of this universal crime. ¶ *An end of all flesh is come before me.* Sept., *A season—a crisis*—not *τελος*, but *καιρος*. This is the warning with which God prefaces to Noah His declarations of judgment, and His directions of mercy. How startling must have been this announcement to Noah! The awful iniquity could not longer be borne. The period of long-suffering (one hundred and twenty years,) was to that generation only as *nine* years would be to men of our time. During this interval Noah was "a preacher of righteousness," warning the wicked race of the judgment that would surely come from God. How long he was engaged in building the ark does not appear. It would seem from the New Testament that the ark was preparing during the one hundred and twenty years, (1 Peter 3 : 20.) Noah was, perhaps, the most remarkable example of faith in the list of Old Testament worthies, (Heb. 11 : 7.) The whole world against him—the six score years to continue at his work, and in his conflict with the ungodly, while as yet no symptoms of the flood appeared—the simple word of God to rest upon; his faith ridiculed and scoffed at, as most unreasonable, silly, and contrary to all experience.

¶ *Behold I will destroy them.* The verb here used is the same as is several times used before, and rendered *corrupt*, and means also to *destroy*, (Hiphil.) The corruption of the world referred to, was most destructive and ruinous. And God only gives them up to their self-destruction when He sweeps them away from the earth. *Behold I am corrupting them.* The same term is used of God's destructive work as was used of their corrupting and destructive works—to show the connexion between the two—as if it were said, As they have given themselves up to this universal corruption, so I will cause their corruption to seize upon them in all its bitter fruits—and thus "*destroy* them that *destroy* the earth,"—(Gr.) *corrupt* them which *corrupt* the earth, (Rev. 11 : 18.) God's retributive justice is this, to give men up to sin in its bitter power and penalty, to experience its awful consequences forever. ¶ *With the earth.* (See vs. 7.) All the animal tribes, and the fair face of the earth were to be overwhelmed with this judicial destruction. This language implies that great geological changes were produced by the deluge. Who can tell what tremendous agencies are indicated by the expressions, "All the fountains of the great deep were broken up,"—"The windows of heaven were opened."

The universality of the deluge seems to be clearly taught in the narrative, and confirmed by other passages of Scripture, Gen. 7 : 4, 23. "Every living substance was destroyed which was upon the face of the ground, both man and cattle; and the creeping things, and the fowl of the heavens, and they were destroyed from the earth. And Noah alone remained alive, and they

that were with him in the ark," ch. 7:21-23. "The flood came and destroyed them all," Luke 17:27; Matt. 24:37-39. "God spared not *the old world*, but saved Noah, the eighth person—a preacher of righteousness—bringing in the flood upon the world of the ungodly," 2 Pet. 2:5. Besides, it is recorded that the waters prevailed exceedingly on the earth, and all the high hills that were under the whole heaven were covered; fifteen cubits upwards did the waters prevail, and the mountains were covered," ch. 7:19, 20; 8:5. It is objected that this height of fifteen cubits above the tops of the highest mountains (five miles high) would require a greater quantity of water by far than is contained in all the seas and oceans of the earth. But the water of the globe is to the land in the proportion of three-fifths to two-fifths, and there is no natural impossibility as to the sufficiency in the different seas and lakes for covering the whole earth. And the whole earth might have been submerged for a twelvemonth, as stated here, or even for a much longer period, without any trace of such submersion being now discernible. Besides, this objection takes for granted that the mountains were as high before the deluge as since, when (1) some of the high mountain ranges were probably thrown up as a result of the deluge. And (2.) The face of the earth may have been otherwise changed in connexion with the deluge, so as that high mountain ranges may have been depressed, and the sea-beds may have been elevated, to accomplish this result of overflowing the earth. (3.) The objection proceeds on the false assumption that God could not have produced the deluge; as it claims, also that He could not have created the earth in six natural days, and could not have produced the chaos. It admits no miracle in the case, and demands that these great effects must be accounted for by second causes, that are natural, instead of preternatural.

But admitting, as we do, that God can and does work miracles, the objection is set aside. Nay, admitting, as they must do, that geology and all natural science attests the fact of miracles, and of miracles such as these convulsions and deluges, and their objection falls, even on their own ground. Could God produce water enough for such a universal deluge is the question.

2. It is objected that such an increased mass of water, as is reckoned to be necessary for the deluge, would alter the action of gravity upon the earth, and the nutation of the axis. This also proceeds on the assumption that God could not do it.

3. It is further objected as to the capacity of the ark—that it was not large enough for all the species or animals and living tribes; but this has been disproved by accurate calculations.

4. That the animals, belonging to different zones, could not all have been preserved alive in the same atmosphere or climate. But every menagerie and zoological garden disproves this, where tropical animals and those of most northern latitudes subsist in the same climate.

5. As to the difficulty of gathering the food for so many, it is simply the difficulty which God is supposed to have had in provisioning this house of His—this ark of salvation—as though He has not always bread enough, and to spare. As though He would give the order for all to enter, and then shut them in without providing food sufficient.

6. But it is further objected that trees have been found, whose age, as ascertained by their rings, must be greater than the deluge of Noah. For example, a tree of tropical Africa, calculated by the rings of its trunk to be five thousand two hundred and thirty-two years old, which, it is alleged, could not have lived under the waters of the deluge during a hundred days. But it has been discovered by Dr. Carpenter in the West Indies that tropical

trees shed their leaves two or three times in a year; and that these rings or circles in the formation of the trunk are formed by the check of vegetation at the shedding of the leaves, and are not annual layers, as was formerly judged. This of course would reduce the age of these trees—the Boabab, an African tree, and the Taxodium, a Mexican tree—at least by one half. This objection is thus providentially answered.

7. How the animals could have so spread after the flood is queried. To this *Prichard* replies that a partial creation of animals probably took place after the flood; and in favor of this, he adduces the fact that fresh creations have marked every new geological epoch. It has been quite too hastily assumed that there have been no creations on earth since the sixth day. *Agassiz* truly remarks that “since man has existed upon the earth no appreciable change has taken place in the animal or vegetable world.” But this does not by any means forbid the belief that there may have been a re-creation of the same species as were destroyed in the deluge.

8. A further objection is urged from the cones of volcanoes, as of Etna, where the cinders and dust, which it is calculated must be older than the deluge of Noah, would have been washed away by it, but which show no traces of the deluge. This is argued especially from the volcano of Auvergne and Dauphine in the centre of France, which it is held could not have had an eruption since Europe was peopled, because there is no tradition of such an event. And, moreover, that the geological formations between different layers of lava, and the wearing of river courses through great depths of the rocky substance, prove a far longer antiquity than the deluge of Noah. But these may have been volcanic in a previous geological period of our earth, and afterwards may have become submarine volcanoes, and being upheaved again when the deluge

subsided, they may have resumed their action. This would account for most of the phenomena. But (1.) These volcanoes may have had eruptions since the time of the deluge without any extant record or tradition of the event. (2.) The loose dust that now forms these volcanic cones may have become light, as it now is, by the disintegration of atmospheric agency during so long a period, while at the time of the deluge it may have been much more solid, like the lumps of lava that form the sides below; especially the carbonic acid gas which issues from these volcanic districts, softens and dissolves the rock.—*Lyell*. (3.) It is maintained on good authority that there are historic traces of such eruptions in the years 458–460, A. D., and that the *rogation days* in the ritual of the English church were instituted by the Bishop of Vienne, and are a commemoration of these catastrophies.

9. It is admitted by all geologists that there have been successive deluges, and that every geological epoch is marked by such an event. But it is contended by some that the last convulsion and overflow was anterior to man's creation, because human bones or fossils are not found in any strata of earlier date, and because no remains of human works have been found in such pre-Adamic strata. “No deluge, therefore, destroyed a wicked and disobedient race of men,” says *Kalisch*. But just now these very geological authorities are clamoring about the alleged discovery of such human fossils, and remains of human works in strata, or caves or gravel-beds along with the remains of extinct mammalia, and are claiming therefore that they have found traces of pre-Adamic man. But if it can be proved that they have found human fossils in such geological quarters, then the strongest objection which they have hitherto urged against the fact of the deluge of Noah, and its universality, together with the mighty geological changes which were formerly

referred to that event, is set aside, and thus they contradict their own theories. Especially they show us that their theories are so liable to charge from new discoveries, that they cannot be relied on. "Who can tell what fossils may yet be found in ocean-beds?" they say. True. And what if human remains are found there? Yet their argument is based on the mere negative evidence—the *absence* of human remains in the tertiary beds, while so small a portion of the geological field has yet been explored. If they find such tertiary human remains, they are bound, by their own theories, rather to admit not only the universality of the deluge, but all that was claimed by the deluge theory in accounting for the geological formations.

1. Universal tradition points not only to a deluge during the human period, but to the deluge of Noah's time. See "*Bryant's Analysis of Ancient Mythology*," "*Harcourt's Doctrine of the Deluge*," etc.

The ark, the dove, the rainbow are all incorporated with the traditions. The medal struck in the reign of Philip the Elder in the city of Apamea, represents a square box afloat on the water, with a man and woman inside, and also two birds and an olive branch, and the name NOE on the box. *Hindu* traditions, as well as *Chaldean*, and *Greek* and *American*, all agree even in the leading details of the flood, so as to call for this historical basis.

2. To argue from the alleged findings of geological science that the deluge of Noah must have been local, and confined to a narrow district of country, is to sink the plain Scripture record below the indistinct and partially explored and poorly understood record of the rocks. For if the waters rose fifteen cubits above the highest mountains of the then inhabited countries, their level would have been sufficient to make the deluge universal. *Kalisch* maintains that such interpreters "violate

all the rules of a sound philology, distort the spirit of the language, and disregard the dictates of common sense." *Introduction*, p. 144.

3. A volume of water thirty feet above the top of Ararat, (which, according to Parrot, is sixteen thousand two hundred and fifty-four feet high,) and which prevailed for almost a year, must have found its equilibrium, and thus covered the face of the whole globe. According to the calculation of *Lilienthal*, the quantity of water necessary to cover the surface of the earth to the height of a mile above the level of the sea is only equal to the two hundred and seventy-second part of the volume of the earth. See *Kurtz*. Partialists compute that there were at the time of the deluge about four millions of inhabitants on the globe.

4. But if the flood was not universal, but local, where did it take place exactly—over what amount of territory? *Hugh Miller* and others argue that it was local, on the ground that in such case "the necessity for preserving all the species of animals in the ark disappears. For in the first place there was nothing to prevent the birds and many of the large mammals from getting away, and in the next, the number of species peculiar to that geographical area, and which would be absolutely destroyed by its being flooded, supposing they could not escape is insignificant." And thus the deluge itself is made "*insignificant*." *Perronne* (in *Smith's Bib. Dict.*) "*Noah*" argues that "unless we suppose that a stupendous miracle was wrought, we must believe that the flood extended only over a limited area of the globe." But we do suppose such a miracle was wrought. This is the plain impression which the Biblical narrative gives.

5. But if all the language which seems so universal, refer only to what is local, and the deluge did not cover "the whole earth," then we must regard God's covenant with Noah, sealed by the rainbow where

14 ¶ Make thee an ark of gopherwood ; rooms shalt thou make in the ark, and shalt pitch it, within and without, with pitch.

this same phrase occurs, as referring only to that locality, wherever it was ; and we have no covenant that there shall not be a deluge to drown this continent, and other continents and localities not included in Noah's deluge. But who believes that to be the meaning of the Scripture ?

6. Besides, if the passage in Peter refers to the destruction at the deluge, as is most generally understood, though it would seem perhaps more forcibly to refer to the *chaos*, (see Introduction, p. 46,) then it is distinctly said that the *kosmos* (world) *that then was*, perished ; and this is not the *oikoumene*—the inhabited world—but the *kosmos*—the world itself, of creatures and products, (2 Pet. 3 : 5-8.) Though most of those who advocate a partial and local deluge understand it to be altogether consistent with the Biblical narrative, yet we adhere to the more obvious meaning of the record, until it is clearly disproved.

7. It would seem to be conclusive that as the passage in Peter predicts a deluge of fire analogous to the deluge of waters, so we cannot understand it in either case of any other than a universal deluge. "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat—the earth also, and the works that are therein shall be burned up," 2 Pet. 3 : 10. This surely cannot mean a local and partial destruction. Even *Colenso* admits that "mathematical and physical science forbid our believing in a partial deluge, such as some have supposed, since that involves an universal flood." *Page 18, Vol. 2.* But it is held by this last writer that the narrative is not historical. And to this it is sufficient to reply that it manifestly claims to be history, and nothing else ; that to deny its historical character, is in effect to deny the whole Bible history—nay, more,

it is to deny the authority and divinity of Jesus Christ himself, who gives His explicit sanction to the historical truth of the narrative, Matt. 24 : 37. Compare Luke 17 : 26. But this would be more incredible than any thing found in the narrative. Many who hold to a partial deluge, understand that such a view is perfectly consistent with the Biblical terms, in that the expressions are universal only in reference to the earth as inhabited at the time. One of the latest writers on the subject (*Perowne*) admits that "a universal deluge cannot, on geological grounds alone, be pronounced impossible," though he holds that "there is other evidence conclusive against it, *miracle apart*." The difficulty which this school of writers find is in admitting a *miracle*. And the tacit concession also is, that to those who can believe in a miracle—that is, in an extraordinary interposition of the Almighty—there is no difficulty at all in the narrative.

14. *Make thee—to, or for thee.* ¶ *An ark.* The term here used is not the word for an ordinary ship, but rather for a vessel without mast and rudder—being intended only for a floating structure. The word is *tebhah*—a *tub*—or *chest*. See Exod. 2 : 3, used of Moses' ark of bulrushes. The ark of the covenant was also a hollow chest, though the term for that is different in the Heb., but the same in the Greek. ¶ *Gopherwood ; lit., of trees of Gopher*—planks or timbers of Gopher ; which was probably a general term for resinous or pitchy timber. If the term were the common designation of a particular tree, it would not have been the plural form. Some understand it to be the *cypress*, as there is an affinity in the letters of the word *gopher*, (Gr. *kupar*,) others, the *cedar* or *juniper* ; but it may, and most probably does include all these. This resinous wood was

15 And this *is the fashion* which thou shalt make it of: The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof: *with* lower, second, and third *stories* shalt thou make it.

to be used as it would not rot, nor be liable to worm-eating. This latter was the chief injury done to timber, which made it very insecure for building. It is still the case in Palestine, that the worms perforate such timber as is not resinous, and heavy beams are soon eaten by them so secretly, that the houses are liable to fall in. Therefore Solomon was so particular to use the cedar of Lebanon for the temple. And this wood is, on this account, very scarce and costly. "*Pine forests*," says Col. Chesney, "abound in Armenia. *Cypress graves* abound there." Among the Mohammedans they are selected for cemeteries. ¶ *Rooms*. The word means *cells—stalls—small apartments*: elsewhere (twelve times) in the Scripture uniformly rendered *nests*—as here in the margin—*lodging places*. See Obad. 4. ¶ *Pitch it*. The word is that which is the basis of our English word *cover*, and here plainly means to smear. *Lit.*, it reads, *Smear it with a smearing*. Some bituminous coating was to be applied to the wooden vessel, both inside and out, so that it would turn the water, and would harden, so as to be impervious. The Sept. uses here the term *asphaltum*.

15. *And, etc., lit., and this which thou shalt make it*. Thou shalt make it thus, *thus*, after this fashion. ¶ *Three hundred cubits*. Winer makes the Mosaic cubit equal to nineteen and a-half of our inches. Böckh, and others, make it nearly two inches more. *Thenius* is judged most correct, as his cubit agrees best with those found on the Egyptian monuments. He holds the dimensions to have been, in round numbers, four hun-

dred and seventy-seven feet long, seventy-nine feet broad, and forty-seven feet high. Others make it five hundred and forty-seven feet long, by ninety-one feet two inches wide, and forty-seven feet two inches high. Reckoning the cubit at 1.8 feet, we find the length to be about five hundred and forty feet, the breadth ninety feet, and the height fifty-four feet. The Great Eastern is six hundred and eighty feet long, (six hundred and ninety-one on deck,) eighty-three feet in breadth, and fifty-eight feet in depth—thus longer and deeper. *Tels* shows that it was sufficiently large to receive all those animals which were to be preserved in it, that it contained three million six hundred thousand cubic feet—and reserving nine-tenths for the victualling department, and assigning fifty-four cubic feet to every species—each pair of animals—there was room for nearly seven thousand different species. The structure was made, not for sailing purposes, but for freight. Fishes, worms, and insects were not received into the ark. Dr. Hales has estimated that it was a vessel of about forty-two thousand tons in capacity. It has been proved that these proportions are admirably fitted for the greatest amount of *tonnage*, but not for sailing.

16. *A window*. This term, used in the dual number, means *noon-day light*, and it is commonly rendered in the singular, "*noon*," and no where else "*window*." *Junius* and *Tremellius* render this in the singular, *a clear light*. Heb. Fam. Bible reads, *A transparency*. It is quite a

17 ^r And behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven: *and* every thing that *is* in the earth shall die.

18 But with thee will I establish my covenant: and ^s thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

19 And of every living thing of all flesh, ^t two of every sort

^r vs. 13; ch. 7: 4, 21, 22, 23; 2 Peter 2: 5. ^s ch. 7: 1, 7, 13; 1 Peter 3: 20; 2 Peter 2: 5. ^t ch. 7, 8, 9, 15, 16.

different word from that rendered *window*, (ch. 8: 6,) and which Noah is said to have opened. It seems to have been a *sky-light* of some unknown transparent substance for the admission of light. ¶ *In a cubit, etc.* This must be understood to be a direction for raising the roof of the ark in the middle, so as to form a gentle slope for turning off the water. The feminine suffix makes it refer to the ark, and not to the window. "The cubit is possibly the height of the parapet round the lighting and ventilating aperture. The opening occupied probably a large portion of the roof, and was covered during the rain with an awning, (*mikseh*, Gen. 8: 13,") which was removed by Noah. An entrance was to be made in the side of the ark—and there was no need of more express direction about it. It was this door by which the Lord *shut Noah in*, ch. 7: 16. ¶ *Lower, etc.* These three terms are in the plural. The word "*stories*" is not expressed, but seems to be understood. Lit., *Underneath, middle and upper (stories)*, thou shalt make it. It is impossible for us from these few data to arrive at the exact structure of the ark. But it was no house set in a boat as the pictures commonly give it. It was designed as a float, not as a sailing vessel.

17. God now declares his object in the erection of this vessel. *I, behold I am bringing the flood.* It is referred to as *the flood* by eminence, or as that already mentioned to Noah. The end to be accomplished by the flood is stated—to *destroy all flesh.*

It was to be a universal destruction of living creatures from off the face of the earth, excepting only the remnant who should be saved in the ark. *Murphy* calculates that the population of the earth at the time, was less than four millions. The bloody stains of murder were to be washed out, such as appear in *Lamech*, who boasts his impunity in defiant song. The deluge occurs not by natural laws, but by direct interposition of the Creator. It is to be explained not by natural philosophy, but by the word of God. ¶ *In the earth.* This clause excludes fishes, whose domain is in the waters. The deluge was brought on the whole world as a punishment of man's sin, (Rom. 8: 22.)

18. *But with thee.* Here is the gracious provision for saving a remnant—according to the election of grace. It was all of grace, God covenanting with Noah, to save him and his. This covenant was a *household covenant*. It has always been God's plan to propagate and transmit His church by means of a pious posterity. His church is the same in all ages, only under different outward dispensations. By this announcement Noah was animated to obedience in his most tedious and difficult task—and thus his faith was exercised in God as a Covenant God. There were eight persons in all—Noah, his wife, their three sons and their wives, (1 Peter 3: 20.)

19. Directions are here given as to the lower animals which he should take with him into the ark. *Pairs* of each he should take to preserve

shalt thou bring into the ark, to keep *them* alive with thee: they shall be male and female.

20 Of fowls after their kind and of cattle after their kind, of every creeping thing of the earth after his kind; two of every sort ^u shall come unto thee, to keep *them* alive.

21 And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them.

22 ^w Thus did Noah; ^x according to all that God commanded him, so did he.

^u ch. 7, 9, 15; see ch. 2:19. ^w Heb. 11:7; see Exod. 40:16. ^x ch. 7:5, 9, 16.

the species alive. The number is given in ch. 7:2.

20. *Shall come unto thee.* All the animals had been brought to him before, (ch. 2:19.) It seems here to be intimated that the reptiles even should *come* to Noah by some extraordinary impulse. No insects nor worms were included. All the varieties may be referred to species, and the species now claimed as belonging to a *genus* may, perhaps, be reduced in numbers. Space, we have seen, was afforded by the area of the ark for nearly seven thousand species. Many objections have been raised against the assembling of animals from all quarters of the earth into one place. But we need not suppose that any differences of climate existed then—and if there did, it was surely in the power of God to assemble the animals, as easily as He could assemble the waters for the deluge. Besides, we know not how widely these animals had spread. Some have sought to explain it by supposing that the deluge was only partial, and not universal, (see vs. 13, notes.) More than a thousand species of mammalia—and fully five thousand species of birds are alleged to exist. In *Johnson's Physical Atlas*, (1856,) the number of species of mammalia is given as one thousand six hundred and fifty-eight. Of birds, the number of species reckoned by *Lesson* is six thousand two hundred and sixty-six. Of reptiles six hundred and forty-two are reckoned

by *Chas. Bonaparte*. The *clean* animals alone have been computed at one thousand one hundred and sixty-two individuals, supposing that seven of each species was taken. But even if we could not see how the stowing of these creatures took place, it is much easier to infer that there are particulars which we do not know, or cannot appreciate, than to deny the plain statement of the Scripture. Some suppose that a partial new creation of animals took place after the flood. The various continents were probably connected at the first, and this would allow of their migration to the ark from all quarters. The food could the more easily be collected, as the deluge occurred in the second month of the year, in Autumn.

22. Here is the power of Noah's faith. In so gigantic an undertaking, against such a world of opposition, in the face of all natural appearances Noah's faith achieved the work. It produced a simple, earnest obedience to the Divine command in all things. Thus his faith wrought wonders. Noah is a hero in history. "I admire," says *Chrysostom*, "the virtue of this just man, and the unspeakable mercy of the Lord, when I consider how he was able to live among the wild beasts, having had conferred on him that former dignity of man which the animals acknowledged and obeyed." The apostle's comment in the Hebrews is full of force. (1.) Noah did this great work

CHAPTER VII.

AND the LORD said unto Noah, ^a Come thou and all thy house into the ark: for ^b thee have I seen righteous before me in this generation.

^a vs. 7, 13; Matt. 24: 38; Luke 17: 26; Heb. 11: 7; 1 Peter 3: 20; 2 Peter 2: 5. ^b ch. 6: 9; Ps. 33: 18, 19; Prov. 10: 9; 2 Peter 2: 9.

by faith—in God's word, and in God Himself, and in God's standing promise of a Messiah to come. (2.) He was, also, "moved with fear,"—that fear of God which is filial, not servile, and which leads to cheerful

obedience. (3.) The result of this was "the saving of his house," and the condemnation of an ungodly and disbelieving world, and his own heirship of that righteousness or justification, which is by faith alone.

PART III.

From the Flood to the Covenant with Abraham.

CHAPTER VII.

§ 22. THE FLOOD—THE ARK. Ch. 7: 1-24.

The long period of warning and preparation had now nearly passed. The one hundred and twenty years had rolled on, and were now within a week of their termination. The ark itself was at length completed and ready for occupancy. Against all the reviling of men and the temptations of Satan, Noah's faith had triumphed. Now it remained to introduce to the majestic structure its tenants, and God's time has come for them to enter.

1. *Come thou.* The command is a gracious command. So is it in the gospel. Christ is the Ark of the New Testament, and the invitations to enter in are commands also, while the commands are invitations of grace—*come, come.* ¶ *And all thine house.* The plan of God from the beginning has been to dispense His grace by a household covenant. He has pleased to propagate His church by means of a pious posterity. "I will be a God to thee,

and to thy seed after thee," (ch. 17: 7.) Hence we have the household baptism in the Christian church, (Acts 16: 15.) This does not indicate, however, that the children are regenerate, but provides that they may become so, by God's blessing on the parental fidelity. The children of Noah were not all regenerate as we infer from the sequel. But God encourages the parental endeavor to that end, and favors the children of believers with the extraordinary means and promises. So under the New Testament the children of believers are still bidden to come into the ark. Temporal mercies and deliverances are often granted to them for the parent's sake—they are born within the pale of the church, and favored with its oversight and tuition, and they are specially bidden to come to Christ as children of the church and of the covenant, (Acts 3: 25.) ¶ *For thee, etc.* This was "the righteousness which is by faith" which Noah had, as Paul is particular to mention, (Heb. 11: 7.) The modern skepticism denies that the patriarchs had the Christian faith. But plainly Paul brings them forward as instances of the same faith with us of the

2 Of every ^c clean beast thou shalt take to thee by sevens, the male and his female; ^d and of beasts that *are* not clean by two, the male and his female.

c vs. 8; Lev. ch. 11. d Lev. 10:10; Ez. 44:23.

New Testament, and not a mere general belief in God and in Providence, on the basis of natural religion. Noah could well embrace the great doctrine of salvation by the Messiah in the ark which he built. And that ordinance of the ark upon the waters was a figure like unto the baptism of the New Testament church, (1 Peter 3:21.) It was according to a household covenant, in which the very mode of baptism was pre-figured—surely not by immersion, but by affusion. Noah had faith in the promised seed—and faith in the Divine threatening against a wicked world—and faith in the gracious provision of the ark. Noah's work was altogether in the line of God's gracious direction and provision—it was work upon the ark which God had appointed for a refuge. It was, therefore, nothing meritorious—as if the ark had been provided because of his work. It was fit that he and his should enter into the ark of God, to which he had, in faith and patience, set his hand. ¶ *Before me.* This is God's clear testimony given to Noah, in distinction from the whole world of ungodliness besides. OBSERVE.—(1.) Noah's family are bidden to enter in, because of God's relations to Noah himself. (2.) Though Noah was so long a time a preacher of righteousness (1 Pet. 3:20; 2 Pet. 2:5,) he had been instrumental, it would seem, in the salvation of no one outside of his household. Ministerial faithfulness is not always to be measured by the manifest fruits in numbers converted. ¶ *In this generation.* Though they are so wicked and alienated from God.

3. *Of every clean beast.* As nothing had been said about such distinction of clean and unclean, before this time, some understand this to be spoken by way of anticipation and

prophetically, of those which should afterwards be so distinguished. But this would not explain to Noah what kinds were meant. We must suppose that there had already been a distinction made of clean animals as those that were to be used for sacrifice, and perhaps distinguishing the food of the sons of God, in the antediluvian theocracy. Afterwards the distinction related also to their uses for food, (Lev. 11.) ¶ *By sevens.* Heb., *seven seven.* (See Zech. 4:2, Heb. *seven and seven.*) He had been directed to take *by pairs* for the purpose of keeping alive the species, (ch. 6:19, 20.) Here it is more fully and expressly directed to take *three pairs* of each clean animal, and a single seventh one besides. Calvin, Delitsch, Tuch, Baumgarten, etc., understand that seven of each species, and not seven pairs, is meant. So Rosenmüller says that the repetition of the number is not to signify duplication, but distribution among the species—“*seven seven*” being *seven of each species*, as in vs. 9, and ch. 32:16. By sevens, that is three pairs and one single one of clean animals, for preservation, for food and sacrifice. Some understand *seven pairs* to be meant. Noah sacrificed “of every clean beast” at least one, on Ararat, upon leaving the ark; hence he must have had more than a pair or he could have used none for food and sacrifice in the ark. These went in also in pairs, ch. 7:8, 9, that is, (as is added,) male and female. *Seven* is the sacred number in the Scriptures. It was fit that they should be taken by *sevens*, to keep up this sacred association. There was here also a reference to the Sabbath, as a seventh part of time. OBSERVE.—It is specified (ch. 6:19, 20,) that the tame cattle, and creeping things, (smaller animals,)

3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

4 For yet seven days, and I will cause it to rain upon the earth ^e forty days and forty nights: and every living substance that I have made will I destroy from off the face of the earth.

5 ^f And Noah did according unto all that the LORD commanded him.

6 And Noah *was* six hundred years old when the flood of waters was upon the earth.

7 ¶ ^g And Noah went in, and his sons, and his wife, and his

e vs. 12, 17. f ch. 6: 22. g vs. 1.

and the fowl were to enter the ark. The wild beasts are not included in the specification. Hence some have inferred that these were created after the deluge, of the same species as before, while those who regard the flood to have been partial and local, understand these to have been preserved in other districts, than that inhabited as yet by man. Leaving out this whole class would relieve very essentially the difficulty of many as to the room for such a multitude with the necessary stores. But miracle must be admitted to account for the deluge at all. And why not admit it also to account for these particulars of stowage? "*Jehovah shut him in.*"

3. The same rule of sevens was to be observed in regard to all fowls. There were to be none of the fishes taken into the ark. OBSERVE.—If, as some would have it, new species have originated by selection, then how could this distinction have been kept up of clean and unclean?

4. *For yet.* Lit., *Because to (or at) days yet seven.* See vs. 10. A week of further and most special warning was thus given to the world, including a Sabbath. Seven more days for repentance, if peradventure any would repent. This very significant step was now taken to show that God was in earnest. The ark was finished. Noah and his family were now to go aboard—and take with them a given number of the animals and fowls—all showing an imme-

diate preparation for the great event! What now would the scoffing world presume to say. Jesus Himself who beheld it, and wept over it as we may suppose, tells us that they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, (Luke 17:27.) ¶ *Forty days, etc.* This is a period of special solemnity in Scripture. Moses, Elijah and Jesus fasted forty days and forty nights. Nineveh had a warning of forty days, and Israel a wandering of forty years. ¶ *Every living substance.* This is not the term for *living thing, creature*—but is more properly rendered *substance*, including all created things, and not merely the animal creation—"whatever lives and flourishes."—Calvin. ¶ *Destroy.* Lit., *I am wiping out, or, about to wipe out.*

5. The faithful obedience of Noah is still further recorded.

6. *Six hundred years.* Lit., *And Noah was a son of six hundred years and the deluge of waters was upon the earth.* It was "in the six hundredth year of the life of Noah," (vs. 11,) that the flood commenced. He lived after the flood three hundred and fifty years, (ch. 9:29,) or nine hundred and fifty in all.

7. Noah's family entered the ark *because of*—or rather, *lit., from the face of*—or, *from before* the waters of the flood—showing not that they entered only by compulsion, but that in confident anticipation of the wa-

sons' wives with him, into the ark, because of the waters of the flood.

8 Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth,

9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

10 And it came to pass, after seven days, that the waters of the flood were upon the earth.

11 ¶ In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all ^h the fountains of the great deep broken up, and the ⁱ windows of heaven were opened.

12 ^k And the rain was upon the earth forty days and forty nights.

h ch. 8:2; Prov. 8:28; Ezek. 26:19. i ch. 1:7; 8:2; Ps. 78:23. k vs. 4, 17.

ters they entered—as though they were already rising.

9. It would seem from this, that all the animals and fowls went in, *in pairs*, and that there were no odd ones, (see vs. 2.) Also that they went in by a Divine impulse, as by instinct. It has been computed by some, that there are not more than three hundred distinct species of beasts and birds. See ch. 6:20, notes.

10. *After seven days.* So the versions commonly render it, *after the seven days*. The same phrase occurs in Heb.; 1 Chron. 7:25. The *margin* here reads, *on the seventh day*. The precise day is given in the next verse. This was in the year of the world 1656. ¶ *The waters—were—began to fall—upon the earth.*

11. The month here given is thought by some to correspond with our November as the civil year of the Hebrew at this time commenced about the autumnal equinox, or 22d September. This would bring the date (17th of 2d month,) about the 7th November. Others conclude that since the Hebrews begin their sacred year in March, at the vernal equinox, and since this was the reckoning of time that was divinely appointed, and since also it is more agreeable to nature, the deluge commenced in spring time, when the

minds of all were elated in the hope of the new year. So *Luther, Calvin, etc.* Matt. 24:37. ¶ *All the fountains, etc.* The *deep*, or *abyss*, was mentioned in ch. 1, vs. 2, which some understand of the atmosphere, but others of the *seas*. The waters of the deep, or abyss, had been separated by God at the creation, (ch. 1:6,) and confined within appropriate bounds. Now all the springs or fountains where those waters have their seat, from beneath, were *broken up* (rent—broken asunder—) so that there was a return again to the original chaos in this respect—that the waters enveloped the face of the earth, ch. 1:2. The masses of waters from above also were let loose—the barriers were removed—and instead of rain distilling in drops from the clouds, as usual, the torrents poured forth from above, as if from *open windows*. The *margin* reads *floodgates*; Greek, *cataracts*. ¶ *Were opened—were broken up.* See Job 26:8. There is yet in the East a phrase like this—“*the heavens are broken up*”—to denote very heavy rains. It is held by some that it had never rained before this time, but that the earth had been watered by dews, ch. 2:5, 6; 1:9. But this was no natural rain.

12. *And the rain was upon, etc*

13 In the self-same day ¹ entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark:

14 ^m They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

15 And they ⁿ went in unto Noah into the ark, two and two of all flesh, wherein *is* the breath of life.

1 vs. 1, 7; ch. 6: 18; Heb. 11: 7; 1 Pet. 3: 20; 2 Pet. 2: 5. m vs. 2, 3, 8, 9. n ch. 6: 20.

that is, *the rain fell upon the earth* during this period, according to the threatening and prediction, vs. 4. This is a definite and parenthetical statement in regard to the continuance of the outburst of waters.

13, 14. Here is a repetition of the statement in vs. 7, 8, given with more precision. ¶ *In the self-same day*; lit., *in the bone of this day*, (mentioned in vs. 11)—*in the article or substance of this day*; that is—in *this very day*. It is here recorded that the sons of Noah who entered the ark were the same three sons as have been previously mentioned (ch. 5: 32,) and none others were born to him during the building of the ark.

14. The statement here is very definite to show that specimens or representatives of all beasts and fowl that were then on the face of the earth were taken into the ark, and that without any confusion of the different species. ¶ *Every bird of every sort*. Heb., *of every wing*. OBSERVE.—This would imply that each species was distinct, and to be preserved *after its kind*, according to the original law; and that there was no such thing as a formation of new species by *selection*.

15, 16. *They went in unto Noah*, etc. This indicates the extraordinary impulse by which the various tribes of creatures went into the ark—*unto Adam*—as they had been brought to Noah before by God to see what he would call them. OBSERVE.—The creatures went in unto Noah, *as God*

commanded Noah. God evidently gave here what He required. He enabled Noah to carry out the plan of His grace. Where Noah's faith sought to accomplish God's command, there God moved the animals to do their necessary part. We observe that in entering the ark of their salvation these various tribes put aside all their mutual enmities, as it shall be at last, when the lion shall lie down with the lamb, under the glorious reign of grace and redemption by Christ Jesus. ¶ *Shut him in*; lit., *And Jehovah shut in unto him*. Shut close around him. (Greek) *Shut the ark outside of him*, or outside of it—from the outside. It is well rendered, *shut him in*. After the great fabric had been built, and all had entered, it yet remained that the door be closed *from without*. Noah had yet to rely for the concluding act upon God alone, and without this there had been no salvation. Jesus is the author and finisher of our faith. This change here in the name of the Most High is to be noticed. It is the covenant God—Jehovah—the Redeemer—who here shuts him in. And such direct and special interposition of God seemed necessary to give adequate security to what Noah had built, and to give protection against the riotous crowd, who would desperately struggle for entrance in the final hour. So also is it in the ark of the New Testament. All believers are "kept (as with a garrison) by the power of God, through faith,

16 And they that went in, went in male and female of all flesh, as God had commanded him; and the LORD shut him in.

17 P And the flood was forty days upon the earth: and the waters increased, and bare up the ark, and it was lift up above the earth.

18 And the waters prevailed, and were increased greatly upon the earth: q and the ark went upon the face of the waters.

19 And the waters prevailed exceedingly upon the earth; r and all the high hills that *were* under the whole heaven were covered.

o vss. 2, 3. p vss. 4, 12. q Ps. 104: 26. r Ps. 104: 6; Jer. 3: 23.

unto salvation," (1 Pet. 1: 5.) OBSERVE.—How silly are all the calculations and cavils of skeptics as to storage and stowage, in the light of this declaration, that Jehovah shut him in. He also made room for all the inmates. So in the parable of the marriage feast, "they that were ready went in with Him to the marriage, and *the door was shut.*" The New Testament gives us some particulars of the state of society at the outbreak of the flood. Instead of being at all moved by the warnings and preparations of Noah—"they were eating and drinking, marrying, and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away," Matt. 24: 38, 39. They were most immersed in worldliness—entering into new relations, as if their houses were to continue to all generations, and they were rioting upon the bounties of God. So it is declared it shall be at the coming of the Son of Man. Jesus Himself gives to us this warning, "Watch, therefore."

17. The continuance of the outpouring of waters is here given. *Forty days.* It is not meant that the waters remained forty days, for it was one hundred and fifty days that the waters prevailed (vs. 24.) before they were abated. It is also stated that the waters increased so as to lift up the ark and set it afloat

18. *Prevailed — became mighty.*

The allusion is to the prevailing of an army. The waters came on with such resistless force as to overwhelm every thing in their mighty tide. *And the ark went* (Heb., *walked*) *upon the face of the waters.* He would say, *the ark rode* upon the flood. (Greek,) *Was borne above the waters.* This is a detailed description of the gradual rising of the waters, lifting and floating the ark.

19. Here again attention is called to the mighty prevalence of the waters. They *became mighty, very exceedingly—and all the high mountains which were under all the heavens were covered.* This language is as strong as could be given to express the universality of the deluge. It has been objected that the end might have been accomplished by a local deluge—such as could have come from the waters of the Caspian sea, submerging the regions round about. But it has been shown to be most probable that the population of the globe was greater then than since, and that the destruction of the race could not have been accomplished by a partial deluge. Besides, as some have objected that water enough could not be found, it has been shown that there is water enough on the earth to drown it, as at the chaos. We know nothing of the height of mountains before the deluge; and such a convulsion would naturally change the earth's surface so that the present plains may be primitive ocean-beds; and

20 Fifteen cubits upward did the waters prevail: and the mountains were covered.

21 ^s And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

22 All in ^t whose nostrils *was* the breath of life, of all that *was* in the dry *land*, died.

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth; and ^u Noah only remained *alive*, and they that *were* with him in the ark.

24 ^w And the waters prevailed upon the earth an hundred and fifty days.

^s ch. 6: 13, 17; ^{vs.} 4; Job 22: 16; Matt. 24: 39; Luke 17: 27; 2 Pet. 3: 6. ^t ch. 2: 7
^u 2 Pet. 2: 5; 3: 6. ^w ch. 8: 3; ch. 8: 4; compared with ^{vs.} 11 of this chap.

the landing of the ark may have been on a lower part of Ararat than the present summit. See p. 163.

20. *Fifteen cubits.* Twenty-two feet and a half is here given as the height to which the waters *prevailed*, or overreached the highest summits.

21, 22. The universality of the destruction is here recorded. *All flesh that moveth upon the earth died*—of all the animal tribes, fowls, and creeping things—all *which* (had) *the breath of the spirit of lives in their nostrils*—of *all which was in the dry land*—*died*. This includes every variety of creatures on the face of the earth, excepting the fishes, that tenanted the waters.

23. *Every living substance.* Heb. *And it (the flood) destroyed*; lit., *blotted out every substance*. This result was so awful (and so incredible, but for the miraculous work of God) that it is again stated almost in the same terms. ¶ *Both man*; lit., *From man to beast—to creeping things*. It is also expressly stated that Noah and those who were occupants of the ark with him, were the only ones who *were left*. ¶ *And they were destroyed—were blotted out*. Showing the utter destruction.

24. It is now stated that the waters prevailed—*became mighty*—

upon the earth *one hundred and fifty days*. The outpouring had continued forty days, and this period of one hundred and fifty refers to the violent and overwhelming rise and force of the waters though they began to abate. They continued to rush on and overwhelm the earth during this period of about five months. It has been computed that to overcome the height of the loftiest mountains (of India,) say twenty-eight thousand feet, the rise per day would be one hundred and eighty-six feet. This would at once sweep away every thing before it, and leave no opportunity for men and animals to flee to higher peaks, as they would be almost instantly overtaken. Such velocity and fury must the waters have had, in their terrible overflow, while the outbursting floods, from above, and from beneath, must have left no hope of escape. Partialists estimate that the population in Noah's time was probably less than four millions.

OBSERVE.—It is said by Peter that Christ went (as on a journey) and preached by the Spirit in the days of Noah, while the ark was preparing, to the spirits (who are now) in prison, which once were disobedient, that is, He preached through Noah, and by means of the ark, as a sym-

CHAPTER VIII.

AND God ^a remembered Noah, and every living thing, and all the cattle that *was* with him in the ark: ^b and God made a wind to pass over the earth, and the waters assuaged;

a ch. 19: 29; Exod. 2: 24; 1 Sam. 1: 19. b Ex. 14: 21.

bol of Himself—the ark of salvation, 1 Pet. 3: 19, 20. And Peter adds, in explanation, “For for this cause was the gospel preached also to *them that are dead*, (1 Pet. 4: 6.)

2. All nations have preserved traditions of a general deluge, and these agree most commonly and strikingly with the Scriptural narratives. *Noah* appears under the names of the righteous *Manu* of India, with his three sons, Scherma, Chasma, and Iyapeti—*Xisuthrus* of Chaldea, *Osiris* of Egypt, *Fohi* of China, *Deucalion* of Greece. So among the Peruvians, Mexicans, and Greenlanders, similar traditions are found. Coins of the Phrygian city of Apamea (third century) represent the flood as it is recorded in Scripture, with the letters “NO” in Greek.

3. It is generally agreed that traces of such an event as the flood are found on the earth’s surface. The *diluvial* land, so called, is such as would be deposited, as the sediment of a deluge, and it is found all over the earth’s surface. Immense fragments of rock have been carried from Scandinavia to Northern Germany, and from Mt. Blanc to the Jura mountains. This could have been done only by such a flood, and by glacial agency. Bones of the mastodon or mammoth have been deposited in the Cordillera mountains, at a height of eight thousand feet, and bones of deer and horses have been deposited on the Himalayas, at a height of sixteen thousand feet, whence they have been brought down by avalanches. At Desolation island, S. E. of Cape of Good Hope, fossil shell-

fish and whales have been discovered two thousand feet above the level of the sea. See *Kurtz, Sac. Hist.* (p. 57.) “The Biblical account of this event is equally free from all mythological and merely national elements, and presents the only faithful and purely historical representation of a tradition which had spread over all the nations of the world.”—*De-litsch*.

CHAPTER VIII.

§ 23. SUBSIDING OF THE FLOOD—ARARAT. Ch. 8:1-14.

As Adam was the first head of the race, so Noah is to be the second head. The ark had now rode on the raging waters about five months, and long after every creature had been swept away and died. And long after the universal flood had overreached all points of the earth’s surface, the ark continued to ride on, and the faith and patience of Noah were exercised. How, during this season of confinement within his prison, with no revelation from God, himself and family alone preserved, he was tried to the utmost, we can only in part conceive. His temptation was probably to feel that God had forgotten him. It is therefore recorded here that *God remembered Noah*, and gave him a token of His remembrance. And not only so, but *He remembered every living thing*. “Are not two sparrows sold for a farthing, and one of them shall not fall on the ground without your Father,” Matt. 10: 29. God’s faithful care extends to all His creatures.

2 ^c The fountains also of the deep, and the windows of heaven were stopped, and ^d the rain from heaven was restrained ;

3 And the waters returned from off the earth continually : and after the end ^e of the hundred and fifty days the waters were abated.

4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

c ch. 7: 11. d Job 38: 37. e ch. 7: 24.

And "the whole creation" shares with man in the fall and recovery, (Rom. 8: 22.) ¶ *Made a wind to pass over.* This agency God was pleased to employ. As He had used the waters, so now He uses the winds to accomplish His purpose. So at the Red sea, what He could have done without any second cause, He does by appropriate means. The wind would serve to dissipate the clouds, and admit the heat of the sun for evaporating the waters, and draining them into their channels—dividing the waters from the waters—"a natural means applied to bring about a supernatural effect." So the Holy Spirit, whom the wind symbolizes, must be sent to recover the earth from the deluge of sin. See Ex. 14: 21. ¶ *Were assuaged—were abated—diminished, so much that the ark rested.* If the waters began to abate midway in the five months, there would have been eight months and over for the subsiding, and nine months and more for the whole passing off and drying up of the flood.

2. All the outpouring of water from above and beneath was now stopped, and it would seem that after the first forty days this had been the case, though it is specially noted here to show that all the sources of the water-floods were closed up. ¶ *The rain.* Here the rain is mentioned, in addition to the fountains of the deep, and the windows of heaven. Doubtless the floods had burst forth in every way, and perhaps the rain continued after the first flooding of forty days until this time. *Was restrained—was hindered.*

3. *The waters returned—continual-*

ly. (Heb.) *Going and returning*—that is, *continuing to return.* All the particulars of time and circumstance are here given, so as to complete the historical narrative. It is said that *after the end*; (lit., *from the end*) of the hundred and fifty days, (during which "the waters prevailed upon the earth," ch. 7: 24.) *the waters were abated*; lit., *decreased.* (Same word as is used in vs. 5.) The decrease of the waters would be at the rate of one hundred feet per day during two hundred and seventy-five days.

4. *Rested.* The great saving event is now recorded. God brought salvation to Noah, as He had promised. The ark did not run aground with any violent shock. It rested. The term here is the verb, corresponding with the noun *Noah*, which means *rest*. (Nuah.) It was in the seventh month of the year. The flood had continued five months though beginning to abate, and soon afterwards the ark rested.

OBSERVE.—This was the very day on which our Lord rose from the dead, and rested from His work—namely, the seventeenth day of the seventh month—the day that the ark rested upon Ararat. ¶ *Ararat.* This mountain is called by the Armenians, *Massis*; and by the Turks, *steep mountain*, and by the Persians, *Noah's mountain*. It is in the plain of the river Araxes, and terminates in two conical peaks, called the greater and lesser Ararat, about seven miles distant from each other, and respectively seventeen thousand two hundred and sixty feet, and fourteen thousand feet above the

5 And the waters decreased continually, until the tenth month: in the tenth *month*, on the first *day* of the month, were the tops of the mountains seen.

6 ¶ And it came to pass at the end of forty days, that Noah opened ^f the window of the ark which he had made:

f ch. 6: 16.

level of the sea. The higher peak has a summit of three thousand feet covered with perpetual snow. It was long judged to be inaccessible, but was ascended in 1829 by *Parrot*, who thinks that the ark rested on a gentle slope between the two summits. "*The mountains of Ararat*" may be understood as embracing the range from the peaks just noticed to Kurdistan, south. This range is a central region with reference to the great rivers, seas, and nations of antiquity, and was, therefore, the spot most wisely adapted for the distribution of the families of mankind to the various quarters of the world. Lying between the Black Sea and the Caspian on the north, and the Persian Gulf and Mediterranean on the south, connecting with three of the great rivers that watered Paradise—the Tigris, Euphrates, and Araxes—it stood along the highways of ancient colonization, near the seats of the great nations of antiquity—the Babylonians, Assyrians, Medes, and Colchians. And "Ararat is now the great boundary stone between the empires of Russia, Turkey, and Persia."—*Smith's Dict.* We may suppose that the ark rested not on either of the loftiest peaks, which are yet so rarely scaled, but on the range of that region known as *Ararat*; hence called *mountains of Ararat*, as we say, *mountains of Africa*, Italy, Spain. It is supposed by some that the Taurus range answers best the necessary conditions, and that along the valley of the Euphrates the human race must have journeyed "from the East to the plains of Shinar," ch. 11: 1, 2. In 2 Kings 19: 37 it is called a district in Armenia, situated between the

two lakes Wau and Urumia (Ooroomiah) and the river Araxes, Isa. 37: 38. In Jer. 51: 27 it stands for the whole of Armenia. It is not alleged that the ark rested on the highest mountain peak in the world or even in that region. Some summits higher than this would possibly have begun to dry.

5. *The waters decreased, etc.* Lit., *The waters were going and decreasing*—that is, *continually*. During about two and a-half months this gradual abatement was going on, until the mountain summits, not merely the loftiest, were seen. The outline of the mountain ranges became visible above the decreasing waters. The rate of daily decrease was about one hundred feet per day.

6. "*The end of forty days*" here spoken of, must be reckoned from the landing of the ark on Ararat, not from the sight of the mountain summits. *Calvin* seems to reckon it thus from the former period: and this would be before the summits of the mountains became visible. And we could scarcely suppose that Noah would send forth any bird from the ark ("to see whether the waters were abated,") after the mountains were in view. Besides, the dove would have found a resting place in such case. At this time *he opened the window of the ark*. The word here and elsewhere rendered "*window*" is not the same as occurs ch. 6: 16—which is more properly a *skylight*. There was "a covering of the ark" which Noah removed, vs. 13. Yet the clause here added, "*which he had made*," referring to the *window*, not to the ark, seems to point back to ch. 6: 16, and the same may

7 And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;

9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters *were* on the face of the whole earth. Then he put forth his hand, and took her, and pulled her in unto him into the ark.

10 And he stayed yet other seven days, and again he sent forth the dove out of the ark.

11 And the dove came in to him in the evening, and lo, in her mouth *was* an olive leaf plucked off. So Noah knew that the waters were abated from off the earth.

be meant throughout, only differently called in reference to different uses.

7. *And he sent forth the raven*—probably because this bird lives on carcasses, and if the dead bodies of animals that had perished were yet exposed, this bird would not be expected to return. Thus Noah would have a sign of the state of the earth. The raven *went forth to and fro*—lit., *went out going and returning*—that is, continuing to fly to and fro—probably flying away and coming back to the ark, but not re-entering it. The *Vulg.* and *Gr.* render it—*returned not again*. But the idiom is Hebrew, and is to be understood as often elsewhere. In vs. 9, the return of the dove to the ark is differently expressed.

8. *And he sent forth the dove from him*. This bird was sent to prove the condition of the earth, whether the waters were abated—(lit., *lightened*),—and whether the land was sufficiently exposed to afford the dove a resting place; or whether, in lack of this, she would return. The raven did not furnish sufficient proof of the state of things: and it is probable that the dove was sent forth very soon after the raven—probably seven days, (see vs. 10.)

9. *But the dove found no rest*—lit., *resting-place*. The term here used is *Manoah*. Her return to Noah was her return to the only *resting-place*.

There were, doubtless, some summits bare, but not near enough for the timid dove to venture to them over the face of the waters. The waters were yet prevalent, though they had so much abated. *Then he put forth his hand, and took her, and brought her*—(lit., *caused her to come*) *unto him to the ark*.

10. *And he stayed*—rather, *waited patiently*—*yet seven days other*—or after. This may be *other seven days*—or, *seven days besides*—but as it is the same phrase which occurs in vs. 12, we may suppose our version to be the correct one—implying a seven days' period already observed by Noah. This is an indication of Sabbath observance during the deluge. There is certainly a clear hint of a seventh day as a sacred day—and this goes to prove the original institution of the Sabbath in Paradise—as the fourth commandment also implies. ¶ *Again*—lit., *added to send*. He sent out the dove a second time because he would repeat the test he had already made, since he could rely on the dove to return if she found no resting place, or to bring him back some evidence of the earth's condition.

11. It would seem that the gentle dove was flying at some distance, as she did not return until evening. *And the dove came to him to* (or at) *the time of evening*—when she would naturally seek her nest. *An olive-leaf*—or, *twig of olive*—*plucked off*—

12 And he stayed yet other seven days, and sent forth the dove; which returned not again unto him any more.

13 ¶ And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry.

(not picked up,) torn from the tree (freshly,) by whatever means, it matters not. See Neh. 8:15. This was a decisive proof to Noah *that the waters were abated (lightened) from upon the face of the earth.* The olive branch has always since been an emblem of peace.

12. And he waited patiently yet other seven days, (and after another Sabbath,) he sent forth the dove, and she did not add to return to him any more. God made use of this gentle bird, and operating through her natural instincts, and also supernaturally guiding her, he thus instructed Noah by her movements.

13. The flood had commenced in the second month and seventeenth day of the month of Noah's six hundredth year, (ch. 7:11.) It was ended on this first day of the first month of Noah's six hundred and first year. This would make the continuance of the flood to have been about ten months and a-half. Others, including the forty days of rain, make it one year and ten days to the entire drying of the ground and the departure of Noah from the ark on the

twenty-seventh day of the second month. Some understand the Jewish year to have had only three hundred and fifty-four days—adding to this the eleven days difference between the day of the month on which they entered (seventeenth) and departed (twenty-seventh) reckoning both days, we have three hundred and sixty-five days, or a full solar year. The days we give as follows:

The rain lasted.....	40 days
The waters prevailed.....	150 "
They subsided.....	29 "
Noah delays.....	40 "
Sending raven and dove..	20 "
Another month.....	29 "
Interval till 27th of second month.....	57 "
Total.....	365

This is within a fraction of the solar year, and it is the lunar year of three hundred and fifty-six days and ten days additional, making out fully the days of the solar year—a "tacit agreement with the real order of nature."

YEAR.	MO.	DAY.	
600	2,	17, (ch. 7:11),	....Noah enters the ark—Flood commences.
"	3,	27,	....After the forty days' rain the ark floats.
"	7,	17, (ch. 8:4),	....Five months having now elapsed the ark begins to rest.
"	10,	1 (ch. 8:5),	....The mountain tops are seen.
"	11,	11, (ch. 8:6,7),	....The raven is sent out, and the dove.
"	11,	18, (ch. 8:8),	....The dove is again sent out—returns.
"	11,	25, (ch. 8:10),	....The dove is again sent out—returns.
"	12,	2, (ch. 8:12),	....The dove is again sent out—does not return.
601	1,	1, (ch. 8:13),	....Waters dried off.
"	2,	27, (ch. 8:14),	....Ground fully dried—Noah leaves the ark

(See *Delitzsch*, p. 256-7.)

14 And in the second month, on the seven and twentieth day of the month, was the earth dried.

15 ¶ And God spake unto Noah, saying,

16 Go forth of the ark, & thou, and thy wife, and thy sons, and thy sons' wives with thee.

g ch. 7 : 13.

A volume of water thirty feet above the top of Ararat, (at least seventeen thousand two hundred and fifty-four feet high,) and which prevailed for a year, or thereabouts, must have found its equilibrium, and thus covered the face of the whole earth! According to the calculation of *Lilienthal*, the quantity of water necessary to cover the surface of the earth to a height of one mile above the level of the sea is only equal to the two hundred and seventy-secondth part of the volume of the earth. One of the most recent cavillers admits that "a partial deluge involves a universal flood."—(*Colenso*, Vol. ii., 18.) A good mathematician finds "that the rate of subsidence of the waters (as given in the eighth chapter of Genesis) from the top of Ararat to the sea-level, proves that at the same rate, the highest mountain on the globe would be twenty-seven thousand feet. In other words, if the subsidence of one hundred and sixty-three days left Ararat exposed (whose height we know,) then the subsidence of the waters for two hundred and seventy-three days would leave a mountain of twenty-seven thousand feet high dry to its base. Now geographers tell us that this is the exact height of the loftiest peak of the Himalaya. So science is confirming God's word as she revolves on the poles of truth." ¶ *Removed the covering*, מִכָּסֵּה. This term is applied in Exodus, etc., to the covering of skins which composed the roof of the tabernacle—and here it would seem to denote the roof, or some movable part of it. We need not suppose that the entire covering was removed, but only so much of it as

was necessary for the purpose. It may be, however, that Noah, seeing that there would be no further use for this movable roof, or *covering*, removed it altogether. This is not the same term used in vs. 6, nor that in ch. 6 : 16, both of which are rendered "*window*." This, probably, belonged somehow to that part of the roof referred to in ch. 6 : 16, which was to be finished "*in a cubit above*."

14. Noah waited nearly three months after the dove's final departure before he ventured to leave the ark, waiting the Divine direction. It was not until the close of the second month that the earth was fully dried, and now we hear the same covenant God, who had bidden him to enter the ark, directing him to leave it. He who "shut him in" now opens the way for his departure. Let us patiently wait the Divine summons to go hence—from the church on earth to the church in heaven. He who has brought us into the ark of safety will carry us through, and appoint all our times and seasons till we depart hence. "Here is a sacred timidity of Noah, which comes from the obedience of faith."

§ 24. DEPARTURE FROM THE ARK—
NOAH'S SACRIFICE. Ch. 8 : 15-22.

15, 16. How cheering to Noah must have been this Divine word at length—the flood at an end, and dried up—and the long year of gloom and desolation finished. His confinement in the ark is now over—and he is to go forth the second head of the human family—he and his house, the sole population of the globe—

17 Bring forth with thee ^h every living thing that is with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and ⁱ be fruitful, and multiply upon the earth.

18 And Noah went forth, and his sons, and his wife, and his sons' wives with him:

19 Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

20 And Noah builded an altar unto the LORD, and took of ^t every clean beast, and of every clean fowl, and offered burnt-offerings on the altar.

h ch. 7: 13-15. i ch. 1: 22. k Lev. ch. 11.

the sole remnant of a guilty and perished race. OBSERVE.—The deluge was a type of baptism—and of household baptism; Noah and all his house, being covered by the provision. The ark was a type of Christ—and Noah was also a personal type of Christ—as the head of the family of saved ones, pointing forward to the Second Adam. ¶ *Thou and thy wife, etc.* God's whole plan contemplated as much the family of Noah, as himself. It has always been the plan of God to propagate the church by means of the household covenant, providing for a pious posterity.

17. The renovation of the earth is promised to Noah. Here is shown the plan of God in ordering a certain specimen number of animals to be taken into the ark. It was for preservation of the species—that *they may breed abundantly and multiply in the earth*. The intimation of ch. 7: 14, is that each distinct original species was preserved thus—and this would go to show that they were carefully kept *each after his kind*—the original law—and that there was no such law as the making up of new species by “selection.”

19. Here it is distinctly stated that all the animal tribes went forth from the ark “*after their kinds*,” as they went in, see ch. 7: 14. The original

species were to be carefully preserved. If there had been any such law as the making up of new species by “selection,” this would most likely have occurred in the ark—whereas the whole tenor of the narrative is that the identical species, in every case, was preserved, and that they came out as they went in, each “*after its kind*.”

20. *An altar.* Here is the first mention of an altar, which, as the word indicates, means a place for offering sacrifice. Cain and Abel had offered sacrifices. Noah here built an altar—of his own motion—it would seem. This is introduced here as though it was a familiar thing—and doubtless this had been the custom before the flood. As early as during our first parent's abode in the garden at the fall, God is said to have clothed them with the skins of animals, (ch. 3: 21,) implying the use of sacrifice, which carried with it the idea of propitiation as expressed in the *covering*—as with the righteousness of the Great Sacrificial offering. Noah selected of the clean beasts. These were, from the beginning, of certain species, carefully separated from all others, and so preserved in the ark, according to the Divine institution. This institution supposes the most exact preservation of the animals and fowls, etc. *after*

21 And the LORD smelled ^la sweet savor; and the LORD said in his heart, I will not again ^mcurse the ground any more for man's sake; for the ⁿimagination of man's heart *is* evil from his youth: ^oneither will I again smite any more every thing living, as I have done.

^l Lev. 1:9; Ezek. 20:4f; 2 Cor. 2:15; Eph. 5:2. ^m ch. 3:17; 6:17. ⁿ ch. 6:5; Job 14:4; 15:14; Ps. 51:5; Jer. 17:9; Matt. 15:19; Rom. 1:21; 3:23. ^o ch. 9:11, 15.

their kind, or family. It was *burnt offerings* that Noah offered. Here is the first mention of *burnt offerings*. The Second Head of the race—the head of the renovated earth—the head and father of the saved ones—here sets an example of offering of every clean animal and fowl, a burnt offering to Jehovah. The term is from the verb, *to go up*, meaning such offerings as *go up* upon the altar, or such as are *burnt up*, whose smoke goes up: and the literal reading is, “*he caused to go up the goers up on the altar.*” OBSERVE.—(1.) The first business of Noah is to express thus his gratitude for such signal preservation of himself and household in distinction from all the world beside. Gratitude for the great salvation should be the ruling principle of our living. (2.) There is, also, on Noah's part, a confession of sinfulness, and a hope of salvation expressed in the sacrificial offering. *The burnt offering* was at the head of all the sacrifices—the most ancient, the most general, and the most important. Its chief idea was expiation and the reconciliation of God with man. It set forth Christ, the Great Lamb of sacrifice, as wholly given to God—*consumed* on the altar. In all the other sacrifices a part was retained for the priest or the offerer: but not so with this. In the burnt offering there was expressed a general confession of guiltiness, and not, as in other offerings, of particular sins. These latter were all comprised in the burnt offering, which was also a thank offering. Noah hereby made solemn confession that he and his house had been saved by grace and not by their own right-

eousness—and that their sins required expiation before God. It also expressed their faith in God's plan of grace and salvation by the Promised Messiah, and their confidence in this their deliverance as a grand step in the execution of the plan, and as a pledge of its consummation.

21. *And Jehovah smelled, etc.* This mode of expression arose from the fact that the smoke of incense, or of an offering, ascends, and may seem to go up to God, as pleasant or not, according as the offering is acceptable or not to Him. ¶ *A sweet savor*; lit., *the savor of rest—refreshment.* *Dathe* explains it rather in the sense of *appeasing*—“*odor placaminis*”—the odor of expiation—or an *appeasing odor.* *Heb.*, (*hanihoah*)—a verbal reference to the name *Noah*. See 1 Sam. 26:19, where the *Heb.* word rendered “*accept*,” means *to smell*, Lev. 26:31. The same terms which are used in the Greek version to translate this phrase are used in the New Testament in regard to the sacrifice of Christ, Ephes. 5:2—“Who hath loved us, and given Himself for us an offering and a sacrifice to God for a sweet smelling savor.” ¶ *And Jehovah said in His heart.* This is an emphatic expression. *Lit.*, *Said to His heart.* Elsewhere it is expressed as an oath. “As I have sworn that the waters of Noah,” etc., Isa. 54:9. ¶ *I will not again curse the ground*; lit., *I will not add to curse.* This is connected with the closing clause—“*as I have done*”—meaning that there should not be repeated such a universal deluge. So it is expressed (Isa. 54:9) that “the waters of Noah shall no more

22 P While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.

p Is. 54 : 8. q Jer. 33 : 20, 25.

go over the earth." See vs. 22. ¶ *For.* This particle in Heb. often means "*though*," and so many understand it—that though every motion of man's heart is evil, (ch. 6 : 5,) continually, from the beginning, yet God would not visit upon the ground his desert any more. But we may understand the clause to be closely connected with the former, and explanatory of it—for *man's sake, because* (as the reason why, or the sense in which it would be *for man's sake*.) This was distinctly the ground on which God had brought this deluge upon the earth—because "God saw that every imagination of the thought of man's heart was only evil continually." Here He says that He will not again thus visit as for this reason, He had done. He would spare the sinful world in view of the great salvation by Christ Jesus. See ch. 9 : 11. "Pardon mine iniquity, *for* it is great," Ps. 25 : 11. *Kurtz* remarks that "*for*" is here significant; that the Lord admits the fact of universal sinfulness as something actually existing. It forms an element in the economy of His government, and in part determines its direction. His compassion and forbearance, illustrated in this transaction, keep back the final judgment until His grace accomplish all that it had devised and determined for men's salvation. *Von Gerlach* remarks that it was because He had accepted the sacrifice, that He could forgive.

NOTE.—God graciously accepts Noah's sacrifice, as he was actuated by faith in Christ as the ark of safety (Heb. 11 : 7.)

22. *While the earth remaineth.* The natural succession of seasons, as here named, is now promised to continue so long as the earth remaineth. This, however, will not be always.

The earth, and all that therein is, shall be burned up, 2 Pet. 3 : 7. The six seasons here named are the agricultural seasons adopted by the Jews, and recognized also among the Arabs. The meaning here is, that there shall be no absolute and permanent interruption of this established order of things in the natural world. This promise is precious, and none can tell how it has become the ground of a universal confidence, which is so necessary among men. The steady and regular succession of the seasons, as observed by all men, is the basis of a general and settled confidence in what are called "the laws of nature," which are only the ordinary operation of God's power. This is also a covenant of grace with Noah—the consequence of having smelled a sweet savor of his sacrifice, as exhibiting Christ, and thus we are taught that all the ordinances of nature are under the economy of grace—that God spares the worst of sinners for Christ's sake, and that the globe rolls on its axis and wheels round the sun in the succession of natural seasons, and the operation of physical laws, all because the Lamb of God was slain before the foundation of the world, and because all nature is under the mediatorial dispensation.

NOTE (1).—In the days of Noah, while the long-suffering of God waited during the one hundred and twenty years of warning, Christ preached to the spirits who are now in prison, 1 Pet. 3 : 19, 20. There is nothing in this passage nor anywhere in Scripture to warrant the idea that they who perished in the flood enjoyed any future offers of grace.

NOTE (2).—This judicial visitation was also an act of salvation to a remnant. The flood is also a type of baptism (1 Pet. 3 : 21.) To be in the

CHAPTER IX.

AND God blessed Noah and his sons, and said unto them,
 1 ^a Be fruitful, and multiply, and replenish the earth.

2 ^b And the fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth *upon* the earth, and upon all the fishes of the sea; into your hand are they delivered.

a ch. 1: 28; vs. 7: 19; ch. 10: 32. b ch. 1: 28; Mos. 2: 15.

ark is to be saved, while the external ordinance is that of water (with the blood,) which signifies our spiritual cleansing — “not the washing away of the filth of the flesh,” as though the mere outward ordinance could be all—but the answer, etc.

OBSERVE.—The great promise of the coming Deliverer had not been fully realized as yet, but only shadowed forth. Salvation from a universal deluge was now the further idea; salvation, amidst the destruction of a sinful world, is the fuller unfolding of the Messianic promise and hope. A new stadium in the development now occurs in history.

CHAPTER IX.

§ 25. GOD'S BLESSING UPON NOAH'S HOUSE — FOOD AND PROTECTION.
 Ch. 9: 1-7.

It had pleased the God of all grace to spare Noah and his family—eight souls in all—“a remnant, according to the election of grace.” And now, with this new head of the race, God (1.) establishes His covenant, repeating the grant made to Adam, of dominion over nature, and of the blessing of fruitfulness; and giving also “a preliminary law” to be their first elementary schoolmaster to lead to Christ, (Gal. 3: 24.) (2.) God sets His brilliant and manifest seal to this covenant—His bow in the cloud. Vs. 1 provides for the propagation of the race. Vs. 2 guarantees this small household against the ferocity of the animal tribes by promising to implant a fear of them

in the brute creatures. Vs. 3 is a grant of animal food, implying the subjugation and use of the animal tribes. Vs. 5 gives further a guaranty of protection against the lawless ferocity of wicked men, by instituting the civil magistrate as a divine ordinance, armed with public and official authority to put down capital violence and crime by capital punishment, (Rom. 13: 4.) The restriction contained in vs. 4 against the separate use of blood, is an expression of the Messianic idea. Blood, being the standing symbol of expiation, was to be regarded and treated with awe, and was to be abstained from in any separate partaking. Thus the race was to be trained to the great elementary idea of a sacred significance in *blood*. This is more fully expressed in Lev. 17: 10, 11.—“For the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls.”

1. As Noah and his sons are to become the progenitors of the whole human race, we find here an exact re-announcement of the blessing upon Adam and Eve, (ch. 1: 28.) It has also the form of a command. But God's commands are also invitations—*thus* of privilege and blessing. This first part of God's covenant with Noah relates to the transmission of life.

2. The second part of the covenant reestablishes man's dominion over the inferior animals. ¶ *The fear of you*. Unlike the Paradisaical state, the animal tribes were now to be governed by the *fear* and dread of man, and not as then—by the law

3 ^c Every moving thing that liveth shall be meat for you; even as the ^d green herb have I given you ^e all things.

4 ^f But flesh with the life thereof, *which* is the blood thereof, shall ye not eat.

^c Deut. 12: 15; 14: 3, 9, 11; Acts 10: 12, 13. ^d ch. 1: 29. ^e Rom. 14: 14, 20; 1 Cor 10: 23, 26; Col. 2: 16; 1 Tim. 4: 3, 4. ^f Lev. 17: 10, 11, 14; 19: 26; Deut. 12: 23; 1 Sam. 14: 34; Acts 15: 20, 29.

of gentleness and willing subjection. Enmity is put between fallen man and all the brute creatures, as well as the serpent. But though they are so greatly superior in strength, their instinct is commonly to flee from the presence of man. If it were not so, how full of terror would men be in new settlements, where civilized society crowds upon the wilderness tribes. ¶ *Into your hand, etc.* The whole animal creation are given into the power of man, and their instinct of shrinking away from man's presence, is the clear indication of this divine law. Even the strongest and most ferocious animals—as the lion, the tiger, etc.—when they are not irritated, flee from man, though they could so easily overpower him. (See Ps. 8.)

3. This third section of the covenant relates to the means of sustaining life. Some understand that here, for the first time, man is allowed the use of animal food. Others understand it as abolishing an antediluvian restriction of unclean meats, which separated the sons of God in the antediluvian theocracy. ¶ *As the green herb.* Just as freely were they henceforth permitted to use flesh for food, as they had been granted the use of all green herbs at the beginning. See ch. 1: 29.

4. *But.* Here is a positive restriction set upon the use of flesh for food, viz., that *with the blood*—that is, without the blood of the animal having first been shed, it was not allowed. *Blood* was not allowed to be used separately. The reason here implied is, that the *life* was somehow mysteriously contained in the blood Lev. 17: 10; Deut. 12: 23. The ground of this restriction was

that *blood* was appointed by God as the standing symbol of expiation. And as the people were to be trained to great leading ideas of sin and salvation by means of these ritual ordinances, so they were to be taught of a special sanctity attaching to *blood* in the system of Divine grace. "For without shedding of blood is no remission," (Heb. 9: 22.) The natural horror of blood which obtains among men is evidence of such a Divine regulation. Some have thought that "the sole intention of this prohibition was to prevent the excesses of cannibal ferocity in the eating of the flesh of living animals, to which men in earlier ages were liable." But a much more weighty reason we have already given. "For the life (soul) of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls (lives.*)" Lev. 17: 11. The blood would seem to be so connected with the life, as its channel or vehicle, that it may be regarded as having the life in it. *Gerlach* remarks that after Christ, by his own blood (and not by the blood of goats and calves), has made an atonement, the eating of blood became a matter of indifference." But it was decided at the apostolic Synod at Jerusalem, that it should be abstained from at that time. The principle of that decision seems to have been this—that all idolatrous usages and associations should be abstained from, and so also any thing that would needlessly prejudice the Jews, especially every thing that would throw dishonor upon the blood of expiation. See Acts 15: 29. (Notes.)

5. This fourth section of the covenant relates to the protection of life,

5 And surely your blood of your lives will I require: ^g at the hand of every beast will I require it, and ^h at the hand of man; at the hand of every ⁱ man's brother will I require the life of man.

6 ^k Whoso sheddeth man's blood, by man shall his blood be shed: ^l for in the image of God made he man.

^g Ex. 21: 28. ^h ch. 4: 9, 10; Ps. 9: 12. ⁱ Acts 17: 26. ^k Ex. 21: 12, 14; Lev. 24: 17; Matt. 26: 52; Rev. 13: 10. ^l ch. 1: 27.

and institutes a new guardianship of it, in the civil magistrate—who is armed with Divine authority, as a public officer, to repress violence and crime. This ordinance of the civil magistrate had not existed before this time. See Rom. 13: 4. From this preliminary legislation the synagogue has derived “the seven Noachic precepts,” which were held to be obligatory upon all proselytes. These forbid (1.) Idolatry. (2.) Blasphemy. (3.) Murder. (4.) Incest. (5.) Theft. (6.) Eating blood and strangled animals. (7.) Disobedience to magistrates. ¶ *Your blood of your lives—Your blood belonging to your lives*—or, in which the life is contained. Here are two restrictions set to vs. 3, (1.) While animal life is given to man for food, human life is not given to animals for food, but would be *judicially required* of them in retribution. (2.) Human life blood would be required at the hand of man—that is, men would be held accountable to the Divine judgment for shedding man's life-blood. The term here rendered *require*, means to *require judicially*—to make *inquisition for*—the same verb as in Ps. 9: 12. ¶ *At the hand of every beast.* This is not to be understood to mean that beasts were to be made the instruments of God's avenging the blood of men, (as *Bush*;) but, that God would ordain the retaliation upon beasts of prey, such as obtains among men—in a spirit of extermination for their ferocious love of human blood. This contains the Divine sanction of that Mosaic regulation (Exod. 21: 28,) that the ox that gored a man or woman should die, by stoning. ¶ *Of every man's*

brother. Here is a further restriction upon the grant in vs. 3, and a further ordinance for the protection of human life—lit., *Of every man, his brother.* This does not mean that God will require of every man's brother satisfaction for murder. But it means that God will require it *of man, his brother*—who has shed the blood of his brother man. So the *Chald.* reads, “At the hand of the man who shall shed his brother's blood will I require the life of man.” *At the hand of*, does not mean, *by the hand of*—(as *Bush*.) This is expressed by another preposition, as in Mal. 1: 1. Here it is, literally, *from the hand of*. It is not, therefore, (as *Bush* supposes,) the origin of the institution of *Göelism*. God here only proclaims His fixed and universal law that the murderer should die by the hand of the civil magistrate. The institution of the *Göel*, or blood-avenger, belonged to the patriarchal times—as the temporary substitute for the civil magistrate in that informal condition of society—and it was afterwards incorporated, with modifications, into the Mosaic code.

6. Here the Divine ordinance is more explicitly stated, with the reason, making it applicable to all ages. ¶ *Whoso sheddeth, etc.* Civil magistracy is here instituted and armed with the right of capital punishment. The taking of life, which is wilful and malicious, is here condemned—not that which is accidental, or judicial. That this is the law of God, for all ages the same, is clear from the reason annexed. ¶ *For in the image, etc.* The fact that man was made in the Divine image (ch. 1: 27,) is here given as the reason for this Di-

7 And you, ^m be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

8 ¶ And God spake unto Noah, and to his sons with him, saying,

m vss. 1, 19; ch. 1:28.

vine law of capital punishment. And this is a reason which is equally good at all times, and equally applicable among all people. This image of God, in which man was first formed, so belongs even to fallen man that such wilful destruction of human life is to be regarded as a crime against the Divine majesty, thus imaged in man. Accordingly this law has lost none of its force by the gospel—for the gospel has rather added to the sanctity of human life, and to the value of the Divine image as yet to be reclaimed in the new creation. It is often argued against capital punishment that all punishment is remedial. But God Himself has instituted capital punishment which is not remedial, because it is eternal. And so human governments have always had a capital punishment which so far as they can make it so, is eternal—and which is not intended as reformatory, but as judicial and exemplary, for the good of society, and for an example to all offenders. *Bush* understands this latter clause as giving the reason for this authority of the civil magistrate—that “he bears a visible impress of the Divine image in the legal sovereignty with which he is invested.” This is aside from the meaning, as we have seen. This would prove too much—as it would imply that this *image of God* in which man was created, refers to the civil magistracy, and surely, every man was not created a civil magistrate. “By the Divine image is meant not merely the moral perfection of man in his communion with God, (which was lost by the Fall,) but likewise his capacity for this which could never be lost.”—*Gerlach*. It may further be intimated that since God had now permitted the killing of animals for

man's subsistence, man was henceforth to hold the life of his fellow man as so much more sacred in his sight. The experiment which has been made by some States, of abolishing capital punishment has been generally abandoned, as of mischievous effect. The magistrate (says Paul,) “beareth not the sword in vain,” Rom. 13:14. This law, therefore, looks on one side to a firm ordinance of nature which arms man against beasts of prey—and on the other side, points to a fundamental ordinance of society. It is also of universal application, recognizing, in this respect, the universal brotherhood of man.

7. After this protection of man's life by such enactments the command is again given for the propagation of human life, vss. 1, 19, and ch. 1:28.

OBSERVE.—Here, at this transition point—at the close of the antediluvian history, and the opening of the postdiluvian records, we find God delegating to man the authority to punish the murderer by death, and thus clothing the civil magistrate with the high function of enforcing all the minor sanctions of the law for breaches of the civil compacts. It, therefore, points out the institution of civil government as coming from God, and clearly shows the duty of obedience and loyalty, (Rom. 13:1-3,) and the accountability of all governments to God, for all the powers they hold, and for the mode in which they are exercised. A great historical lesson for all ages is here.

§ 26. GOD'S COVENANT WITH NOAH
—THE COVENANT SEAL—SECOND
HEAD OF THE RACE. Ch. 9:8-17.

8. *Noah and his sons.* God's cov-

9 And I, ⁿ behold, I establish ^o my covenant with you, and with your seed after you;

10 ^p And with every living creature that *is* with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

11 And ^q I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

12 And God said, ^r This *is* the token of the covenant which I

n ch. 6: 18. o Isa. 54: 9. p Ps. 145: 9. q Isa. 54: 9. r ch. 17: 11.

enant with Noah, as the head of his household included with him, his sons, according to the Divine plan perpetuated to us in the household covenant. So with Abraham.

9. *My covenant.* This covenant with Noah and his sons marks a new development of God's gracious plan: starting with Noah, as the previous covenant had started with Adam; Noah being now the second head and father of the race. On the part of man, the starting point is that confession of his sinfulness, and of his hope of salvation, which finds in *sacrifice* an appropriate expression. On the part of God it is a gracious acceptance of the sacrifice as expressed in the promise, (ch. 8: 21.) This promise is here conveyed in covenant form, and sealed with a covenant seal, (vss. 11, 12.) ¶ *Covenant.* This term usually refers to a solemn compact entered into between two parties, with mutual engagements in due form. But it often refers, also, to God's definite promise, or decree, in which He deigns to bind Himself to His creatures, without conditions or terms, absolutely, (Jer. 33: 20; Exod. 34: 10; see 2 Chron. 7: 18.) Here the gracious object is to assure the race that no deluge of waters should again be sent upon the earth. A deluge of fire is to destroy the present earth, (2 Peter 3: 7.) The term is derived by *Gesenius* from the verb to *cut*, because the Heb. phrase is *to cut a covenant*, and the custom was to divide an animal into parts to ratify it

solemnly. Others derive it from the verb to *eat together*, which would explain the phrase a covenant of salt. Others refer it to *purifying*. See Mal. 3: 2.

10. This covenant promise extends to the animals who went out of the ark with Noah, and through them to every beast of the earth after them. As the flood destroyed all the animals who entered not into the ark, so they were interested with man, in the terms of this Divine promise. "The whole creation" is represented by Paul as groaning and travailing in pain together in sympathy with the curse upon man, (Rom. 8: 22.) God, by the prophet, represents this covenant as confirmed by all the solemnity of an oath. "I have sworn," etc., (Isa. 54: 9.)

11. The purport of blessings secured by this covenant is here given (1) as regards "*all flesh*," and (2) as regards "*the earth*." The flood was sent to destroy not only *all flesh* outside of the ark, but *the earth* also. Here the promise refers to both, as to be exempt from this visitation in future. Peter refers to the destiny of the present earth, in contrast with that of the old world, (2 Pet. 3: 6, 7,) "Behold, therefore, the goodness and severity of God." As He had included the inferior creatures in the curse, so He now includes them in the blessing.

12. *The token.* God is pleased to give a *token* or *sign* of His covenant, by which the race might in all ages be certified of God's fidelity to His

make between me and you, and every living creature that *is* with you, for perpetual generations.

13 I do set ^s my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud :

s Rev. 4:3.

word, by such a sign of His faithful remembrance of His covenant. The *sign* or *token* of a covenant was sometimes a heap or pillar, ch. 31:52. Sometimes a *gift*, ch. 21:30, as a witness, or memorial.

13. *I do set*; lit., *I give, constitute, appoint*. ¶ *My bow*. God is pleased to call the rainbow His own—that is, it is to be regarded as His own covenant token, set in the clouds for the assurance of all creatures against a deluge. Naturally, after so dreadful a dispensation, the gathering of clouds would strike terror, which the appearing of this bow on the face of the storm was to allay. *Homer* refers to the rainbow as the peculiar sign and token of God. The question has been raised whether the rainbow had appeared before this period, or whether it is only now *appointed* by God for this covenant sign. It is argued by some that there had been only a *mist* prior to the deluge, ch. 2:6. Of this we cannot be certain; nor is it important to know. A mist can produce a rainbow; but it is not in every rain that we have a rainbow, and there must have been rain before the deluge, (ch. 2:6,) yet this may have been the first appearing of the rainbow. This seems to be the impression we get from the narrative. *Delitzsch* understands that, though it had rained before the flood, yet the atmosphere was differently constituted after the flood; and that to this fact is due this new phenomenon of the rainbow, as there was also a difference of climate before and after the flood. It is certain that the rainbow has had attached to it a Divine significance by this appointment,

and that otherwise it could have had no such association. The sign-nature of it is sufficiently legible when we understand it as *God's bow*. Though it is produced by natural causes, yet since it is not always an accompaniment of rain, even now, and since its impression as a token for the purpose intended could not have been so strong if it had been already familiar, we must rather suppose that it was not known to Noah and his family before this, or perhaps that it was now exhibited in the sky, (vs. 16.) Most admirably is it adapted to its purpose of certifying the tender regard of God for His creatures. And as it is the sun's rays shining through the rain drops that reflect this glowing image on the black cloud, so is it also a fitting symbol of the Sun of Righteousness reflected, in His glorious attributes, upon the face of every dark and threatening dispensation towards His church. The rainbow is always used in Scripture as the symbol of grace returning after wrath. Compare Ezek. 1:27, 28; Rev. 4:3; 10:1. The cloud serves as the best background for the display of the glorious covenant seal.

14. *When I bring a cloud*, (Heb.) *in clouding a cloud*. This form of expression denotes intensity *in bringing thick clouds*—as, in the sudden and violent showers of the Eastern world. Such as these more commonly display the rainbow. The whole detail of the description implies something new; and a new covenant required a new seal. ¶ *Shall be seen*. As if not seen before.

15. *And I will remember*. This

15 And ^u I will remember my covenant, which *is* between me and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the cloud; and I will look upon it, that I may remember ^w the everlasting covenant between God and every living creature of all flesh that *is* upon the earth.

17 And God said unto Noah, This *is* the token of the covenant which I have established between me and all flesh that *is* upon the earth.

18 ¶ And the sons of Noah that went forth of the ark, were Shem, and Ham, and Japheth: ^x and Ham *is* the father of Canaan.

^u Ex. 28: 12; Lev. 26: 42, 45; Ezek. 16: 60 ^w ch. 17: 13-19. ^x ch. 10: 6.

token is for God as well as for man. God deigns here to appoint it as a remembrance to Himself. "It is a bow, (says Dr. Gill,) yet without arrows, and pointed upward to heaven, and not downward to earth." ¶ *No more*. The waters which first enveloped the earth in chaos were separated by the Divine command, so that the dry land appeared. But this was contrary to the original law. And when we reflect how easily again the fountains of the great deep, which are held back by forced constraint, might be let loose again upon the earth, we can understand the Divine mercy in this covenant. See *Calvin*.

16. This detail, so minutely given, to show the token and its meaning, would seem to imply that the rainbow was a new phenomenon, and perhaps was now to be seen in the sky.

17. *This is the token*. This verse may be understood as a summary repetition for further confirming the faith of Noah. Or it may be that to illustrate most forcibly what was meant, God at once spread out His clouds in the sky, and set His bow upon them—a most gorgeous and beautiful exhibition of His love—the rain drops separating the sun-rays into all the colors of the rainbow, and making a glorious arch, spanning the horizon.

§ 27. THE THREE SONS OF NOAH—THEIR CONDUCT AND PREDICTED FUTURE—FURTHER PROMISE OF THE MESSIAH. Ch. 9: 18-29.

The judgment of the flood, so universal, had destroyed sinners, but sin remained, even in the small family of Noah. As before the flood the two classes of men were represented in the Sethites and the Cainites, so now these classes reappear in the races of *Shem and Ham*.

18. In the development now to appear, we naturally turn to the sons of Noah, to see whether the promised salvation is soon to come. Here for a fourth time the sons of Noah are mentioned, (see ch. 5: 32; 6: 10; 7: 13,) to show that these alone came out of the ark as the branches into which the human family was now to be divided. In the new development now to be traced out, the character of these sons of Noah is to be given to show that the hope of the race in the Messiah was to be not in the line of Ham, nor of Japhet, but of Shem—leading also to an enlargement of Japhet. This is in accordance with what is seen in the conduct of the brothers. The names of these brothers, like that of Noah, are significant. *Shem* means *name, fame, renown*; *Ham* signifies *heat*; *Japheth* means *enlargement, or spreading*.

19 ^y These *are* the three sons of Noah: ^z and of them was the whole earth overspread.

20 And Noah began *to be* ^a a husbandman, and he planted a vineyard:

21 And he drank of the wine, ^b and was drunken; and he was uncovered within his tent.

^y ch. 5:32. ^z ch. 10:32; 1 Chron. 1:4, etc. ^a ch. 3:19, 23; 4:2; Prov. 12:11. ^b Prov. 20:1; 1 Cor. 10:12.

Though *Japheth* was the eldest, *Shem* is named first, as having the birth-right and the blessing of the Messianic line. *Shem* is so named, as being most exalted; *Ham*, perhaps, as occupying afterwards the torrid regions. The same name is applied to Egypt, and in the Coptic and Sahidic signifies also *blackness*, as well as *heat*. *Japheth*—(spreading) as father of the largest portion of the human family—Celtic, Persian, Grecian, and German occupying the northern part of Asia, and all of Europe. ¶ *And Ham*. It is here mentioned that “*Ham is the father of Canaan*, (so vs. 22) to prepare us for the important fact that Canaan was cursed because of Ham’s iniquity—that is, that Ham was cursed in his generations. Besides, as Moses lived and wrote at a time when the people of God were to enter the land of Promise, and drive out the Canaanites, it was important for them to understand that the curse of God rested upon the descendants of Canaan. Besides, Canaan is named as being of great importance in the history of the Israelites.

19. *Whole earth overspread*; lit., *divided—parcelled out*—(or *dispersed—naphhtzah*) because men dispersed themselves through it. These brothers were the forefathers of those who have scattered themselves over the earth, and divided it among themselves for a habitation. See ch. 10:25. *Notes*.

20. *An husbandman*; lit., *a man of the ground*—as a man of war means a warrior. When it is said, *he “began to be”* this, it is not meant that now, for the first, he took up

this occupation, but that this was his business. It may refer also to the interruption that the building of the ark and the deluge had occasioned. ¶ *Planted a vineyard*. The culture of the grape is here first mentioned. It has been an ancient occupation of Western Asiatics, especially in Syria and Palestine. The vine probably grew spontaneously in the region where Noah dwelt. He gave it more attention, and pressed the juice from the cluster perhaps for the first. Armenia is noted for its vines. (*Ritter, Erd., Vol. 10, p. 319.*)

21. The folly and crime of Noah here recorded are such as have disgraced all ages. He may have been overtaken in this fault from being unused to the intoxicating effects of the wine. But it was probably sensual indulgence and excess which led to his disgrace. This only shows us how insidious and ruinous is this crime of intemperance—degrading the fairest character. No wonder that the law of Mohammed in the Koran forbids the use of intoxicating drink. Near the Dead Sea, as we were journeying in the heat, one of our attendants, a Mohammedan, fell to the ground exhausted. A physician of our company urged upon him some brandy from his flask, as the only remedy at hand. He stoutly refused, however, regarding it as most strictly prohibited. ¶ *He was uncovered*—rather, *he uncovered himself*. So intemperance leads to shame, degrades the most respectable to the level of the brute, and subjects the wise and good even to derision and scorn. Therefore habit-

22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

23 ^c And Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went backward, and covered the nakedness of their father: and their faces *were* backward, and they saw not their father's nakedness.

24 And Noah awoke from his wine, and knew what his younger son had done unto him.

25 And he said, ^d Cursed *be* Canaan; ^e a servant of servants shall he be unto his brethren.

c Ex. 20 : 12; Gal. 6 : 1. d Deut. 27 : 16; Josh. 9 : 23; 1 Kings 9 : 20, 21.

ual indulgence in intoxicating drinks forfeits Christian character, puts a man's actions out of his own control, and sets a most pernicious example in the family and in society. "Drunkenness in itself deserves as its reward that they who deface the image of their heavenly Father in themselves, should become a laughing stock to their own children."—*Calvin*.

22. The sin of Ham against his erring and disgraced father is here recorded to his shame. That he did something to his father besides indulging himself in the disgusting sight, and shamefully making it known, is implied in vs. 24. What he did to him beyond this we are not told. See Lev. 18 : 6, 7. He seems to have mocked his father, and in the spirit of derision, doubtless, he told his brethren. ¶ *Without*. Outside of the tent. The character of Ham sufficiently appears in this conduct, so opposite to that of his brothers.

23. The modest and filial character of these brothers appears here, and is quite in keeping with the distinction made in the prophetic passage below.

24. *Noah awoke, and knew*. On his awaking, the patriarch, by some means, knew the wrong that had been done to him by Ham. It may have been told to him on his inquiry of the two brothers. ¶ *His younger son*; lit., *his son, the little*; meaning *the younger*. Some infer that he

was the youngest son of Noah. So *Tuch, Delitzsch, Knobel*, etc. *Rosenmüller* and others contend that Shem was the youngest, as in five other places Ham is placed second in the list. *Kurtz* makes Ham the youngest son. And this seems the more plausible, as the fact here stated may imply the kindred fact that Canaan was the youngest son of Ham. *Genesisius* and *Encalid* so understand the term. So ch. 42 : 13, 15, 20, 32, etc., 1 Sam. 17 : 14. The names seem to some to be arranged according to their rhythm and sound. Others hold that they stand in the order of their theocratic importance. *Shem* first, as most exalted; *Ham* next, whose posterity was most important to the theocracy.

25. Noah here, in the language of prophetic blessing and curse, predicts what is to come to pass in the history of those nations which should descend from his sons. Some have sought to evade the force of the prophecy by denying its prophetic character, and pretending that this is only the rash language of Noah, recent from his wine. But how will such profane dealing with Scripture evade the force of history, which so confirms the prophecy?

OBSERVE.—The manner of Scripture prophecy is illustrated here. 1. The prediction takes its rise from a characteristic incident. The conduct of the brothers was in itself seemingly of slight importance, but it betrayed dispositions that were

highly significant. 2. The prediction refers in terms to the near future, and to the outward condition of the parties concerned. 3. Under these familiar phrases, it foreshadows the distant future, and the inward as well as the outward state of the human family. 4. It lays out the destiny of the whole race from its very starting point. These simple laws will be found to characterize the main body of the predictions of Scripture." — *Murphy*. ¶ *Canaan*. Ham receives in his own son the recompense for that wicked conduct, of which he himself, as the son of Noah, had been guilty. It was grievous to Noah that the son who, as being the youngest, would be most looked to for the farthest transmission of his religious heritage, had proved the transgressor. So Ham is given up to the gloomy prospect of a curse resting upon his remotest posterity, through his youngest son, as some suppose. (But it is not certain that Canaan was Ham's youngest son. Compare ch. 10:6; 10:1 with 9:24.) *Hengstenberg* says, "Ham is punished in his sons, because he sinned as a son; and in Canaan, because Canaan followed most closely in his father's footsteps." Whether or not we are to regard Ham as the youngest, Canaan is named—it may be as being most specially related to the history of Israel. The prophecy has become history. The curse of temporal and spiritual bondage has, in fact, rested upon the descendants of Ham. A portion of the Canaanites became bondmen to Israel, who were Shemites. The early Babylonians, Phenicians, Carthaginians, and Egyptians, who were all Hamites, were subjugated by the Assyrians, (Shemites,) and by the Persians, the Macedonians, and the Romans, who were Japhetites. And in modern times, most of the European nations have traded in African slaves. As the other descendants of Ham are not mentioned in the prophecy, we may presume that they are included here with Ca-

naan. *Candlish* understands that "Canaan specially and singly is cursed," though the prophecy says nothing against the participation of Ham's other children in their brother's doom; and further, the posterity of Canaan mixing themselves by dispersion and by colonization with the other descendants of Ham, may have involved them more or less in their doom! The curse is upon Canaan as representing his descendants generally, it is upon his race in their collective character. Yet the Syro-Phenician woman is sought out by Jesus; and the Canaanite, though judged to be too bad even to be enslaved to the chosen people, could, after the third generation, be received into fellowship. When God would bless Shem and Japheth, Canaan should vainly resist it. And if God please to bless Ham in the last days, other races shall resist in vain. It is not said that Ham shall never receive blessings through Shem, only that he shall be "a servant of servants to his brethren." Even through this servitude God might appoint to give him the gospel blessings and the liberty wherewith Christ makes free. The facts of history are wonderful in this direction; and it stands on record, "Princes shall come out of Egypt. Ethiopia shall soon stretch out her hands unto God," Ps. 68:31. Just as the blessing pronounced on Shem was to be concentrated on the Jewish people, so was the curse pronounced on Ham to centre upon Canaan. "*Ham* is so far from being exempt from the curse, that God, by involving his son with him, aggravates his condemnation. While God held the whole seed of Ham as obnoxious to the curse, He mentions the Canaanites by name as those whom He would curse above all others. And hence we infer that this judgment proceeded from God because it was proved by the event itself."—*Calvin*. It is reason enough for this curse upon Canaan being named here, that this gives the clew

26 And he said, *Blessed be the LORD God of Shem; and Canaan shall be his servant.*

f Ps. 144 : 15 ; Heb. 11 : 16.

to an important chapter in the after history of the covenant people when they had to deal with the Canaanites so severely, under the Divine authority and direction. ¶ *A servant of servants.* This phrase means *a most abject servant.* See Num. 3 : 32. Slavery is here denounced as a curse. It is involuntary servitude, with all its attendant evils, that is here meant. Nor does this doom upon a cursed people justify a system of chattel slavery on a plea of executing God's will. This is too absurd to be seriously pretended. ¶ *To his brethren.* If we limit the curse to Canaan, then his brethren here may mean the other descendants of Ham. The Africans have been merciless slave dealers. But the sense is wider. Canaan became a menial servant of Shem, for the Israelites took possession of the promised land, and those of the Canaanites who were not exterminated, became the lowest slaves to them. (See Josh. 9 : 23.) So also was Canaan enslaved to Japheth, when Tyre and Carthage submitted to the yoke of Greeks and Romans. (So Hannibal cried out, "I own the fortune of Carthage.") So also the negro race have become the most abject of slaves. And it is well understood that the African continent was peopled by the descendants of Ham. "Cush, Mizraim, Phut, and Canaan." Some of these also peopled Western Asia, which has groaned under the Turkish yoke. *Mede* remarks, "There never has been a son of Ham who has shaken a sceptre over the head of Japheth. Shem hath subdued Japheth, and Japheth hath subdued Shem, but Ham never subdued either." *Rawlinson's* researches have shown that the Canaanites proper were not Shemites, but had a common origin with the Egyptians, Ethiopians, and Libyans, and which he calls Scythic

or Hamite. They may have adopted the Shemitish tongue by contact. *Gerlach* remarks that "Noah curses here that son of Ham, who, before all the rest, was the principal propagator of his father's sins, and the most conspicuous in the history of the kingdom of God. True, the Phenicians and the Egyptians had an earthly and sensual culture; but all the other people of this wide spread family of Hamites, especially the negroes in Asia, Africa, and Australia, from the aboriginal population in those lands, are sunk in deep degradation, and almost brutalized. It is the office of Christianity to remove this original curse, when the Morian's land shall stretch out their hands unto God." Egypt is called in Scripture "*the land of Ham,*" (Ps. 78 : 51 ; 105 : 23 ; 106 : 22.) It is conjectured by some that Canaan was a partaker of his father's sin, somehow, on this occasion; but of this we have no proof. This branch of his family was that which afterwards most perpetuated the father's sin and shame. This appears from their gross sensuality in worship, as is shown in the case of Sodom; and all the cities of the plain. See also the description of the sins of the people inhabiting the Holy Land, Lev. 18 : 20 ; Deut. 12 : 31.

OBSERVE.—The Hebrews afterwards took possession of the Holy Land, and drove out the Canaanites by Divine direction, and in accordance with this denouncement of servitude upon that people.

26. *Blessed be, etc.* Lit., *Blessed be Jehovah, the God of Shem.* Blessing is ascribed to Jehovah, (the redeeming name of God,) who is here called the God of Shem. Thanks are rendered for the covenant relation into which God is to stand to this branch of Noah's posterity. Here we have a second great Messianic prediction,

27 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

g Eph. 2 : 13, 14; 3 : 6.

which contains an important unfolding of the gospel promise. As at the *Fall*, there was a promise appropriate to that time, so here, at the *Flood*, is a further advance in the Messianic idea. The promise is here further defined to be in the line of Shem, as the progenitor of the Messiah. The idea, which is afterwards more fully expressed, that the salvation of man is to flow down the ages in the line of Shem, (Gen. 12 : 3,) is here given for the first time, and in the most general outline. The blessing implies that Jehovah's gracious presence is to be with Shem—that "Jehovah, the God of salvation, who decrees and executes the counsel of salvation, is the God of Shem. Shem is the chosen one of Jehovah—the promised salvation is to come not from the race of Japheth, nor from that of Ham, but from the tents of Shem."—*Kurtz*. "*Jehovah*" being the name by which God was to reveal Himself in history as the Covenant God and Redeemer—implying the advent of Him who was to come—the prophetic idea contemplates this development as to be in the line of this son of Noah. "Evidently this blessing refers in the first instance to the line of Eber, who is singled out from all the other descendants of Shem, (ch. 10 : 21,) and ultimately to the family of Abraham, with whom the covenant was established, (ch. 12.) It is the high distinction of Israel that is here foretold."—*Candlish*. ¶ *And Canaan*. This is a repetition of what was said in the preceding verse—and is now applied to each of the sons by name. The *Heb.* reads more exactly, *servant to them*—and the plural form refers to those who should descend from Shem—not as *Bush* understands it, "to Shem and Jehovah conjointly." This was fulfilled when Israel became possessors of the land of Ca-

naan, and extirpated the Canaanites for the most part, and reduced the remainder to entire subjection—"bondmen and hewers of wood, and drawers of water for the house of my God," (Josh. 9 : 23.) "The Canaanite was in the land," (ch. 12 : 6 · Exod. 3 : 8, etc.)

27. *God shall enlarge Japheth*. Some have understood the verb here to signify, *shall persuade*, or, *allure*. It is found once in that sense, but in a bad sense of alluring to deceive, (Jer. 20 : 7,) besides that it is followed by an accusative, and not as here by a dative with a preposition. The meaning is doubtless, *God shall make broad—extend—spread out Japheth, or, make room for Japheth*, referring to local extension, and not used here in a tropical sense. So Sept., Chal., Arab., Vulg., Syr., who understand it of enlarging the territorial bounds of the Japhetic race. This has come to pass. The Japhetites had the north of Western Asia, a large portion of the interior region, and all of Europe. So the Japhetites are found to have the colonizing spirit, and are characterized by extensive migrations as the Europeans of this day. ¶ *And he shall dwell—shall tabernacle*. Some understand it, "*God shall dwell*," etc., (as the *Schekinah*.) So *Baumgarten*, *Knobel*, etc. But the verse is spoken of Japheth, as the other verses have referred to the other sons—*Japheth shall dwell in the tents of Shem*—that is, as this phrase implies—he shall be intimately associated with him, and shall partake of his inheritance—"he shall dwell in the (spiritual) tents of Shem, and be received into the fellowship of that salvation which is to proceed from the race of Shem."—*Hengstenberg*. It would seem that the filial conduct in which Shem and Japheth had acted together was to be rewarded by a bless-

28 ¶ And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were nine hundred and fifty years: and he died.

ing in which, as brothers, they should share and be brought into most cordial agreement, and communion. "It points, also, to the ideal union in which these brothers should combine for highest purposes." Some make it refer to the conquests which Europeans have made over Asiatics and to the British possessions in India. But it is replied that this could scarcely be the idea, as Noah does not curse Shem, but bless him—and this would be a prophecy of damage to Shem, and subjection by means of the Japhetites, which seems foreign from the idea. In the Greek mythology *Japetus* was regarded as the ancestor of the human race, and it would seem to be founded upon this history. See ch. 9:27; 10:5. And we may suppose that the European conquests in Asia are embraced in this prophecy of Japheth's enlargement, in the sense before given, of their commingling as brothers. The chief reference is to the most important fact that the Japhetic race were to receive spiritual blessings through the line of Shem—as the true religion has been received by them from the Oriental world. In Paul's missionary journey that was a very remarkable call which came to him in vision from a man of Macedonia, entreating him, "Come over and help us." So Peter's vision of the ingathering of the Gentiles was on the coast of the sea, looking out towards the isles and the western world. The great results were in the line of this prediction, and so have continued ever since—in the extensive conversions of the western races to Christianity. The Japhetic nations embody the activity and progress of history, both commercial and political, and fulfil the idea of enlargement, while they have re-

ceived the true religion from the Asiatics, and the Gentile church has even supplanted the Jewish. See Isa. 46:10; 1 Peter 1:25; 2 Peter 1:19. ¶ *And Canaan, etc.* Canaan should also be a servant of the Japhetic, or European races. This has notably come to pass in the enslavement of Ham's descendants to the nations of the western world. There has always been manifest a sympathy between Shem and Japheth in their descendants, and an antipathy between them and the Hamites. It was Canaan, who, more than any other of Ham's descendants was to come into contact with Shem and Japheth, and was to interfere with them in their enjoyment of the privileges implied in their respective benedictions. When the blessing was ready to descend upon Shem, and Israel was to inherit the blessing of the Promised Land, "the Canaanite was in the land," and in the way of the blessing, (ch. 12:6.) And so in the course of Japheth's predicted enlargement, the main obstruction with which he met arose from Canaan. Carthage, a colony of Tyre, sprang from Sidon; one of the sons of Canaan, and was the rival of Rome. See *Candlish*.

"The historian recognizes these as the salient points in the experience of the three races, so long as they continue apart. The time is approaching when this strange intermediate development will come to a happy issue in the re-union of all the members of the human family according to clearer and farther reaching prophecies yet to be delivered."—*Murphy*.

28. A few figures here given close the history of Noah, and the next paragraph occupies us with that of his sons—in their dispersion.

CHAPTER X.

NOW these *are* the generations of the sons of Noah; Shem, Ham, and Japheth: ^a and unto them were sons born after the flood.

a ch. 9 : 1, 7, 19.

CHAPTER X.

§ 28. ETHNOLOGICAL RECORD —
PEOPLING OF THE EARTH. Ch.
10 : 1-32.

This chapter furnishes a table of national descent and dispersion most important at this stage of the history—showing us, in general, how the earth was settled by the descendants of the three sons of Noah; and giving us the most valuable document which ethnological science has ever found. Now when in the history, the nations are to be left to walk in their own ways, for a season, (Acts 14:16,) this register of them is kept, to show that none of them are omitted entirely from the councils of eternal love.—*Kurtz*. The special interest attaching to this map of the nations, is that in the sacred history it shows the genealogical position which Israel holds among these seventy nations of the world. Accordingly we find the different people brought more or less prominently to view, according as they more or less concern the history of the covenant people. Here occurs a separation and dispersion over the earth on the basis of the predictions which Noah has just uttered; pointing to a re-union of all nations, and kindreds, and people, and tongues in Jesus Christ, which has been already realized, in the miniature, at Pentecost, (Acts 2:5.)

This chapter occurs here in the history to show the connexion of the event with Noah's prophecy. But properly it is preceded by the events recorded in the following chapter, (ch. 11,) where the immediate cause of the dispersion is given.

This table is constructed so as to show the descent and the geographical settlements.

The course of development, since the flood, had now to be arrested again, by still another Divine interposition—not a flood, to drown, but confusion of tongues to scatter—and thus, to accomplish, also, the settlement of the whole earth, in view of the great and glorious plan of redemption, (Rev. 7:9.) The stamp imprinted on the three great classes of nations by this prophetic utterance of Noah, remains impressed upon them to this day, and the far-reaching prediction is still working out towards the glorious consummation. Some have objected that such a register of the nations implies a knowledge of national genealogies quite too extensive for Moses' time; and that, therefore, this could not be from his pen. But this objection leaves out of view the Divine source supposed in Inspiration. Besides *Hengstenberg* has shown (*Egypt and the Books of Moses*), that, on the Egyptian monuments, not a few of these names have been found. *Rawlinson* has also shown that some of these names, which were long thought to have been fictitious, are found on the bricks of Nineveh, (e. g., *Erech, Calneh*, vs. 10, etc.)

This table brings down the development and spread of the nations to the time of Moses. (See vs. 19, where Sodom, and Gomorrah, and Admah, and Zeboim, cities of the plain, are spoken of as yet existing.) All researches in ethnology, or the science of national origin and development, have found this table to be most fully consonant with all the facts, and the only ancient and authentic synopsis of the earth's settle-

2 ^b The sons of Japheth ; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

3 And the sons of Gomer ; Ashkenaz, and Riphath, and Togarmah.

4 And the sons of Javan ; Elishah, and Tarshish, Kittim, and Dodanim.

b 1 Chron. 1 : 5, etc.

ment. *Sir H. Rawlinson* says, "This is undoubtedly the most authentic record we possess in the department of ethnology."

The object of the chapter is to show how the earth was divided among the sons of Noah and their descendants, so as to enable us to follow the respective branches of Noah's family through the histories indicated in the prophetic outline, (see vss. 5, 18, 20, 32,) and so to connect all these events with the grand unfolding of Messianic promise. Accordingly, we find the genealogies given out of their order. Japheth first, and Ham next, because Ham's lineage through Canaan, Mizraim and Cush, stands more closely connected with the history of the covenant people than that of Japheth. And so, also, the lineage of Shem comes last, (ch. 11 : 10-32,) as that in which the Messianic promise ran—thus connecting itself with the subsequent history.

1. *The generations, i. e., origins—geneses—developments.* Here we find the phraseology we have met before—indicating the commencement of a new portion of the history. In vss. 5, 20, etc., it is declared to be the object of the historian to give us these "generations" according to the respective "tongues, families and nations." Hence we find not only persons, but peoples, mentioned in the list. The persons mentioned are chiefly such as are heads of people, their forefathers. In such cases the phrase, *were born*—begotten—is used in the general sense of expressing derivation. *Havernick* has shown how strikingly this method differs from that of ancient mythologies,

(Greek, etc.,) "in which the individual is specially introduced for the people," in the form of diffuse legends, utterly unlike these compact tabular records. OBSERVE.—(1.) The plural forms, (vs. 13 and 14,) as *Ludim*—denoting people—and patronymics, vss. 16-18, are, with two exceptions, confined to the descendants of Ham—that is, those of Mizraim and Canaan. The reason most likely is, that in the subsequent history it is the races, not the progenitors, who are mentioned in connexion with the Hebrews. (2.) The descendants of Canaan are placed in special prominence, (eleven in number,) and those of Arphaxad (seventeen in number,) on account of the position these races occupy in the subsequent transactions.

2-5. *The sons of Japheth.* Though we find the sons of Noah elsewhere in the inverse order of this tabular list, yet the reasons for thus inverting the order here is to close with Shem, so as to proceed in his line with the patriarchs leading to Abraham.

A. OF JAPHETH. *Seven sons, and their descendants, including the nations of the north and west—fourteen primitive nations.*

I. GOMER.—These seem to be the powerful mountain tribes, warlike and formidable. These are the extended race of the Cimmerians, Cymri, Cymbri, who migrated from this central region of Ararat to the north-west, and settled north of the Black Sea, whence we have, with the ancients, the mention of the Cimmerian Bosphorus, and the modern peninsula of the Crimea. This people is named

in Ezek. 38 : 6, as one who should come with the host of Gog. Some trace them to Cambria (Wales,) and Cumberland. *Josephus* calls the Galatians, "*Gomarae*." The *Chomari*, a people in Bactria, near the Oxus, is mentioned by *Ptolemy*, one of the most remote northern nations.

(a.) *Ashkenaz*. Some understand this to be the *Asen* race. (*As*—genus—*gens*,) who with *Odin* migrated from the east, according to ancient tradition, and the same as the Germans. The first king of the Saxons was called *Aschanes*. Traces of the name appear in the names Scandinavia, Asia, Azof and Sachsen, (Saxon.) *Kalisch* identifies these with the *Rhegenes*, as *Josephus* seems to do—the ancient town, Rhagæ, being the capital—one day's journey south of the Caspian Sea. In Jer. 51 : 27, this tribe is associated with Ararat and Minni—who were to join an alliance for the destruction of Babylon. Their district is the western part of Asia Minor.

(b.) *Riphath*. This is understood of the Celts. The name is traced in the Riphean mountains and perhaps in the Carpathian. Their district is the southern coast of the Black Sea.

(c.) *Togarmah*. These are the Armenians, whose historians say that their first king was named *Thorgom*.—(*Ritter's Erd.*, vol. x., p. 258.) These are located by *Kalisch* on the Tauric peninsula, (Crimea,) a valiant nation of the north, prepared to join Gomer in the expeditions of Gog, Ezek. 38 : 6,—partly agricultural and partly military in their character, Ezek. 27 : 14.

- II MAGOG.—These are the Scythians—the people of the Caucasus, who bear the name of *Gog*, and the prefix *ma* is local, denoting the *place, region*; so that *Magog* would be, *those of Gog*; which is the name of a region in the

extreme north. Gog and Magog are mentioned together Ezek. chs. 28, 39, and in Rev 20 : 8, as they who are to invade the camp of the saints. The name Magog seems to comprise several nations in the region beyond Media and the Caucasian mountains, to the north and east. The king of Magog is called Gog, an appellative like Pharaoh, Cæsar, Czar. But in later times Gog is coupled as a nation with Magog, and so in the New Testament. See Ezek. 38 : 2; 39 : 1-8; Rev. 20 : 8.

III. MADAI.—These are the *Medes*. *Rawlinson* calls attention to the fact that here is indicated what *Schlegel* discovered, that the principal nations of Europe have an affinity with the Aryan, or, Indo-Persic stock, a fact which the term *Indo-European* embodies; since here we find the *Madai*, or *Medes*, in conjunction with the *Cymri*, and *Javan*, or the *Ionians*. *Media*, as the name indicates, was held to be the centre of Asia. They were subject to the Assyrian Empire, but rebelled against Shalmaneser and won their independence. They became incorporated in the Persian empire. Medes and Persians are thence spoken of together.

IV. JAVAN.—The Ionians, or Greeks, (Sanscrit, *Javana*.) "The barbarians call all the Greeks Ionians." (Schol. ad Aristoph.) The Old Persian, "*Juna*." The Old Egyptian, "*Jounan*," (Champollion, Gr. Egypt.) Alexander is called "the king of Javan" in a wide sense, (Dan. 8 : 21.) The name Javan, among the Greeks, became *Ion*, which was also changed to *laon*. The Ionians were the original inhabitants of Greece, who called themselves "*Autochthones*," as claiming to be sprung directly from the earth, in opposition to the Dorians. In Isa. 66 : 19, the name

5 By these were the isles of the Gentiles divided in their

c Ps. 72 : 10 ; Jer. 2 : 10 ; 25 : 22 ; Zeph. 2 : 11.

Javan is coupled with *Tarshish*, *Pul*, and *Lud*, and more particularly with *Tubal*, and "*the isles afar off*" as representatives of the Gentile world. Also in *Ezek.* 27 : 13, the name occurs coupled with *Tubal* and *Meshech*. So, again, in *Zech.* 9 : 13, in reference to the Græco-Syrian Empire. The name occurs in the Assyrian inscriptions in the time of *Sargon*, B. C. 709, in the form of *Yavnan*, or *Yunan*—as describing the Isle of Cyprus, where the Assyrians first came in contact with the Greek power. The Ionians are spoken of as those to whom Hebrew captives were sold by Assyrian kings, and the prophet *Zechariah* announces the avenging of that wickedness. *Javan* seems here used for all the western islands of the Mediterranean Sea.

(a.) *Elishah*. The Eolians. So *Josephus*, *Knobel* and *Fürst*. *Elis* was an Eolian settlement, and seems like another form of the name. It was the western territory of Peloponessus, or *Hellas*, the middle of Greece. *Ezekiel* mentions *Elishah* as an island, from which purple stuffs were imported into Phenicia; and we learn that on the coasts of Peloponessus and of many Greek islands, the shell-fish was found, from which the far famed Tyrian purple was extracted. The name may here include Greece, generally.

(b.) *Tarshish*. The Tyrseni, Tuscans, or Etruscans. This *Pelagic-Tyrsenic* race, the great traders of remote antiquity, colonized the east and south of Spain, and north of Italy; perhaps from Tarsus, in Cilicia. According to *Isaiah*, (23 : 10,) the original inhabitants of *Tarshish* were much oppress-

ed by their Phenician masters. The famous merchant ships which these traders used, were models, and the "*ships of Tarshish*" became the prophetic name for the largest commercial vessels of the latter days. *Strabo* states it as the current belief that *Tarshish* was located on the Delta of the river Gaudalquiver, which bore, also, the name of "*the silver-bedded Tartessus*." And it may be, that, as the whole region of Andalusia was called *Tartessus*, so it was meant here to designate the whole of Spain, as *Javan* denoted all the Greeks.

(c.) *Kittim*. The original inhabitants of Cyprus, where was the town *Citium*, in old times inhabited by the Greeks. Alexander is called the king of *Chittim*, 1 Mac. 1 : 1 ; 8 : 5. *Knobel* and *Delitzsch* regard these as embracing also the Carians. Cyprus was an important station for the Phenicians in their western expeditions. It furnished ship-timber, copper, gold, silver, and precious stones, oil, wine, and honey. The inhabitants are called *Citæi* by the Romans, and *Kittæi* by the Greeks. In later times the term *Chittim* or *Kittim* was used to comprise many Mediterranean islands and coasts, as Italy, Sicily, Rhodes, etc. Here it would seem to denote the island of Cyprus.

(d.) *Dodanim*. The Dardanians. The Sam. Sept., and Jerome read *Rodanim*, (Rhodes?) The Dardani were found in historic times in Illyricum and Troy, the former being considered as their original seat. They were probably a semi-Pelagic race. They are held by *Kalisch* to denote the *Daurians*, occupying the whole south-east portion of Italy, including Calabria

lands; every one after his tongue, after their families, in their nations.

6 ¶^d And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

d 1 Chron. 1 : 8, etc.

and here the term may denote the whole of Italy, peopled by Greek settlers.

5. Thus we see the ancient seats of Japheth lay around the Caspian, Euxine, Aegean, and Northern Mediterranean, spreading over Europe, and Northern, Western, and Southern Asia, and into America by Behring's Straits. It is here stated that *by these*, (lit., *from these*) sons of Japheth—so *enlarged* and spreading—the *isles of the Gentiles were divided*—they divided to themselves that portion of the earth known to the Hebrews as “the isles,” or “the isles of the nations.” ¶ *In their lands, a man according to his language;* that is—the several peoples being diverse in habitation and language. The differences of language now originated would band them together severally, and determine their locality. ¶ *After their families—in their nations*—according to their colonies, as belonging to their several nations. NOTE.—The characteristics of a nation. 1. Common descent; 2. A common country; 3. A common language; 4. Different families, or colonies.

V. TUBAL. — The Iberians are thought to be meant—*Tibareni*—*Iberi*. Josephus says, “Thobel begat the Thobetites, who are now called *Iberes*.”—*Ant.*, B. 1, 6, 1. Tubal and Meschech are named together in the Old Testament as warlike nations, and a terror to the world, or as subjects of Gog, and as supplying the Tyrians with copper and slaves, (Ezek. 38 : 3.) The district is the southeast shore of the Black Sea.

VI. MESCHECH.—These are probably the Muscovites (*Moschi*) according to *Knobel*, the representatives of the Iberians and Ligu-

rians. As Meschech and Tubal are here associated, so are they elsewhere, (Ezek. 27 : 13 ; 32 : 26 ; 38 : 2, 3 ; 39 : 1.) So in Herodotus, 3 : 94 ; 7 : 78. So also in the Assyrian inscriptions. In the Egyptian monuments, likewise, Meschech and Tiras appear together as here. They were located along the south eastern shores of the Black Sea.

VII. TIRAS.—These are the Thracians—the dwellers on the river Tiras, or Dniester. The name is found only in this passage. Some identify it with the great Asiatic mountain chain of Taurus, and comprising all those tribes whose territory is traversed by the Taurus proper.

It is clear that thus only the diffusion of the Japhetites is completed. They extended, therefore, from Bactria and the Imaus, almost in a straight line westward to the Taurus and Asia Minor, and thence again westward to the shores and isles of the Mediterranean Sea, including Greece, Italy, and Spain, whilst they occupied in the North the vast but indefinite tracts of Scythia, from the Black and Caspian Seas up to the fabulous regions of the Rhipæan mountains, and of the Hyperbo-reans. See *Kalisch*.

B. OF HAM. *Four sons and their descendants*, including the nations of the south—*thirty primitive nations*.

6-20. *And the sons of Ham*. The name appears perhaps in Chemi of the Coptic—*χημα* of Plutarch, and Chme of the Rosetta stone, an old name of Egypt, which is also in Scripture called “the land of Ham,” Ps. 78 : 51 ; 105 : 23, 27.

7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha; and the sons of Raamah; Sheba, and Dedan.

I. CUSH.—This name refers not only to Ethiopians, but also to Southern Asiatics. One of the most recent and unexpected results of modern linguistic inquiry is the proof which it has furnished of an ethnic connexion between the Ethiopians, or Cushites, who adjoined on Egypt and the primitive inhabitants of Babylonia." Sir *H. Rawlinson* found from most ancient Babylonian documents a connexion in the languages of these two districts, and that the traditions, both of Babylonia and Assyria, pointed to a connexion in very early times between Ethiopia, Southern Arabia, and the cities on the lower Euphrates. He thus has established the fact of an Asiatic Ethiopia, so long doubted, but now acknowledged. *Lepsius* has found the same name "Cush" at Sahara (Egypt) on monuments of the sixth dynasty. (Lond. Eth. Jour. VII. 310.) So we have the brief statement, vs. 8, 10, Cush begat Nimrod, "*the beginning of whose kingdom was Babel, etc.*" Cush had five sons and two grandsons, who are here reckoned as founders of nations. Traces of the name Cush are found perhaps in Caucasus and Cossæi of Khusistan. See also Amos 9:7, where his migration to the country south of Egypt is referred to.

1. *Seba*. Meroe—Ethiopians living from Elephantine to Meroe. This name is prominent in the Old Testament as designating a people of great wealth and power. Josephus and Strabo speak of it as the royal city of Ethiopia. It is a tract of land three hundred and seventy-five miles in circumference, a peninsula extending to the junction of the river Astaboras with

the Nile. It had mines of gold and iron and copper, forests of precious woods, with fine pastures and cattle, and all the material of prosperity. Large cities were in this district, and traversed by the caravans from Libya and the Red Sea, from Egypt and Ethiopia. The prophets represent the accession of Seba to the church of God as one of the glories of the latter day triumphs, Ps. 72:10. See Isa. 43:3. *Candace* seems to have been the queen of this region. See Notes on Acts 8:27.

2. *Havilah*. Ethiopians who dwelt partly in Arabia and partly in Africa, and mingled with immigrating Joktans, vs. 29. (See notes on ch. 2:11—"Havilah.") They are called *Avalite*, or *Charulotai*. Some understand this as the general term for the eastern countries.

3. *Sabtah*. Sabatha, or Sabota in Arabia Felix. Josephus explains this of the tribes along the river Astaboras in the region of Meroe.

4. *Raamah*. The inhabitants of *Regma*, in south eastern Arabia, or the Persian Gulf.

(a.) *Sheba*. These are the Sabæans, in the vicinity of the Persian Gulf, from which the Sabæan and Dedanish Cushites spread to the northwest, and mixed with the Joktans. So it occurred that, as with Canaan, there came to be a preponderance of the Semitish element from a Cushite stock. Saba is the chief city of Yemen or Arabia Felix. "Yemen" means the *right hand* land—that is, the south. *Kalisch* gives the territory as bounded on the west by the Arabic Gulf, on the south by the Indian Ocean, on the north by the territory of the Idu

8 And Cush begat Nimrod: he began to be a mighty one in the earth.

¶ He was a mighty ^e hunter ^f before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

10 ^g And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

e Jer. 16: 16; Mic. 7: 2. f ch. 6: 11. g Mic. 5: 6.

means, and on the east by the Persian Gulf, but varying by the incursions of hostile tribes. The Sabeans are spoken of, Job 1: 15; Isa. 45: 14; Ezek. 23: 42; Joel 3: 8. They were for a long time almost the sole agents of an extensive and lucrative trade between India and Egypt, and between Egypt and Phenicia, or Syria, and afterwards carried on a rich trade with India on their own account. They are spoken of as men of stature, and of commercial note, Isa. 45: 14.

(b.) *Dedan*. Neighboring people on the Persian gulf, where is the island *Daden*—a trading post between India and Central Asia; also on the northwest coast of the Arabian Gulf. It is reckoned both among the Cushites and the Shemites.

5. *Sabtecha*. Samudake. A river and city of Caramania. Some identify it with the Ethiopian name *Subatoh*.

8. *And Cush begat Nimrod*. The historian here turns aside from list of nations to notice the origin of the first great empires that were established on the earth. Of the sons of Cush, one is here noted as the first potentate in history. His qualities and characteristics are here given. ¶ *He began to be a mighty one in the earth (a hero in the land.)* He came into notice as a mighty man—a conqueror, and a builder of cities.

9. When it is added, *He was a mighty hunter before the Lord* (Jehovah) it seems to be implied that he carried on his bold and powerful schemes with a high hand, and with a defiant air. He was a heathen,

but not ignorant of God, as we suppose, but boasting of worldly power and prowess, and pushing forward his incursions so as to become the most noted representative of the world-power, in contrast with the kingdom of God. He rises before us in the history as of the same worldly line with Cain, trusting to bow and spear for lordly dominion among men. The eminence he attained in warfare is coupled with that of the chase. The sculptures lately found in the Assyrian palaces show the king as levelling his spear against the bull, or his arrow at the lion. Physical strength displayed in warlike prowess or in the chase were lauded, as of kindred merit. The name *Nimrod* means *let us rebel*, and thus may indicate his high-handed exploits. His name passed into a proverb of physical and heroic achievement, “*Wherefore it is said, Even as Nimrod, the mighty hunter before the Lord.*”

10. *And the beginning of his kingdom was Babel*. Babylon, whose origin is described in the next chapter, from the tower of Babel, is connected with most important events in the history of the race. The site of Babel has been discovered by late explorers in the ruins at, or near, Birs Nimrud, chiefly on the eastern bank of the Euphrates, where there is a huge square mound, called by the natives *Babil*. This was the first of the four cities here named as “the beginning of his kingdom in the land of Shinar.” We were pointed, near Damascus, to the tomb of Nimrod, on one of the hills. ¶ *Erech*. This site has been identified about one hundred miles southeast of Babel, and about

11 Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah,

12 And Resen between Nineveh and Calah: the same is a great city.

half way between it and the confluence of the Euphrates and Tigris, on the eastern bank of the former river, and now called *Irak*. It is the *Orchoe* of the Greeks, and the ruins now bear the name of Urka, or War-ka; and on the cuneiform inscriptions *Huruk*, a holy city consecrated to the moon. ¶ *Accad*. This site is also traced by recent discoveries of the Nineveh explorers, about sixty-five miles northeast of Babel. The name is found by *Rawlinson* often occurring in the inscriptions, and it is thought to be the same as the present *Akkerhoof*, northeast of Babel, and about nine miles west of the Tigris. The mound of ruins is called "*Tel Nimrud*." ¶ *Calneh*, Isa. 10: 9, *Kalno*—probably *Otesiphon* on the Tigris, about eighteen miles below Baghdad. The prophet Amos mentions it as a powerful hold, (ch. 6: 2.) It is the district of *Chalontis*. These towns are in the land of Shinar, the south of Mesopotamia, called Babylonia and Chaldea.

11. *Out of the land went forth Asshur*; rather—*came he forth to Asshur*. Nimrod is doubtless here spoken of, and not Asshur, and *out of that land* of Shinar his conquests extended. Asshur has been named hitherto only as a country, and including the part of Mesopotamia north of Shinar, ch. 2: 14. Nimrod proceeded from Babel, and the other towns named, to build Nineveh. This became a great city, opposite Mosul on the Tigris. Its immense ruins have lately been exhumed by *Layard*, *Botta*, and others, and its inscriptions on burnt brick, so imperishable, throw much light on the Scripture history. Its ruins are known by the sites of Nebi Yunas and Koyunjik. Its greatest palaces were erected as lately as B. C. 700 to 900, when it was the seat of the As-

syrian monarchs, and commanded the vast and rich commerce of the East. The prophet Jonah, who was sent to preach to this Gentile people as a missionary, and who so revolted at the unwelcome task of recognizing the heathen as subjects of salvation, speaks of it as an exceeding great city of six hundred thousand inhabitants—that is one hundred and twenty thousand children not yet able to tell their right hand from their left—and as a city of three days' journey. About 625 B. C. it was destroyed by the king of Media and the king of Babylon, so that it has not been traced since, until the recent explorations. ¶ *Rehoboth*. The broadway, or market—is not clearly identified—as it was a name quite commonly given to towns. Ruins still bearing this name are found about four miles southwest of the town Mayadin. ¶ *Calah*. This is identified as the site called *Calah Serghat*, about fifty-five miles south of Mosul. It is mentioned on the obelisks as the royal residence, and contained one of the grandest palaces. Some make it *Nimrud*.

12. *And Resen*. This city, whose site is given as between Nineveh and Calah, is also called a *great city*; lit., *that is the great city*. Some make this refer to Nineveh. So *Keil*, etc. Others make it point to Resen, and trace it to the site called *Nimrud*, about twenty miles south of Nineveh. This is the enlargement of Nimrod's kingdom, begun at Babel. This is the origin, in brief, of the great Babylonian and Assyrian monarchies. They were so near as to be rent by mutual jealousies and strifes, which resulted in the ruin of Nineveh. The founder of this first world-monarchy was a Cushite descendant of *Ham*. At the same time another Hamite power arose in

13 And Mizraim begat Ludim, and Ananim, and Lehabim, and Naphtuhim,

14 And Pathrusim, and Casluhim, (^h out of whom came Philistim,) and Caphtorim.

h 1 Chron. 1 : 12.

Egypt, while still another branch spread eastward in India; and a fourth through Southern Arabia, crossing into Africa, sometimes in conflict with the Egyptian monarchy, and sometimes in alliance. The Eastern empire of this Hamitic line is specially noticed because of its relations to the nations descended from Shem. Rawlinson, however, regards it as well established by the Assyrian and Babylonian inscriptions, that Calah is to be found at *Nimrud*, and Resen at *Calah Sherghat*. *Cush* was then strictly the southern zone. It comprised the known countries of the South both in Africa and Arabia. In the former part it is bounded by Meroe, in the latter by Sabæa. And whenever the nations inhabiting these districts extended beyond the southern region, either to settle in more eastern or in more northern parts, they separated from the stem of Cush, and associated with different branches of Shem; as in case of Havilah, Sheba, and Dedan. Cush also migrated (vs. 8-12) to the districts round the Euphrates and Tigris, where was the cradle of the race, and the earliest civilization and wealth. Invaders from the south were tempted by these rich settlements. And the leader of such invading hordes was *Nimrod*, a Cushite, who advanced to this district of the old Paradise, and founded Babylon. Thence advancing, he reached the country called Asshur, from the son of Shem, where he founded, on the banks of the Tigris, the city of Nineveh, whose stately ruins have been brought to light in our day.

13, 14. *And Mizraim*. He had seven sons, from whom sprang eight nations.

II. MIZRAIM.—This is the name for Egypt, or the Egyptians. (Old Persian. *Mudaraya*. Med., *Mut-sariya*.) It is called the land of Ham, poetically, Ps. 78 : 51; 105 : 23. The form is dual—a doubling of the singular *Mizr* (*Matzor*, Is. 19 : 6.) Some understand it of Upper and Lower Egypt. The title, "Lord of Upper and Lower Egypt," is frequently found on the monuments. (Osburn, Egypt, p. 5, 11, etc.) The plural forms occurring here, mark the *people* who are descendants of Mizraim.

1. *Ludim*. These are to be distinguished from the Semitish *Lud* (vs. 22.) Some, as *Ewald*, take these to be *Libyans*, (but see 3.) Some place them south of Ethiopia, some in northeastern Egypt. See Isa. 66 : 19; Jer. 46 : 9; Ezek. 27 : 10; 30 : 5.

2. *Ananim*. *Knobel* takes these to be the inhabitants of the Delta of the Nile, (Sept. *Enemetirim*) the Egyptian "*Sanemhit*"—region of the north. Some as Targ.—the inhabitants of Mareotis, or "the Alexandrines," (Saad.)

3. *Lehabim*, or *Lubim*, denotes the southern Libyans—the Nubians. *Knobel* makes it to be the Egyptian part of the Hamite *Put* (Libya,) that is, in Egyptian Libya, west of the Delta. See 2 Chron. 12 : 3; 16 : 8; Nahum 3 : 9.

4. *Naphtuhim*. The inhabitants of middle Egypt, or people of *Phthah*, *na-phthah*, the Memphites. The ancient name of Memphis was *ma-m-phthah*—the place of *Phthah*, (*Champollion Egypt*, p. 155.)

5. *Pathrusim*. Inhabitants of

15 ¶ And Canaan begat Sidon his first-born, and Heth,

Upper Egypt to the south. Egyptian "*Peträs*," or the south—Pathros. Hence the Pathuritic name. (*Pliny's Nat. Hist.*, v. 9, 47.) See Isa. 11:11, where it is located between Egypt and Cush.

6. *Casluhim*. The Colchians, who had evidently an Egyptian origin, as Herodotus and others show; and who afterwards were expelled from the south and fled to Colchis, near the Black Sea.

(a.) *Philistim*. These their descendants settled on the Palestine coast, from the border of Egypt to Joppa. Gaza, Ashdod, Ashkelon, Gath and Ekron are their cities.

7. *Caphtorim*. This people dwelling between Egypt and Greece, as some think, in the island of Crete, may have been descendants of the *Casluhim*, though the *Heb.* does not so read. From Jer. 47:4, it appears that Kaphtor was a coastland, and from Amos 9:7, we learn that the Philistines came from this land. Hence some locate them on the coast of the Red Sea. *Kalisch* identifies them with the people of Coptos, in Upper Egypt, a few miles north of Thebes, extensive caravan traders between Libya and Egypt, and Arabia and India.

III. PHUT.—This is the third Hamite people of Africa—(Egypt, *phet*.)—(Copt., *phit*.) This is identified with the name *But*, or *Butos*, the capital town of the Delta of the Nile, on the south shore of the Butic lake.

15-19. *And Canaan*. From Canaan we find eleven nations to have sprung.

IV. CANAAN.—The name of the country and people west of the Jordan, from the Sea of Gennesaret to the foot of the Dead Sea. See Numb. 13:29. (Old Egypt-

ian, *Canana*.) "The Hamite descent of the Canaanites cannot be doubted notwithstanding their Semitish tongue."—*Del.* Even as Abraham adopted the language of the later Canaanites, if, indeed, they had not brought it with them. The Hamitic descent of the early inhabitants of Canaan, which had often been called in question, has recently come to be looked upon as almost certain, apart from the evidence of Scripture."

—*Rawlinson*. All the Canaanites were Scyths, and had a common origin with the Egyptians, Ethiopians, and Libyans, which was Scythic, or Hamite. The *Hittites* were the dominant Scythic race from the earliest times, and they gave way, very slowly, before the Arameans, Jews, and Phenicians, who were the only extensive Semitic immigrants."—*Sir. H. Rawlinson*. "Even in that India, where physical life attains the utmost limits known to our earth, the indigenous man is a *black*. The white race, history compels us to believe it, has descended thither from the temperate regions of western Asia."—*Guyot's Earth and Man*, page 214.

It is impossible, says *Kalisch*, to conceive a greater national difference than that which existed both in the feeling and the life of the two nations, the Hebrews and the Canaanites, as the war of destruction carried on between them shows. Especially was the one a religious people, believers in the true God—the other, heathen and idolatrous—the former the covenant people of God, the latter the accursed people—servants of servants to their brethren. ¶ *Sidon*, his first born. The name is still retained as that of the city on the Phenician coast, renowned along with Tyre. The name, however, was used so as

- 16 And the Jebusite, and the Amorite, and the Girgasite,
 17 And the Hivite, and the Arkite, and the Sinite,
 18 And the Arvadite, and the Zemarite, and the Hamathite :
 and afterwards were the families of the Canaanites spread abroad.

to include all the Phenicians as Sidonians. The present town is *Saida*, of about eight thousand inhabitants, and west of the ancient site. The Sidonians were the navigators who were first to steer by observation of the stars. Sidon was called "the great city," and sent out numerous colonies to Sardinia, Spain, Britain, Africa, and had very extensive commerce, though Tyre surpassed in power, and in the seventh century before Christ held the control. ¶ *Heth*. This tribe dwelt in the hill-country of Palestine, around Hebron—the Hittites—from whom Esau took wives, (ch. 26:34, 35.) They seem to have extended north also, toward the Euphrates, (ch. 23:3; Numb. 13:29; Josh. 1:4.) "The land of the Hittites" came to be used for Canaan, indicating their extensive spread. They occupied the land in the time of Abraham.

16. *The Jebusite*. From *Jebus*, the ancient name of Jerusalem, where this tribe was located. They spread also into the hill country, which they occupied along with the Amorites and Hittites. Their capital, Jebus, was unsuccessfully attacked by Judah and Benjamin, and the citadel was wrested from them only in David's time. ¶ *The Amorite*. These seem to have been the most powerful of the tribes of Canaan, as well as the most numerous. They are frequently named for the whole people of the land. They lived on both sides of the Jordan, and founded powerful kingdoms, five on the western side and two on the eastern. The latter were subdued by Moses—the former by Joshua. But they were not exterminated. A remnant were made bondmen by Solomon, (1 Kings 9:20,) and they survived the captivity, (Ezra 9:1.) ¶ *The Girgasite*. These were on the west of the Jordan.

Some have supposed the name "Ger- gesenes" to be a trace of them—southeast of the lake Gennesaret, Gen. 15:21; Deut. 7:1; Josh. 24:11.

17. *And the Hivite*. These seem to have had two central seats; one about Shechem and Gibeon, and the other north at the foot of Lebanon and Hermon. They are associated with the Amorites, (Gen. 48:22; 2 Sam. 21:2.) They were defeated by Joshua, excepting four cities of the Gibeonites, (Josh. 9:17; 11:3, 19.) Yet in the time of David we find them still inhabiting their own towns, and Solomon imposed on them a tribute. ¶ *The Arkite*. These are supposed to have dwelt at the foot of Lebanon, northwest, where is the town of Arca, and ruins called *Tel Arka*, between Tripoli and Autaradus, near the sea. Near this locality there was a mountain fortress called *Sinnas* and *Sini*, where dwelt a band of marauders who infested Lebanon. This is probably the seat of the *Sinites*.

18. *And the Arvadite*. These are traced by a town called Arvad, on the north coast of Phenicia, on an island, Aradus, about two miles from the shore. It is described by *Strabo* as a rock rising in the midst of the waves, about seven stadia in circumference. Yet it became a most flourishing and wealthy place, second only to Tyre and Sidon. The village called *Ruad* still remains, with about three thousand inhabitants, and mass'ive Phenician walls. ¶ *Zemarites*. These are traced by a town called *Zimgra*, by *Strabo*, and now known as *Simra*, at the west foot of Lebanon. ¶ *The Hamathite*. These were the inhabitants of the Syrian town *Hamath*, or *Hamath Rabbah*—the great, (Amos 6:2.) It lies on the Orontes. The land of Hamath was of great extent, including the town of

19 ⁱ And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Lasha.

20 These *are* the sons of Ham, after their families, after their tongues, in their countries, *and* in their nations.

21 Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were *children* born.

i ch. 13: 12, 14, 15, 17; 15: 18-21; Numb. 34: 2-12; Josh. 12: 7, 8.

Riblah, and reaching to Antioch, (2 Kings 25: 21.) "The entrance of Hamath," the north part of the valley, between Lebanon and Anti-Lebanon, formed the utmost boundary of Palestine to the north, (Numb. 13: 21; Josh. 13: 5; 1 Kings 8: 65.) It is still a large and prosperous town of Syria, having a large population. Its king was in alliance with David, (2 Sam. 8: 9, 10.) ¶ *And afterwards.* These descendants of Canaan, were formed as nations after the confusion of tongues. Where they originally dwelt, or how their dispersion occurred, is not distinctly mentioned; only that they came to settle in the land of Canaan, whose boundaries are here given. They would seem to have driven out the Shemites and taken violent possession, (Gen. 40: 15,) and they, in turn, were driven out by command of God, and scattered, as colonies, to the remote shores of the Mediterranean, Greece, Spain, Africa and Britain.

19. *The border, etc.* This ran from Sidon towards Gerar,—(Gen. 20: 1.) Wady el Jerur,—unto *Gaza*, whence it crosses to the Dead Sea, the site of the cities of the plain, terminating at *Lasha*, supposed to be Callirhoe, northeast of the Dead Sea. Some suppose that Laish is meant, near the sources of the Jordan. In their after spreading abroad, the Hittite went to the northeast, the Amorite went across the Jordan to Peræa—while others of them went further north.

20. This verse sums up the list of the Hamites. They occupied Africa, and the east coast of the Mediterranean in Asia, besides the

southern part of Asia, in the regions of the Old Paradise. Japheth occupied the larger territory—all of Europe, and a portion of Asia. Shem, however, holds the most important place in the sacred history, and Ham has the most prominent relation to Shem; as "Babylon, Kush, Egypt and Canaan are the powers which come into contact with Shem in that central line of human history which is traced in the Bible. Hence it is that in the table of nations special attention is directed to Kush, Nimrod, Mizraim, and to the tribes and borders of Canaan."—*Murphy*.

C. OF SHEM. *Five sons*, and their descendants — *twenty-six nations*.

21. *Unto Shem also.* It is plain that the historian has placed the name of Shem the last in the series, in order thus to proceed with the patriarchal line for unfolding the covenant history. Hence Shem is designated as "*the father of all the children of Eber.*" and attention is called to Shem in this relation. Shem is also called significantly "the elder brother of Japheth," while nothing is mentioned of his being brother of Ham, who was "a servant," by the curse. It is not here said that Japheth was the eldest, (though this would seem to be implied,) but that Shem was the elder one of the two brothers of Japheth, that is, elder than Ham. It would seem that Ham was the youngest, (Gen. 9: 24,) and that Shem was born when Noah was in his five hundred and third year, (Gen. 11: 10,) and that Japheth was born when Noah was in his five hundredth year, (Gen. 5: 32.) See

22 The ^k children of Shem ; Elam, and Asshur, and Arphaxad, and Lud, and Aram.

23 And the children of Aram ; Uz, and Hul, and Gether, and Mash.

24 And Arphaxad begat ^l Salah ; and Salah begat Eber.

k 1 Chron. 1 : 17. 1 ch. 11 : 12.

ch. 5 : 32, *notes*. Others think that Shem was the eldest.

22. *Elam*. Five of the nations issuing from Shem are here given as immediate descendants. *Elymais* retains the name, and is a large district, whose capital was Shushan, or Susa, (Dan. 8 : 2,) in the vicinity of Assyria, and Media, and Babylonia, comprising the more modern Persia, and now included in Khusistan. In the time of the Persian Empire the whole country was called Elam. It was a very powerful nation, (See Isa. 22 : 6 ; Jer. 49 : 34 ; Ezek. 32 : 24.)

¶ *Asshur*. This is here included among the Shemites though its chief towns were peopled by Hamites, (see vs. 11, *notes*.) ¶ *And Arphaxad*. This name points to the northern district of Assyria, called *Arrhaphachitis*, adjoining Media. From vs. 24 we learn that from this stem came forth "the children of Eber." And here is the only instance given of a genealogical descent to the fourth generation. "The nations descended from Arphaxad are noted at the close (vs. 24,) on account of their late origin, as well as their import for the subsequent narrative."

¶ *Lud*. This name points to the Lydians, who migrated to Asia Minor, and gave the name to a part of the west coast. This is a region more removed than the previous geographical connexions would lead us to expect. But the history of Asia Minor is such as to relieve this difficulty. The people who originally occupied this region were called the Mæonians. But they were invaded by the Lydians from the east and subdued. The ancient Lydians were exceedingly brave and warlike, renowned for their cavalry. ¶ *Aram*.

This name points to Aramea, and designates the parts of Syria north of Palestine, as well as the upper parts of Mesopotamia. It was understood to comprise the territories between the Tigris and the Syrian coast of the Mediterranean. We read of "Aram of the two rivers," (Naharaim,) and the Aram of Damascus, (Dammesek,) etc. The Aramaic dialects (Syriac and Chaldee,) are of the Semitic stock, slightly varying from the Hebrew, which itself, in later time, became strongly impregnated with the Aramaic. The Arameans extended from the Taurus range on the north, to the Arabian tribes on the south. The descendants of Aram are now given. ¶ *Uz*. This was the land of Job, the patriarch. It was located in Arabia Deserta, and between the territories of the Idumeans and the Euphrates. Their government was monarchical. See Jer. 25 : 20. The habits of the people are referred to in the early chapters of the Book of Job. ¶ *Hul*. This is uncertain, though *Huleh*, near the sources of the Jordan is supposed by some to be a trace of the name. In this vicinity is a fertile district called *Dsharulan*. ¶ *Gether*. This is taken, by some, to be the kingdom of *Geshur*, whither Absalom fled, belonging as it did to Aramea, and located on the right of the Orontes. ¶ *Mash*. This name is identified with the Mysians, who probably migrated to Asia Minor from the northern border of Mesopotamia, where is a chain of mountains called *Masius*, extending from the Tigris to the Euphrates.

24. Here follow the descendants of Arphaxad. ¶ *Salah*. The Salahites spread along the east side of the

25 ^m And unto Eber were born two sons: the name of one *was* Peleg, for in his days was the earth divided; and his brother's name *was* Joktan.

26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

m 1 Chron. 1 : 19.

Tigris and in the mountains of the Median highlands. ¶ *Eber*. Here we have the progenitor of the Hebrews. The name "Eber," however, was originally applied to all who crossed the rivers of Mesopotamia to the west or south. The Israelites were called "Hebrews" originally, as designating those who came over from beyond the Euphrates—though this was their distinctive name as a nation—and only afterwards were they called "Israelites" as their theocratic name. But the name "Hebrews" is in the Old Testament applied to no other nation than this people of God.

25. Eber's two sons are here named. Of the one it is simply mentioned that a great event occurred in his day. Of the other, the list of descendants is given, with particularity, to vs. 29. ¶ *Peleg*. "With Peleg and his descendants the order of families breaks off, since a point is now reached where, in the history of the kingdom of God a new era commences through the confusion of tongues. Only after the narration of this important event is the genealogy of Peleg's family continued," (ch. 11 : 18.)—*Gerlach*. "Some have fixed the date of the dispersion of nations at the year 101 after the flood, because in this year Peleg was born. But the expression, 'in his days,' seems to indicate a later period, when Peleg was already a man of note. He lived two hundred and thirty-nine years, and we may, therefore, place this event towards the close of the third, or the beginning of the fourth century after the flood."—See *Kurtz*. The want of definiteness in the Biblical statement is to be accounted for from the fact that

the narrator purposely follows the chronological thread only *in* and *for* the race to whom the promise belongs. The name *Peleg* signifies "*division*." The kindred verb occurs only three times elsewhere in the Old Testament, (1 Chron. 1 : 19; Job 38 : 25; Ps. 55 : 9.) In the latter passage it is found in the sentence, "*Divide their tongues*," which may rather confirm its reference here, to the event of the confusion of tongues, and the consequent dispersion of mankind. Supposing that this event may have occurred at, or soon after the birth of Peleg; it is estimated that there were five hundred families of men at that time. This question, however, is of small importance. Some have understood this division of the earth to refer to a severance of the continents.

Dr. Candlish understands it that when men were about to burst the bounds of their former habitation, led on by Nimrod, and inspired by him with a new spirit of enterprise, God was not willing that they should go forth in disorder. *Eber*, then, he supposes, received a commission from God to divide the earth among them—to announce to the several tribes and families their appointed homes, and to lay down as on a map, their different routes and destinations. It is of this work of settling the earth that Moses speaks in his song, referring to the days of old when the Most High divided to the nations their inheritance, separating the sons of Adam, and setting the bounds of the people according to the number of the children of Israel, Deut. 32 : 7, 8; Acts 17 : 26. But against this plan of God they rebel and aim to consolidate at Babel.

27 And Hadoram, and Uzal, and Diklah,
 28 And Obal, and Abimael, and Sheba,
 29 And Ophir, and Havilah, and Jobab: all these *were* the sons of Joktan.

30 And their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east.

God's plan, however, is not frustrated.

26. *Joktan*. We have the progenitor of the thirteen Arabian tribes here designated. A province and town of *Kachtan*, (the Arab name for Joktan,) is found three days' journey north of Nedsheran. ¶ *Almodad*. This is commonly traced to Yemen, but it is not certain. The Arab article *Al*, with Mudad, a name in Arab story as the step-father of Ishmael, is thought by some to explain this term. The Allumaio-tai of Ptolemy belonged to the interior of Arabia Felix. ¶ *Sheleph*. The *Salapheni* also belonged to the interior of Arabia Felix. ¶ *Hazar-maveth*. A district on the Indian Ocean called Hadramant, abounds in spices. ¶ *Jerah*, near Hadramant. The term signifies *moon*, and designates here the coast and Mountain of the Moon.

27, 28. *Hadoram*. This points to the *Adramitæ*, who occupied a part of the same province with *Hazar-maveth*. ¶ *Uzal*. This name was, perhaps, Azal, that of the capital of Yemen, and is, perhaps, still traceable in its present suburb Oseir. It was one of the oldest commercial districts of Arabia. ¶ *Diklah*—and the next two, *Obal* and *Abimael*, are not any longer to be traced with certainty. "The frequently shifting tribes of Arabia defy our identification, the more as they seldom leave lasting monuments of their stay, and their earliest written documents which have reached us are considerably older than the beginning of the Christian era." ¶ *Sheba*. See vs. 7, *notes*. A queen of Sheba, who visited Solomon, was the mistress of a rich realm.

29. *Ophir*. It would seem from the connexion here that Ophir must be located in Arabia—for the tribes of Joktan are Arabians, and for their localities see vs. 30. It is here named between Sheba and Havilah, which are beyond question in Arabia. The goods which Solomon imported from Ophir were native products of eastern Arabia, or were transported thither from India, to be carried thence to Syria. As to the precious metals the testimony of antiquity is that they abounded in Arabia, though now the mines may be exhausted. The name *Ophir* is Arabic, and means "an opulent land." That the ships of Solomon went every three years to Ophir, may refer to the slowness of navigation, and not to any great distance of the port. And the three years' voyage was probably to Tarshish, (1 Kings 10:22; 2 Chron. 9:21.) Besides the idea is not that they were three years in making the trip, but only that this was as often as they went, regularly or commonly. ¶ *Havilah*. See vs. 7. ¶ *Jobab*. This is a district in Arabia Deserta.

30. The boundaries of these tribes are now given. ¶ *Mesha*. *Gesenius* finds this in *Mesene*, an island at the head of the Persian Gulf. Their dwelling was from the extreme northwestern coast of the Persian Gulf towards *Sephar*. This is *Tsafar*, or *Isfar*, a group of villages between the port of Mirbah and Sadgir, along the coast of the Indian Ocean, where are found the stately ruins of *Sephar*, once the seat of Himyaritic kings. The boundary runs from north to south, and southwest to the mountains of the east, which intersects Central Arabia from the vicinity of Mecca and Medina to

31 These *are* the sons of Shem, after their families, after their tongues, in their lands, after their nations.

32 ⁿ These *are* the families of the sons of Noah, after their generations, in their nations: ^o and by these were the nations divided in the earth after the flood.

CHAPTER XI.

AND the whole earth was of one language, and of one speech.

n vs. 1. o ch. 9:19.

the Persian Gulf. These lines are ample enough in their extent to embrace all the Joktanites, and we infer that they all, Ophir among the rest, were first to be found in Arabia, though they wandered thence afterwards.

"In this table there are seventy names, exclusive of Nimrod, of heads of families, tribes, or nations, descended from the three sons of Noah: fourteen from Japheth, thirty from Ham, and twenty-six from Shem. Among the heads of tribes descended from Japheth are seven grandsons. Among those from Ham are twenty-three grandsons, and three great grandsons. Among those of Shem are five grandsons, one great grandson, two of the fourth generation, and thirteen of the fifth. Whence it appears that the subdivisions are traced farther in Ham, and much farther in Shem than in Japheth, and that they are pursued only in those lines which are important for the coming events in the history of Shem."—*Murphy*, p. 266.

CHAPTER XI.

§ 29. HEATHENISM—TOWER OF BABEL—CONFUSION OF TONGUES—DISPERSION. Ch. 11:1-9.

"The families of the sons of Noah" having now been given, "after their generations, in the nations," to show by whom the nations were divided (or distributed) in the earth after the flood, the historian proceeds to relate

the Divine interposition by which these families and people became scattered, in order to the settlement of the earth. Mount Ararat is the starting point and centre of civilization, languages, and races. There was as yet but one language spoken among men. This would furnish every facility for oneness of purpose and execution. They agreed upon a project for building a lofty tower, whose top should "reach to heaven." The object is stated—"let us make us a name" (vs. 4.) These words indicated the *hour of the birth of heathenism*.—*Kurtz*. *Lest we be scattered abroad*, etc. This plan involved some antagonism to God—perhaps a hostility to the race of Shem, and to the salvation which was predicted as to come through that line. This may be expressed in the words, "Let us make us a name." Shem means *name*, *fame*. They rejected God's command, to "replenish the earth," and sought to concentrate there. God interposed, and by a miraculous dividing and confusion of their speech, broke up their plans, and scattered them over the earth. Here follows the narrative, explaining the nature of that marvellous change, by which mankind passed from being one family, with a mutually intelligible speech, into many nations of diverse tongues and lands. The sacred historian goes back in the record just given to the time of Peleg, and here explains the table of nations, and the future history of the race.

1. *The whole earth*. The whole

population of the earth was of *one language*; (lit., *one lip*), and of *one speech*; (lit., *of the same words*.) Heb. Bib., *of few*, (lit., *single*) words. In the table of nations this idea of language was expressed by the word "*tongue*," (ch. 10:5.) Here the fact of the unity of language is expressed by a double phrase, the "*lip*" properly referring to the form of speech, and this followed by a phrase denoting the material of language, or stock of words. Many have held that this original language spoken among men was the Hebrew. This has been argued from the evident antiquity of that language, and from the fact that the names used in these earliest chapters are plainly of Hebrew origin, as Adam, Eve, Noah. But more recent scientific researches have shown that the languages now existing are all traceable to one original tongue, and are nearly of the same age. The Hebrew may have most direct and close affinity to that original tongue, and hence the early Biblical names transferred into the Hebrew would undergo but slight modification—no more than from different dialects of the Semitic languages, as Hebrew and Arabic. The connexion between the Semitic and Indo-Germanic languages shows their original unity. Sanscrit has been claimed by some as the original tongue. The affinity between the Sanscrit and the Persian, German, Latin, and Greek was remarked by Sir Wm. Jones, and further set forth by F. Schlegel and Dr. Prichard. *Lepsius* has made an alphabet, to which all languages of the world can be traced back or conformed. This result of learned investigation goes also strongly to prove the oneness of the human race, having their origin in a single pair. The American languages, about which there was difficulty, are decided to be of Asiatic origin. See *Delitzsch*, p. 311. "Comparative philology, after divers fluctuations, settles into the belief that languages will ultimately prove to have been

all derived from a common basis."—*Rawlinson*. Sir H. Rawlinson remarks of the different races of western Asia, that "*if we were to be guided by the mere intersection of linguistic paths, and independently of all reference to the Scriptural record, we should still be led to fix on the plains of Shinar as the focus from which the various lines had radiated.*" It is not at all necessary to suppose that seventy languages were produced from one at this crisis, but that laws of variation were now introduced, which at once served the Divine purpose, and started a process, which in combination with the new circumstances, issued in all the varieties of human language which have since existed. *Max Müller* contends that the problem of the common origin of language has no necessary connexion with the problem of the common origin of mankind. And as races may change their language, as in several instances they have done, any attempt to square the classification of races and tongues must fail. It was usual formerly to speak of Japhetic, Hamitic, and Semitic languages. The first name has now been replaced by Aryan, the second by African, and the third is retained, though with some change in its scientific definition. See p. 328. "We have examined all possible forms which language can assume, and we have now to ask, Can we reconcile with these three distinct forms, the radical, the terminational, and the inflectional, the admission of one common origin of human speech? I answer, decidedly, *yes*. Every inflectional language was once agglutinative, and every agglutinative language was once monosyllabic. This is the only possible way in which the realities of the Sanskrit, or any other inflectional language can be explained." "The four hundred or five hundred roots which remain as the constituent elements in different families of languages are not interjections, nor are they imitations. They are pho-

2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar, and they dwelt there.

3 And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.

4 And they said, Go to, let us build us a city, and a tower ^a whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

a Deut. 1 : 28.

netic types, produced by a power inherent in human nature. Though when we say *by nature*, we mean by the hand of God. Man possessed instinctively the faculty of giving articulate expressions to the rational conceptions of his mind." "The formation of the Sanskrit," says *Prof. Pott*, "as it is handed down to us, may have been preceded by a state of the greatest simplicity and entire absence of inflections, such as is exhibited to the present day by the Chinese, and other monosyllabic languages." "Indeed," says *Müller*, "it is impossible that it should have been otherwise."

OBSERVE.—Unity of language was necessary to united action. The breaking up of this confused their plans.

2. *As they journeyed*; lit., *in their breaking up*. This term is used in speaking of an encampment of nomades (or wandering tribes) breaking up for removal from place to place. ¶ *They journeyed from the east*—rather, *eastward*. In this general direction of east—strictly, south-east. They shifted their location (after the manner of the nomades—not "*journeyed*") along the course of the river Euphrates, which runs "*from the east*"—that is, the eastern branch of it, and afterwards *southeast*. ¶ *The land of Shinar* is a natural centre for the human family, and their distribution from this central locality could most easily have been made. The valley of the Euphrates was also the route best suited for conducting them to the

place so peculiarly fitted for their subsequent dispersion. See *Bush*.

3. *They said*; lit., *a man said to his neighbor*. ¶ *Go to*. As we would say, *come on*. A verbal form used as an adverb, or interjection—from *בָּרַךְ* to give. ¶ *Let us make brick*. The noun and verb here are kindred to each other in form. The noun is plural, meaning *bricks*, and the verb means to make bricks—both of these forms are from the word meaning *to be white*—referring to the whitish clay of which the bricks were made. The soil of this region consists of such a clay, which is found mixed with sand on the river bank. This, when wet, forms a brick, which, on exposure to the sun, becomes hard as stone. These are the remarkable bricks of Babylon, that bear the arrowhead inscriptions, and have stood for ages proof against the action of the elements. Many of these have also been unburied in this very region, and there have been brought to light thus most valuable inscriptions under the eye of *Layard*, *Botta*, *Rawlinson*, and others. The bricks, as they are now found, show that they must have been exposed to the action of fire. These fire-burnt bricks were the more durable, and were sometimes laid as an outer covering to walls of sun-dried brick. The pyramids of Sakhara in Egypt, near the great pyramid of Cheops, are built of brick. The ruins of the palace of the Cesars at Rome, still standing on the Palatine hill, are of brick, hard as stone. ¶ *Slime*; lit., *bitumen*. This is a mineral cement

5 ^b And the LORD came down to see the city and the tower, which the children of men builded.

6 And the LORD said, Behold, ^c the people *is* one, and they have all ^d one language; and this they begin to do: and now nothing will be restrained from them, which they have ^e imagined to do.

7 Go to, ^f let us go down, and there confound their language, that they may ^g not understand one another's speech.

b ch. 18 : 21; c ch. 9 : 19; Acts 17 : 26. d vs. 1. e Ps. 2 : 1. f ch. 1 : 26; Ps. 2 : 4; Acts 2 : 4, 5, 6. g ch. 42 : 23; Deut. 28 : 49; Jer. 5 : 15; 1 Cor. 14 : 2, 11.

—a pitchy substance, called, in its solid state, *asphaltum*; and so the *Heb.* word here is rendered in the Septuagint. It abounds on the shore of the Dead Sea. A most remarkable series of mounds are found on the western bank of the Euphrates, called *Birs Nimrud* (Nimrod's tower) and tradition has marked these as the remains of the tower of Babel. This slime is used to this day in Assyria for mortar.

4. This was part of the plan of which the making of bricks is first stated in the narrative. ¶ *A city and a tower, and its head in the heavens.* This is a figurative phrase, to express a great height. (See Deut. 1 : 28; 9 : 1.) We need not suppose that they entertained a thought of building up to the heaven. They aimed probably at military defence, and perhaps meant to use their building for astronomical observations. Yet it was in a spirit of proud boasting and defiance of God that the work was undertaken. ¶ *A name.* Their declared object was to make to themselves a name. (*Heb., Shem.*) This was the proud aim of heathenism—to attain to glory, without God, by human wisdom and might. The nations henceforth walk in their own ways, (Acts 14 : 16,) until from their vain and scattered attempts they are reunited at Jerusalem in the Pentecost—a specimen only of what remains to be realized. The words above may express a hostility to the race of Shem. “*Let us make us a Shem*”—(a name.) ¶ *Be scattered.* The result that they would avoid in building the city and

tower, was the very dispersion, or scattering, that God enjoined upon them for the populating of the earth. *Nimrod* was probably the projector of this atheistic scheme, and he was the *man of sin* of that time. But observe (vs. 8) God took other measures for scattering them, and accomplished His will.

5. *Jehovah came down, etc.* This is spoken after the manner of men, to show that God took notice of that wickedness, and set Himself to interpose against it.

6. *The Lord (Jehovah) said.* This language is used to convey to us the idea of the principle upon which Jehovah proceeded in putting a stop to this iniquity. What He *said*—that is, the view that He took of it, and the plan He adopted is here narrated. Lo, the people is one, and they have all one language; lit., (*one lip to all of them*), and this is their beginning to do—their undertaking. And now it shall not be restrained to them, (*nothing will be too hard for them*) which they will purpose to do, Job 42 : 2. This is perhaps an intimation that they would carry out their scheme but for the Divine interference.

7. *Go to—come, let us go down, and confound there their lip.* The term here rendered *confound*, means to *pour together*—in a way to produce confusion of sounds, or dialects. ¶ *That they may not hear, a man the lip of his neighbor.* Whatever was the precise change wrought in human language, it was with the express object of making the builders unintelligible to each other—so as

8 So ^h the LORD scattered them abroad from thence ⁱ upon the face of all the earth: and they left off to build the city.

9 Therefore is the name of it called Babel, ^k because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

10 ¶ ^l These *are* the generations of Shem: Shem *was* an hundred years old, and begat Arphaxad two years after the flood.

h Luke 1: 51. i ch. 10: 25, 32. k 1 Cor. 14: 23. l ch. 10: 22; 1 Chron. 1: 17.

to break up their unity of action. The Scripture gives us here the only history of the division of mankind into peoples by means of different tongues. And the Scripture also tells us how, under the gospel, national distinctions were broken down in order to introduce a universal church, (Acts 8: 14.)

8. This is the history of men's dispersion over the globe. *Jehovah*, by means of thus confusing human speech, *scattered them abroad*—dispersed them *from thence upon the face of all the earth*. All unity of counsel was thus destroyed, and as a natural result—the very result intended—they ceased *to build the city*; and the further consequence was that they were separated and scattered to all quarters. Nothing is here said of the tower, and it may be that the tower had already far progressed. Traditions relate that the tower was demolished by the lightning, with terrible tempest. Yet it has been supposed that the immense pyramidal tower built thereabouts by Nebuchadnezzar, was erected on the site and ruin of this tower. In the ruins that are now found in that vicinity there is the appearance of a conflagration—the bricks seeming to have been run into solid masses by the action of extreme heat. A Jewish tradition, given by *Bochart*, declares that fire fell from heaven and split the tower through to its foundation. The distance of the modern *Birs Nimrud* from Babylon is the great difficulty in the way of its identification. Yet the *Birs* temple gives us the best

idea of the ancient Babylonian temple tower, and may show us the probable character and shape of the building, at least better than any other ruin. (*Raw. Herodotus. Smith's Bib. Dic.*)

OBSERVE.—They projected the tower to avoid being scattered, as God commanded them; but they were scattered after all, in spite of their utmost opposition. So God will not be baffled.

9. *Babel*. This name is connected with the Hebrew verb, meaning to confound, and would mean properly *confusion*. But the native etymology is *Bab Il*—the gate of Il, or El—"the gate of God." This may have been a name given to it by Nimrod, (*Smith*), signifying his proud and atheistic designs, but afterwards applied (the same name) to express the confounding result more emphatically. ¶ *The language of all the earth*, which was originally *of one speech*—(one lip,) ch. 11: 1—was thus broken up into divers dialects, so as to be thrown into confusion. This was God's plan for bringing about a dispersion of the people, in order to the peopling of the whole earth. This would render consolidation impossible, until at last, under the gospel, a miracle of tongues should bring all mankind together in Christ, (Acts 2: 5.)

§ 30. SEMITIC LINE — TERAH AND ABRAM. Ch. 11: 10–32.

10. *Shem*. *The generations of Shem* are given here only in part. This is often the case with the genealogies,

11 And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.

12 And Arphaxad lived five and thirty years, ^m and begat Salah.

13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.

14 And Salah lived thirty years, and begat Eber :

15 And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.

16 ⁿ And Eber lived four and thirty years, and begat ^o Peleg :

17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

18 And Peleg lived thirty years, and begat Reu :

19 And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

20 And Reu lived two and thirty years, and begat ^p Serug.

21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

22 And Serug lived thirty years, and begat Nahor :

23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

24 And Nahor lived nine and twenty years, and begat ^q Terah.

25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.

m Luke 3 : 36. n 1 Chron. 1 : 19. o Luke 3 : 35. p Luke 3 : 35. q Luke 3 : 34.

and is the occasion of much misunderstanding of them. But the writer's object is now to introduce us to Abram, as coming in the line of Shem, according to the promise. This would be through ten generations—Shem, Arphaxad, Salah, Eber, Peleg, Reu, Serug, Nahor, Terah, Abram. ¶ *An hundred years old* ; lit., *son of an hundred years*.

11. *Shem lived, etc.* During this lifetime of six hundred years this eminent patriarch had been contemporary with Methusaleh and Lamech before the flood, and with Abram and Isaac a few years after the flood.

13. Between Salah and Arphaxad Luke inserts *Cainan*, following the Greek Septuagint version, as it was in the Bible in common use among the

people at the time. One hundred and thirty years is added by the Greek, for this name. *See Table, p. 222.*

14-26. It is to be noted here that the lifetime of men rapidly sinks from Noah's nine hundred and fifty years and Shem's six hundred years to Arphaxad's four hundred and thirty-eight, Salah four hundred and thirty-three, and Eber four hundred sixty-four. But from Peleg (ch. 10:25) the age of man further decreases from two hundred and thirty-nine years to Nahor one hundred and forty-eight years old. This is due, in part, to the change of climate after the flood, and in part also to the change of habits by separation of men in nations. But Shem began to have children in his hundredth year, Arphaxad in his

26 And Terah lived seventy years, and ^r begat Abram, Nahor, and Haran.

27 ¶ Now these *are* the generations of Terah: Terah begat Abram, Nahor, and Haran: and Haran begat Lot.

28 And Haran died before his father Terah, in the land of his nativity, in Ur of the Chaldees.

29 And Abram and Nahor took them wives: the name of Abram's wife *was* ^s Sarai; and the name of Nahor's wife ^t Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

30 But ^u Sarai was barren; she *had* no child.

31 And Terah ^w took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from ^x Ur of the Chaldees

^r Josh. 24: 2; 1 Chron. 1: 26. ^s ch. 17: 15; 20: 12. ^t ch. 22: 20. ^u ch. 16: 1, 2; 18: 11, 12. ^w ch. 12: 1. ^x Neh. 9: 7; Acts 7: 4.

thirty-fifth, and so on, till Terah, who first was a father in his seventieth year.

26. Here the genealogy closes with naming the three sons of Terah (as in ch. 5: 32, with the three sons of Noah) and these have reference to the further history, e. g., *Abram* as the progenitor and head of the chosen people, *Nahor* as the ancestor of Rebecca, and *Haran* as the father of Lot, (compare vs. 29 with 22: 20-23.) It is not to be understood that these are mentioned in the order of their birth, but of their importance in the history, as in the case of the sons of Noah. The youngest is here first named. Abram was born when Terah was one hundred and thirty years old, (compare vs. 32 with ch. 12: 4.) Haran was the eldest. See vs. 29. See *Notes*, Acts 7: 4.

28. *Haran died, and before his father—in presence of* Terah his father; (lit., *before the face of*) and of course before the death of his father. ¶ *Ur of the Chaldees*. This place is probably the modern Orfa (Edessa.) Some make it to be Ur, between Hatra and Nisibis, near Arrapachitis.—*Keil*. *Stanley*, (Jewish Church, Appendix 1) argues for *Orfa* as the ancient *Ur*, from five considerations.

1. That it was on the eastern side of the Euphrates, and thus agrees

better with the term "*Hebrew*," which was applied to crossing the river.

2. The general tenor of the narrative closely connects *Ur* with Haran and Aram in the northwest of Mesopotamia, and within reach of Orfa, (say a day's journey,) Gen. 11: 27-31; 12: 1-4.

3. The "*Chasdim*," or Chaldees, were in the north, as would seem, whatever may have been the later usage of the term, Gen. 11: 10, 11-28.

4. The local features of Orfa are guarantees for its remote antiquity as a city.

5. The traditions are at least as strong as those which may have originated in the anxiety of the Jewish settlement of Babylonia to claim their ancestor's birthplace, and change the name of Chaldea.

Ur in Heb. means *light*, and was probably so called from the Persian idolatry of *fire worship*, prevalent among this people. Abram was called by God out of this region of idolaters, to be a follower of the true God. ¶ *Iscah*. The Jewish tradition, as given by Josephus, (Ant. 1, 685,) as also Jerome and the Targum, understand this to be the same person as Sarah, with another name.

31. *Terah took Abram*. We are elsewhere more expressly informed

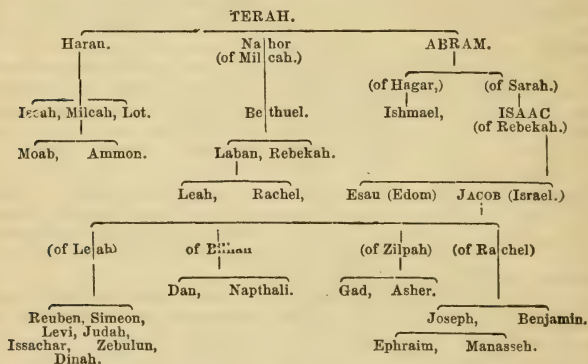
to go in to y the land of Canaan : and they came unto Haran, and dwelt there.

y ch. 10: 19.

that this movement was made on account of the Divine call to Abram, (ch. 12 . 1.) In ch. 12 : 5 Abram is spoken of as taking Lot and Sarah, etc., because there, begins the more special history of Abram. Here we are informed that Terah, as the father of the family, was in the expedition, and this brings us to the close of Terah's history. After Abraham's departure from Haran, Terah no more appears. See *Notes* on

Acts 7 : 4, where Stephen says that Abram departed from Haran "after his father (Terah) died." The name *Abram*, compounded of the two Hebrew words (av—*father*, and ram—*high*), means "father of elevation, or eminence"—or *high father*—progenitor, ancestor. He is called by this brief name until ch. 17 : 5, where a slight change makes for him a new name, meaning *father of a multitude*.

We give the genealogy from this point onward.



Kurtz, Keil, and others think that Terah was not indeed dead before Abram's departure from Haran, but that as the call of Abraham is first mentioned in ch. 12 after the death of Terah is recorded, the order of the narrative is so far followed, without reference to the precise chronology. See the explanation in *Notes on Acts 7 : 4*. OBSERVE.—The promise was four hundred and thirty years before the exodus, (Ex. 12 : 40.) This is also incidentally stated by Paul, (Gal. 3 : 17.) It was declared that his seed was to be a stranger in a land that was not theirs for four hundred years, (ch. 15 : 13.) It is

hence inferred that Isaac, his seed, was born about thirty years after the call of Abram. Abram was one hundred years old when Isaac was born, and hence the call was when Abram was seventy years old, and five years before he entered the land of Canaan, (Gen. 12 : 4.) Terah was two hundred years old when he started for Canaan, and died at two hundred and five, when Abraham was seventy-five. Terah seems to have been ill at Haran, and the expedition was probably delayed there some five years. ¶ *From Ur of the Chaldees*. Abram's native place—a region of idolaters. (See Acts 7 : 5,

32 And the days of Terah were two hundred and five years; and Terah died in Haran.

notes.) See vs. 28, notes. ¶ *Came unto Haran*, (Eng. version, Acts 7:4, "*Charran*.") This place is called "the city of Nahor," (Gen. 24:10. Compare 27:43,) where Nahor's descendants were settled. It was in Mesopotamia (Padan) Aram ch. 25:20, where it is still found bearing the same name. The people of "*Harra*," as the name still stands, retained till a late time the Chaldean worship and language. It is now inhabited by a few Arabs, and is on a small branch of the Euphrates. About the time of the Christian era it seems to have been included in the kingdom of Edessa, ruled by king Agbarus. NOTE.—*Rawlinson* states that Ur which he takes to be the modern *Mugheir*, has furnished some of the most ancient of the Babylonian inscriptions. It seems to have been the primeval capital of Chaldea. Note, p. 253. But this is on the western side of the Euphrates. See Notes, vss. 26-28.

32. *Two hundred and five years* are here given as the *days of Terah*. In Acts 7:4, Stephen states that Abraham removed into this land (Judea) when his father *was dead*—when his father died. Abraham was at that time seventy-five years old. He was born, as we infer, when Terah was one hundred and thirty years old, and sixty years after the time spoken of in ch. 11:26, when Terah "begat Abram, Nahor, and Haran"—that is, began to beget these—when the eldest of them (Haran) was born. See vs. 29. See notes on Acts 7:4. The Samaritan version has changed the age of Terah from two hundred and five to one hundred and forty-five, in order to get rid of the sixty-years accounted for above. This change is wholly arbitrary and groundless. See vs. 31, notes. It has been estimated that of the ten generations, from Noah to Abram, there would be

about fifteen millions of inhabitants when Abram was thirty years of age. Taking a higher average of *eight* for a family, it is reckoned that there were thirty millions at the one hundredth year of Abram. The boundaries of the land of Canaan, as inhabited by the Canaanites, are given in the table of nations, ch. 10:19. Terah wished to accompany Abram and Sarah, though he had been involved in the idolatry of the Chaldeans. The revelation made to Abram probably served as a means of removing from his mind this delusion. The true God was acknowledged in some quarters in and about the land of Canaan. Job lived about this time in the land of Uz, in Idumea, and his friends in that vicinity. And in Canaan there was Melchizedec, king of Salem, and priest of the Most High God, who ministered, doubtless, to not a few.

NOTE 1.—God had already twice revealed His grace, viz.—to Adam, and to Noah—in the formality of a covenant, looking also distinctly to the whole race, as within the sphere of salvation. We have seen that the revelation of God's grace to the antediluvian world was confirmed and enlarged by that made to the postdiluvians. And now a further step is to be taken in the unfolding of the plan of grace by a Redeemer.

NOTE 2.—During the period from Noah to Abraham sin appeared chiefly under four leading forms: unholy marriages, drunkenness, filial infidelity and defiance of God. These were high crimes against society. Insubordination in the family strikes at the root of all government, human and divine. But Noah preached, and God enforced his preaching by warnings, followed at length by overwhelming judgment. Man was established in his headship of the earth by the grant of animal food—civil government was formally insti-

CHAPTER XII.

NOW the ^a LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

a ch. 15 : 7 ; Neh. 9 : 7 ; Isa. 41 : 2 ; Acts 7 : 3 ; Heb. 11 : 8.

tuted in the investiture of the magistrate with the right of capital punishment, as a protection to human life, and the covenant of grace was repeated to Noah, as a security against a deluge in future. The drowning of the ungodly race, and the salvation of the godly household is a powerful enforcement of God's claims for all time. See Notes, ch. 13 : 12.

CHAPTER XII.

§ 31. THE CALL AND MIGRATION OF ABRAM—THIRD HEAD OF THE RACE — CHOSEN FAMILY. Ch. 12 : 1-9.

The history of Abram from his call to his death divides itself into four stadia, whose beginnings are indicated through Divine revelations of remarkable significance. The first stadium (ch. 12-14,) begins with the call of Abram and his wandering in Canaan. The second stadium (ch. 15

and 16,) opens with the promise of an heir and a solemnizing of the covenant. The third stadium (ch. 17-21,) begins with the confirming of the covenant, through the change of name, and the instituting of the covenant seal of circumcision. The fourth stadium (ch. 22-25 : 11,) begins with the trial of Abraham for the assuring and fulfilling of his faith.—*Keil and Delitsch*, p. 131-2.

A new stadium in the economy of grace begins with the history of Abram as called of God. Here opens the Patriarchal history. God had interfered with the natural human development, as it was godless, to check and prevent it by the confusion of tongues. He here further unfolds His gracious purpose—not now in judgment as before, but in mercy. His judgment at Babel was with a view to bless in Abraham. As one who should become the father of the faithful, the patriarch must be separated from his people, who were idolaters, in order to form a distinct

CHRONOLOGICAL TABLE.

	HEBREW. SON'S BIRTH.	SAM. PENT.	SEPT.		HEBREW.	SAM. PT.	SEPT.
1. Adam.....	130	130	235	11. Shem.....	(97) 2	(97) 2	(97) 2
2. Seth.....	105	105	205	12. Arphaxad..	35	135	135
3. Enos.....	90	90	190	13. Salah.....	30	130	130
4. Cainan.....	70	70	170	14. Eber.....	34	134	134
5. Mahalaleel.	65	65	165	15. Peleg.....	30	130	130
6. Jared.....	162	62	162	16. Reu.....	32	132	132
7. Enoch.....	65	65	165	17. Serug.....	30	130	130
8. Methuselah	187	67	187	18. Nahor.....	29	79	179
9. Lamech.....	182	53	188	19. Terafi.....	70	70	70
10. Noah.....	500	500	500	(Haran.)	60	60	60
	100	100	160	20. Abram. Call	70	70	70
	1,656	1,307	2,262		492	1,072	1,302
Flood.....					1,656	1,307	2,262
Date of Abram's call. (Browne's Ordo Sæclorum, B. C. 2020).....					2,073	2,379	3,564

covenant lineage. This separation was, however, only to prepare the way for a dispensation that was to embrace all nations. On Abram's part it now appears that to reach this high distinction of a covenant head, the world and self must be renounced, and God's call must be implicitly obeyed. The covenant grace which was to stand in the place of nature (as in regard to the miraculous seed,) called for faith, and the Divine command called for obedience. The call of Abram occurs now about midway between Adam and Christ. The first two thousand years of the human history are thus comprised within eleven chapters. This is the greatest remove from legendary or mythical narrative, which would have been most diffuse. It is compact, historical statement—and the most ancient is the most compact—just where all other histories (so called) most abound in fable. Abram appears as the tenth in the list of patriarchs from Noah, and the third head of the human race, following Noah and Adam. So, also, Noah was tenth from Adam. And as there was a promise and a prophecy belonging to each of these former personages, so here, to Abram, the prophecy of Christ is further given and still more unfolded.

The victory over the serpent promised to Adam was not yet achieved. So far from this, the Japhetic branch of the human family had departed from the true religion, and even the Semitic line had become corrupted by idolatry—contrary to the hopes held out to Noah in the blessing on his sons. It is out of this Semitic branch that Abram is now chosen, according to the intimation given to Noah in the blessing upon Shem. "Blessed be Jehovah, the God of Shem—Japhet shall dwell in the tents of Shem," etc., (ch. 9 : 26, 27.) Abram is to be the head of a faithful line to be taken into covenant with God, and to be brought into possession of a land of promise, and

there to be put in training for the blessing. See Notes, ch. 13 : 17.

"The history of the Old Covenant," as *Kurtz* remarks, "begins with the strictest particularism, that is, with the selection of a particular individual and of his seed; but it immediately opens a view of the widely extended, or general plan of the salvation of all nations. The purpose and end of the election of Abram is the salvation of the whole world."

There are six stages of the Covenant History:

(1.) In the *first* stage it is that of a *Family*.

(2.) In the *second* stage it is that of a *Nation*.

(3.) In the *third* stage it is that of a *Kingdom*—with the institution of the royal and prophetic lines.

(4.) In the *fourth* stage, the history is that of the nation's *exile and return*.

(5.) The *fifth* stage is that of more immediate *expectations*, commencing with the cessation of prophecy.

(6.) The *sixth* stage is that of the *fulfilment*, when the salvation is to be exhibited in Jesus Christ.

Here we are concerned with the first stage of the covenant history—which is that of a *family*. The family encloses within itself, in all their original vigor, the germs and vital powers of the character, tendency and pursuits, which are gradually developed in the people. This is the childhood of the history of Israel, in which accordingly God appears as the tutor, advancing in his communications with the progress of the pupil. Hence, as *Kurtz* remarks, this period exceeds all others in the number of theophanies, or manifestations of God.

It is now about four and a-quarter centuries since Jehovah's last communication to Noah, that He again speaks, here to Abram.

1. *Now the Lord had said.* More literally this may read, "*The Lord said*,"—and may refer to a call to leave Haran, and not to that which

2 ^b And I will make of thee a great nation, ^c and I will bless thee, and make thy name great ^d and thou shalt be a blessing:

3 ^e And I will bless them that bless thee, and curse him that curseth thee: ^f and in thee shall all families of the earth be blessed.

^b ch. 17: 6; 18: 18; Deut. 26: 5; 1 Kings 3: 8. ^c ch. 24: 35. ^d ch. 28: 4; Gal. 3: 14. ^e ch. 27: 29; Exod. 23: 22; Numb. 24: 9. ^f ch 18: 18; 22: 18; 26: 4; Ps. 72: 17; Acts 3: 25; Gal. 3: 8.

Abram received in Ur, of which Stephen speaks in Acts 7:2, and which was a short time previous. Abram seems to have waited in Haran for Terah, who was ill, and whom he hoped to take with him to the land of promise, but who was removed to "the better country." He was to sunder three ties—country, kindred, and home—and he was to go *by faith*. Here is illustrated the implicit and powerful faith of the patriarchs as it is presented in the New Testament, in reference to its great principle of substantiating things hoped for, and evidencing things not seen. Abram "went forth not knowing whither he went," but what was far better, "knowing whom he had believed." The highest reason is to trust in God. Though He gives us no reason for His command, it is our wisdom to rest upon the certain reasonableness of it, and obey, with cheerfulness, assured that He will call us to go nowhere but He will make it our advantage to go—and no where but it shall prove to be on the way to the possession of Canaan. God promises enough—to *show* him the land—and that is the land of promise. Dear to him as were his country, and kindred, and father's house, he was the more willing to go out at God's direction, for they were idolatrous. He is chosen as the founder of a new family, and a new order of things.

2. Here are four clauses of the stipulation, all full of encouragement, even in the lower and natural aspect. ¶ *I will make of thee a great nation.* God had large plans for him—a great work to accomplish by means of him—as the head of a

great people. This was the promise of a numerous posterity—a promise which the apostle Paul notices as requiring that eminent faith of Abram—because it could be mainly fulfilled not until after his death, (Heb. 6: 15.) ¶ *I will bless thee.* This, of itself, God's benediction promised, is enough. For what is good without God's blessing, and what is bad, if His blessing accompany it! ¶ *And make thy name great.* Such honor He would put upon his name as to make it celebrated and far-famed—and instead of his father's house, he should be himself exalted as the patriarch of a new and preëminent house among the nations. ¶ *Shall be a blessing.* Lit., *Be thou a blessing.* Sept., *Thou shalt be blessed.* But the promise is that Abraham should be a blessing, in the highest sense, to others, and to the whole family of man. This looks to the benefits and blessings of redemption, which were to flow to all men through Abram's line—salvation by Jesus Christ and all the fruits of the covenant of grace, through all time. This is the higher aspect.

3. *I will bless them, etc.* God promises further, so to take sides with Abram in the world, as to make common cause with him—share his friendships, and treat his enemies as His own. This is the highest possible pledge. This threatening against hostile people was signally fulfilled in case of the Egyptians, Edomites, Amalekites, Moabites, Ammonites, and the greater nations—Assyrian, Chaldean, Persian, Greek and Roman, which have fallen under the curse of God as here denounced

4 So Abram departed, as the LORD had spoken unto him, and Lot went with him: and Abram *was* seventy and five years old when he departed out of Haran.

against enemies of the church and kingdom of Christ. The church is God's. Her enemies are His. Her friends are His also, and no weapon that is formed against her shall prosper, for He who has all power given unto Him shall be with her faithful servants, even to the end of the world. ¶ *And in thee; etc.* This is Messianic. It looks to the world-wide benefits of redemption, which should come through Christ, the seed of Abram. In ch. 18 : 18, the language is, "All nations of the earth,"—and there also the promise is based upon Abram's known fidelity as a parent, and honor is thus to be put upon the household covenant. "For I know him that he will command his children and his household after him." In ch. 22 : 18, the same covenant promise is repeated, where it reads, "And *in thy seed* shall all the nations of the earth be blessed," and here it is based upon Abram's fidelity to God in the offering of his son Isaac—"because thou hast obeyed my voice." God's household covenant is gracious and precious—in compassing the children of believers with the arms of His covenant love. But it requires parental fidelity in training the children, (ch. 18 : 19,) and that fidelity is evinced in yielding up our children at God's call, an offering and sacrifice to His service, (ch. 22 : 12, 16.) ¶ *All families.* God pleases to propagate His church by means of a pious posterity. He blesses the world in families, and through a family: and God is God to us in a fatherly relation, as the God and Father of His only begotten Son. And we are admitted to be sons of God, and members of His household by virtue of the Sonship of Christ Jesus.

NOTE.—(1.) The covenant with Abram is the covenant of grace, like that with Adam and with Noah, only

now more expressly and plainly looks to the inclusion of all nations and people in the benefits of Christ's salvation, (Gen. 3 : 15; 6 : 18, 19; 9 : 8.) The gospel was designed from the beginning to go abroad to all the families of man, (1 John 1 : 1; 3 : 8.) The boast of lineal descent from Abram, which made the Jews so bigoted and exclusive has no warrant in a right understanding of the Abrahamic call and covenant, and so Jesus protested to the Pharisees. The apostle Paul expounds the promise, (see Gal. 3 : 16,) showing (1.) that by its express terms, it was made to extend to the Gentiles, (vs. 14,) and (2.) that by the term "*seed*" is meant Christ Jesus. "He saith not, 'And to seeds,' as of many, but as of one, and to thy seed, which is Christ." Though the person of Christ is not yet clearly pointed out, and no mention is made of the God-man, yet the general terms of the first promise are constantly narrowed. And here, instead of "the seed of the woman," it is "the seed of Abram." Abram must have seen that the blessing to come through him, and his seed upon the Gentiles must be spiritual blessings; for some of the nations were to be driven out of the land of promise by him and his, and all their own blessings were known to be connected with the maintenance of the true religion. Christ Himself declares that "Abram rejoiced to see (that he should see) His day. He saw it and was glad," (John 8 : 56.) And Peter explains the promise, as referring to the sending of Jesus, (Acts 3 : 25, 26.) And Paul declares that God in this promise *preached the gospel* unto Abram beforehand, (Gal. 3 : 8-16.)

(2.) Jesus embarks in the same vessel with His disciples, who need not fear any storm upon the seas. (Luke 8 : 22-24.)

5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and ^g the souls that they had gotten ^h in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

g ch. 14 : 14. h ch. 11 : 31.

(3.) The promise of the earthly Canaan and of temporal blessings through Abram, was designed as typical of higher and spiritual realities—of the better country, that is, an heavenly—the heavenly inheritance, (Heb. 11:16.) The external is the symbol of the internal—the material of the spiritual. And so God educates us—giving us the tangible and visible, to lead us along to the better things and more real, which are unseen and eternal. And so, all along, fulfilled promise and prophecy in regard to what is more immediate and temporal is meant to encourage our expectancy of the more glorious things to come.

(4.) This is the record of Abram's overcoming faith. Paul makes the record (Gr.,) "By faith Abram when he was called to go out unto the place which he was about to receive for an inheritance, obeyed, and he went out not knowing whither he comes. By faith he sojourned unto the land of the promise as a strange country, dwelling in tents with Isaac and Jacob, the fellow-heirs with him of the same promise—for he looked for (expected) *the city* having the foundations, whose architect and master-builder is God," (Heb. 11:8-10.) Paul, in addressing the Hebrew converts, to fortify them against deserting the Christian faith presses on their attention this case of their ancestor Abraham, that they be followers of him in faith and patience. God confirmed to him the promise by an oath, and so after he had patiently endured he obtained the promise. The power of his faith appears in this that it was a promise which could be fulfilled in regard to all nations, only after his death—and his faith reached the utmost

issues in the long futurity, (Heb. 11:12-16.) ¶ *And Lot went with him.* Lot was Abram's brother's son, (see vs. 5,) that is, the son of Haran. Kurtz understands that, "God had not intended that Lot should join Abram on his journey. This (he says) is sufficiently manifest from his later history. But God allowed it, probably, from condescension to Abraham's attachment to his family." It would be more strictly proper to say that as the narrative presents it, Lot joined the company of his own prompting, and not by the Divine command, as in case of Abram. It was, therefore, upon his own responsibility. ¶ *Seventy and five years old.* Abram's age is now stated at this second stage of the expedition. Supposing, according to the previous calculation, that he was at, or about, seventy years old at the call from Ur, there would be an interval of five years at Haran, where Terah's death meanwhile occurred, (ch. 11:31, notes.) ¶ *When he departed.* Heb.—*In his going out.*

5. *Abram took.* Abram now leads the expedition, as Terah had done at the outstart as the father of the family. The relation of Sarai to Abram is here given, as well as that of Lot. ¶ *All their substance.* Heb., *All their gain which they had gained*—as sheep and goods. This includes all their substance, whether brought from Ur, or acquired in Haran. ¶ *And all the souls.* Heb., *And the soul which they did, (or made.)* *Nephesh*, here used, denotes collectively the persons (*servants*) taken with them from Haran—as in Ezek. 27:13 The Sept. renders it, *πασαν ψυχην*, *every soul* The verb to do, or make, here used is rendered by the Sept., *ἐκτησαντο*, *acquired*—as 30 30; Deut

6 ¶ And Abram ⁱpassed through the land unto the place of Sichem, ^kunto the plain of Moreh. ^lAnd the Canaanite *was* then in the land.

i Heb. 11:9. k Deut. 11:39; Judg. 7:1. l ch. 10:18, 19; 13:7.

8:17; Gen. 1:12. The *Chald.* renders, "All the souls he had subdued unto the law." Some understand it, therefore, of *proselytes* made to the true religion from among the heathen at Haran. But the general understanding which best suits the context is of *bond-servants*, which Abram had acquired. These were gotten commonly by conquest, or by money. Here it seems to be the latter. Servants were needed in proportion to the increase of his flocks, and the Lord was already making him great, as promptly as his obedience was rendered to the Divine command. Jacob became quite rich in six years, (ch. 30:43.) Abram is enriched in five years. True prosperity is found in the path of God's commandments. ¶ *And they went forth to go—and they came.* This is the record of their successful journey, that as they went in obedience to the Divine direction with a purpose to follow the Divine leading, so *they came* to the land of the promise. Ps. 1:3.

6. The Sept. omits the last clause of the preceding verse. The Vulg. and Germ. connect it with this vs. as the opening clause. "And when *they had come to the land.*" ¶ *And Abram passed through the land.* Heb., *And Abram passed over in the land to a place Shechem.* This may express what Paul gives us in other words, "*He sojourned in* (or unto) the land of promise as a strange (land), "belonging to others—in possession of the Canaanites as here mentioned. ¶ *The place of Sichem.* This phrase is taken by some as meaning *the site* of Shechem, where it was afterwards located—implying that it is here spoken of by anticipation, and that the town was not yet in existence. But there is evidence

to the contrary. And the same expression is used where it does not so mean, ch. 18:24; 19:12; 29:22. It may more likely mean "town or village of Shechem." At the time of Jacob's arrival here, after sojourning in Mesopotamia, Shechem was a Hivite city, of which Hamor, Shechem's father, was chief man. And it was at this time that Jacob purchased from him "the parcel of ground" (of the field) which he gave to his son Joseph, where was Jacob's well, John 4:6. The name means "*shoulder*," or "*ridge*," and describes its location as the watershed, from which the streams divide east and west, flowing into the Mediterranean, and into the Jordan. Instead of Shechem, the son of Hamor, having given his name to the place, it is more probable that he took his name from the place. For the name, if first given to the city in Hamor's time, would, according to Oriental usage, have been taken from the father, rather than the son. Besides, the situation of the place is so remarkable and eligible, that it would most likely have been occupied by the earliest settlers in the land. From Sinjil, an easy day's ride from Jerusalem, we came to a ruin named Shiloh, in about an hour. And about four hours' distance from this point we came upon Jacob's well, a mile from Shechem. The town, as now found, lies on a slope between Mount Gerizim and Ebal. The present population was reported to us as about twelve thousand. The city is well built—has fine bazaars. It is not improbable that in our Lord's time the city extended more nearly to Jacob's well. We rode on our horses with great difficulty up to the top of Mount Gerizim. The paths are filled with

sharp stones, as from a quarry. The summit is eight hundred feet above the plain, and two thousand six hundred feet above the sea level. The scenery is extremely beautiful, perhaps unsurpassed in the Holy Land. Streamlets gush from the mountain side along your winding path. The people boast of eighty springs of water in and around the city. Olive-yards enrich the landscape, and the rich valley spreading to the east and west from this ridge connecting Gerizim with Ebal, and the city occupying this ridge, or saddle, in the narrow gorge not more than five hundred yards across at the base of the mountains, is altogether most picturesque. An immense ruin of large bevelled stones crowns the summit of Gerizim, which some have thought to be the ruin of the ancient Samaritan temple; but it is doubtless more modern—probably dating with the crusades. The present town has five mosques, two of which, according to a united tradition, were originally Christian churches. And here the few Samaritans yet making their headquarters in Shechem offer their annual sacrifice of lambs at Passover time. We saw the man who recovered Bonar's Bible from where he or McCheyne dropped it, in Jacob's well, and he exulted in the prospect that the sixty-eight Samaritans then left would soon reach seventy, and then he said they would be the greatest people in the world. Here they show a very ancient copy of the Samaritan Pentateuch on parchment leaves, which they claim to be an original. In the New Testament the city is called *Sychar*, "a city of Samaria," John 5:5. The modern name, "Nablous," is a corruption of the Greek name "Neapolis," meaning "*new city*." The name *Sychar* some take to be a name of reproach given by the Jews to this Samaritan town, as *Shecher* means *a lie*. But it may be only a provincial corruption of "*Shechem*." At the farther gate of the city we were met by fif-

teen lepers—one with his nose eaten off, another white with the leprosy around his wrists. They proposed to follow us to our place of encampment outside the city, and demanded two piastres each for leaving our company. We were glad, on any terms, to get rid of the hideous looking creatures. ¶ *Unto the plain of Moreh*, Deut. 11:30; Judges 7:1. This may rather read, *To an oak of Moreh*, named from its owner or planter, as some suppose; or *an oak of instruction*—or an *eminent oak*. The Sept.—*the lofty oak*. This last reading is allowable, and is favored by the passage, ch. 35:1-4, where is mention of "the oak which was by Shechem," as a celebrated oak—probably celebrated, like the oak that was pointed out to us at Mamre, as Abram's oak. The oak was a common landmark, from its great growth and durability. ¶ *And the Canaanite*. That these hostile inhabitants occupied the land at the time of Abram's entering there, is expressly mentioned, for this fact is important for the sequel. It is by no means implied that the Canaanite was not in the land at the time of Moses' writing. It is noted, in reference to Abram's time, to show that here was the great obstacle to his occupancy, and the great challenge to his faith, that though it was the land which God promised to him, yet it was in the hands of the heathen, who would violently dispute his possession and his claim. "The difficulty of approach to the country in this locality accounts for Abram having selected it, as affording a particular security against sudden invasions." (*Ritter*.) Hence the reference here to the Canaanites, against whom the stranger would be most anxious to be secured. The author of Genesis evinces in this clause his knowledge of the Canaanites, and presupposes their nature and character to be known in such a way as a late writer could not do. See Num. 14:45.—See *Hüvernich*.

NOTE.—This first halting place of

7^m And the LORD appeared unto Abram, and said,ⁿ Unto thy seed will I give this land: and there builded he an^o altar unto the LORD, who appeared unto him.

8 And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, *having* Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and p called upon the name of the LORD.

m ch. 17: 1. n ch. 13: 15; 17: 8; Ps. 105: 9-11. o ch. 13: 4. p ch. 13: 4.

Abram and his household in the land of promise was "the city of Samaria, called Sychar," where our Lord sowed the early seeds of His gospel doctrine in His conversation with the Samaritan woman, John 4: 5; and it was the same place at which Philip first preached, in the transition of the Christian church from Jerusalem to the ends of the earth, Acts 7: 5, where it should be rendered, "*a city of Samaria*"—the phrase being the very same in the Greek as in John 4: 5.

7. Here God fulfils to Abram His promise at the outstart—to show to him the land, (vs. 1.) "Jehovah *appeared*." Here this phrase first occurs. We know not in what way God manifested Himself to the patriarch on this occasion. It was sometimes done by a vision, and sometimes by a dream. It was in a way suitable to the Divine nature, and to the object in view. He revealed Himself to the consciousness of Abram, so as that he felt himself to be addressed by God, whether there was any audible voice or not. God can act with or without means, as He pleases. ¶ *Unto thy seed.* This promise was to be fulfilled to the posterity of Abram, and not in his own day. This was the trial of his faith. Yet here was the preciousness of the household covenant, looking to the establishment of his family in the land. "*This land*" it is, and not another, which is the land of promise. Abram is thus notified that he has arrived upon the soil to which God had called him to remove. ¶ *And there he builded an*

altar—in token of his faith and gratitude, publicly accepting thus God's grant to him, and openly taking possession of it in the name of his covenant God—at least planting here an altar to God, as a token of the proprietorship and tenure of the soil. Shechem became one of the cities of the refuge under the law, Josh. 21: 20, 21; and here also the law was renewedly proclaimed with blessings from Gerizim, and curses from Ebal, Deut. 27: 12; Josh. 8: 33-35. Here also Joshua assembled the people before his death, and counselled them, Josh. 24: 1, 25. The position was eminently fit for a religious centre; and besides this, these patriarchal associations would give sanctity to the place.

8. *East of Bethel.* Bethel is now known as *Beitân*, six hours and a half from Nablous, on the road to Jerusalem. It stands on a hill, where are ruins of a town. The name means "*house of God*." The origin of the name is in doubt. It would seem to have been already the name of the place before Abram's arrival, though some suppose it is here given by the historian as the name by which the place was afterwards known. From ch. 28: 19 Jacob seems to have given the name to the spot at the time of his vision. The particular spot where that vision occurred was thus distinguished from the name of the city which "*was called Luz at the first*." It may have had this name before Abram's time, as a trace of early piety in the land. And so again it is re-named "*Bethel*" on the occasion of the Di

9 And Abram journeyed, ^q going on still toward the south.

10 ¶ And there was ^r a famine in the land: and Abram ^s went down into Egypt to sojourn there; for the famine *was* ^t grievous in the land.

q ch. 13: 3. r ch. 26: 1. s Ps. 105: 13. t ch. 43: 1.

vine blessing received by Jacob when returning from Padan-Aram, (ch. 35: 14, 15.) The historian, in the passage before us, explains the locality by names existing in his time, as if he had said "unto the mountain eastward of what is now known as Bethel." Jacob may have so named it, in commemoration also of the fact that Abram had halted here, and had built an altar to God. The "*house of God*" is a fitting title for any such consecrated locality, hallowed by the Divine presence. And so we call the sanctuary by the same name. ¶ *Hai*; lit., *the Ai*. The place is named *Ai*, which means a heap of ruins; and the "*H*" is prefixed, as the Hebrew article, "*the*." It was a royal city of Canaan. "The men of Bethel and Ai are spoken of," Ez. 2: 28. It was the second city taken by Israel after the passage of the Jordan, and was utterly destroyed, Josh. 7: 3, 4, 5, etc. It is now known as *Tel er Rijmeh*—the mount of the heap. ¶ *Builted an altar*. Here is a public profession of the patriarch's faith and piety. As in the family of Adam after Enos' birth, (ch. 4: 26,) the practice is kept up of public worship, calling upon the name of the Lord, recognizing His covenant love, and invoking His blessing. See ch. 13: 4, 18. He *calls upon the Divine name* as "*Jehovah*," acknowledging the redemptive character and claims of God before his household. As yet he was only a sojourner in the land, moving from place to place, under the Divine direction, towards the south. But hither he returned, after his temporary exile in Egypt, on account of the famine, ch. 13: 3, 4, to the place of his tent and the

altar. Though nothing is here stated of sacrificial offering, yet the building of an altar fairly implies this.

9. Abram had not yet taken up his fixed abode in the land. He was moving from place to place with his flocks, and surveying the country. Lit., *He pulled up* (his tent) *going and pulling up southward*. According to the customs of nomadic life, he pitched his tents from point to point, as the cattle needed change of pasture, or on other accounts, but mainly in a southerly direction, perhaps determined by the season. Paul notices the fact—"dwelling in tents with Isaac and Jacob, (Heb. 11: 10.)

§ 32. FAMINE—ABRAM IN EGYPT—SARAI AND PHARAOH. Ch. 12: 10-20.

10. *A famine*. Here the patriarch meets a sore trial of his faith. A stranger in a strange land, having removed from his comfortable home and loving kindred, he finds himself in the midst of famine, and in danger of starvation. No corn trade as yet existed between these countries. He therefore determined to leave the land of promise for the land of Egypt, lest he might perish of want. We do not read of any Divine direction authorizing him to go, and it would seem to have been at the dictate of unbelief rather than of faith. And this may have led to his further troubles in the same direction, where he resorted to a carnal device to shield himself from the danger of losing his wife. ¶ *Went down into Egypt*. Egypt being annually watered by the over

11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou *art* ^u a fair woman to look upon:

12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This *is* his wife: and they ^w will kill me, but they will save thee alive.

u vs. 14; ch. 26: 7. w ch. 20: 11; 26: 7.

flow of the Nile, and not depending on rains for the crops, was the great grain-growing region, and corn could be found there when famine prevailed in the adjoining country, ch. 42: 1, 2. ¶ *To sojourn there.* His object was to dwell in Egypt temporarily, and only so long as the famine prevailed, intending to return after that to the land of promise. ¶ *Was grievous.* Vulg. and Sept. read, *prevailed*. How desolate and distressed were these new circumstances of the patriarch. How full of anxieties and apprehensions lest he and his household should perish of starvation. But the Jehovah who has led him out from his own land and kindred, will not leave him to die of want.

11. Escaping one trouble he falls into another. The temptation of Satan in the wilderness was practised upon the patriarch, as it was afterward upon the Messiah himself—taking advantage of his hunger. Did he forget that “man shall not live by bread alone, but by every word of God?” Alas, Egypt was not the land that his covenant God had showed him; and God, his God, could command the stones of Judea, and they would become bread. Now, therefore, as he started on his own counsel, he is cast upon his own further device. Plainly he is in perplexity, and feels that he is not under the same guardianship, nor travelling by the same Divine warrant as before. How much better to trust in God than to lean to our own understanding. How secure Abram might have been under the Divine guaranty and guidance, that all that he needed would be

supplied to him in the land of promise. ¶ *A fair woman.* Sept., *Of fair countenance*; lit., *beautiful of aspect*, 1 Sam. 17: 42. The term signifies brightness, and refers probably to a fair, clear complexion. Though she was now sixty-five years old, yet this was only as about twenty-five or thirty in our day; and she had not had even the common hardships of married life; and besides, she was of a character which would shine out in the countenance, full of energy and vivacity. Sarah's beauty was now the ground of Abram's fear among such strangers as the Egyptians, speaking a different tongue, and having a powerful, despotic monarch.

12. Abram's fear was that he should lose his life on account of his wife's attractions; that the Egyptians would put him out of the way in order to secure her. His apprehensions were not wholly groundless, as the result proved. How he came to have this special fear aroused as he approached the country does not appear, but we may suppose that he saw much of these loose habits among the border people, indicating to him what might be expected as he advanced into the land. His carnal policy proves weakness. He judged that if they found that Sarah was bound to him as a wife, he might lose his life on her account, but that if they should regard her as only his sister, the worst that could happen would be her disgrace and removal from him, without sacrificing himself. This was unmanly and cruel—it was in the spirit of unbelief and worldly policy—unworthy of one who had

13 * Say, I pray thee, thou *art* my sister : that it may be well with me for thy sake ; and my soul shall live because of thee.

x ch. 20 : 5, 13 ; ch. 26 : 7.

so specially cast himself upon the Divine care in leaving his country and kindred to follow where God led. Yet it should be said, on his part, that he might have more specially valued his life, as having the promises of a Messiah connected so with his person—himself the channel and conveyancer of blessings to mankind. His judgment was founded on the idea that though the king would feel free (according to the custom of the land) to take an unmarried woman, he would have no other resort, upon finding her to be married, than to take the life of her husband ; and that he would not scruple to do this. He explains his feeling in a similar peril, ch. 20 : 11, "I said, Surely the fear of God is not in this place, and they will slay me for my wife's sake." Alas, it is notorious that unbridled lust does not stop at murder to gratify its passions. Pharaoh blames Abram for leading him astray by this device.

NOTE.—It is here that Egypt is first brought into view in its relation to the land of promise. And "there is here a foreshadowing of the relation which it will afterwards sustain to Abram's descendants. The same necessity conducts both him and them to Egypt. They both encounter similar dangers in that land—the same mighty arm delivers both, and leads them back enriched with the treasures of that wealthy country."—*Kurtz*.

13. *Say, I pray thee.* This is Abram's device for self-security. He would have her tell the truth only in part. It is plain that by so doing the impression sought to be conveyed would be different from that which the plain, unflinching truth would have given. The question arises whether we are bound in such circumstances to reveal every thing, even to our damage, when it is not

positively called for. If he was asked whether she was his wife, and replied, No, she is only my sister, there could be no doubt of the falsity. But this does not appear. Pharaoh blames him that he did not tell him the whole truth, but that he conveyed a wrong impression, which might have led to the worst results. And doubtless there was in it—from our New Testament point of view—the element of untruth, in the intention to deceive by the concealment. Some allowance must be made for the partial light of that time in cases of casuistry. See, also, the case of Moses, Exod. 3 : 18, and of David, 1 Sam. 29 : 1-7. Paul had surely a right to dwell upon the fact that he was a Pharisee, as an expedient to conciliate his audience. It was only making the best use, for that occasion, of what was the truth in his case. And he was under no obligation to reveal to them, then and there, other facts that he knew would be offensive and detrimental, (Acts 23 : 6.) It may fairly be laid down that a lie is never justifiable—and that a half-truth seldom, if ever, accomplishes any good result. The truest, safest, and best course is to trust in God rather than in a shrewd worldly policy, and cunning diplomacy. ¶ *My soul—myself—my person.*

OBSERVE.—(1.) Pharaoh blames Abram, not as saying that Sarah was not his wife, but for not telling him that she was—and for saying that she was his sister—thus conveying the impression that she was nothing more.

(2.) Abram pleads in his vindication in after, similar, circumstances that he told the truth, only not the whole truth, (ch. 20 : 12, etc.)

(3.) Concealment and equivocation with intent to deceive can never be justified, especially in the light of this gospel time

14 ¶ And it came to pass, that when Abram was come into Egypt, the Egyptians ^y beheld the woman that she *was* very fair.

15 The princes also of Pharaoh saw her and commended her before Pharaoh: and the woman was ^z taken into Pharaoh's house.

16 And he ^a entreated Abram well for her sake: and he had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels.

17 And the LORD ^b plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife.

^y ch. 39 : 7; Matt. 5 : 28. ^z ch. 20 : 2. ^a ch. 20 : 14. ^b ch. 20 : 18; 1 Chron. 16 : 21; Ps. 105 : 14; Heb 13 : 4.

(4.) All this shifting and shuffling resulted from unbelief—not waiting for the Divine direction to leave the land of promise—and doubting God's ability to spread a table in the wilderness. This was also the fault of his descendants, (Num. 11 : 14.)

14. Abram's fears were realized at once, so far as the admiration of the people for Sarah's beauty was concerned.

15. Doubtless Abram had feared, especially those in authority, knowing the despotism of an Oriental court. And here it came to pass as he feared. *The princes—courtiers—of Pharaoh saw her, and praised her to Pharaoh.* This fact is strikingly in accordance with the manner of the Egyptian court, and shows the author's knowledge of Egyptian customs. The formalities were most strict and rigorous. "No slave durst approach the consecrated priestly person of the Pharaohs, but the court and the royal suit consisted of the sons of the principal priests."—*Diod. Sic.*, 1, 70. They extolled her beauty that so they might minister to the indulgence of the king, and shew their interest in his carnal gratification. And upon such representations of her charms *the woman was taken to Pharaoh's house.* The *Sept.* reads, *And they led her unto the house of Pharaoh.* How bitterly Abram must now have bewailed the complications into which he had brought himself. True, his object

was so far accomplished as that his life was spared; but what a life when bereft now of his wife and made to think only of the threatened disgrace and ruin which stared her and himself in the face! How must he have grieved to see her led away from him to the harem of the Egyptian monarch, from whose iron will he had no appeal!

16. *Entreated Abram well.* Lit., *And he did good to Abram for her sake.* What followed seems to be a recital of these material benefits which fell to his lot by this means. ¶ *And he had.* Lit., *And there were to him—there came* (or, became,) *to him.* When Abram arrived there Egypt was under the rule of the shepherd kings, whose government had its capital in the Delta, or northerly portion, where he entered. These presents are such as one pastoral chief would present to another. It is plain that only such presents must have been made to Abram as were particularly valuable to him as a nomade." Mules and camels appear on the ancient monuments of Egypt. But all these princely gifts could not appease the honest grief of such an one as Abram for the shameful removal from him of his beloved Sarah. And the presents he durst not refuse, lest he perish.

17. Though God's servant acted so unworthily of his antecedents and his mission, yet the Divine faithfulness here interposes to rescue him

18 And Pharaoh called Abram, and said, ^c What *is* this *that* thou hast done unto me? why didst thou not tell me that she *was* thy wife?

19 Why saidst thou, She *is* my sister? so I might have taken her to me to wife: now therefore behold thy wife, take *her*, and go thy way.

20 ^d And Pharaoh commanded *his* men concerning him: and they sent him away, and his wife, and all that he had.

c ch. 20 : 9 ; 26 : 10. d Prov. 21 : 1.

from the impending ruin which he was bringing on himself. *Jehovah plagued Pharaoh and his house.* Heb., *Beat him with great blows.* How this infliction was visited upon Pharaoh we do not know. The Lord doubtless showed his displeasure, and taught Pharaoh that he was guilty in thus taking to himself the woman, whether wife or sister, at his own arbitrary will. Just as afterwards the court of Egypt was visited with sore plagues from God because of their oppression of Abram's descendants, until the stubborn despot was constrained to let them go, in part, so here, on the same principle. God has agents and modes for bringing men to a conviction of their sin, and Pharaoh was made to feel that he was in the wrong, in retaining Sarah. Doubtless Abram made himself known as a worshipper of the true God, and God was caring for him, though far away from his home, and though wandering beyond the land where He had led him. ¶ *And his house.* God builds up His church by households of the good, and so, also, He breaks down the families of the wicked. "He visiteth the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Him, and sheweth mercy unto thousands (families) of them that love him and keep his commandments," (Exodus 20 : 6.) The court and household of Pharaoh were also implicated with him in the sin. And the habitation of the wicked shall not prosper.

18. Pharaoh here upbraids Abram for his keeping back the truth in regard to Sarah's relations, and he declares it to be an injury done to him that he had not told him that Sarah was his wife. He does not charge Abram with having told a falsehood—only that he had not told him the whole truth, and he claims that he ought to have told him this important fact, that she was his wife—that in the circumstances he had a right to know it.

19. The complaint of Pharaoh sets forth the case in its true light, and shows the point of the wrong in Abram's prevarication. ¶ *Why saidst thou, She is my sister?* And this was precisely pointing to the wrong of Abram's device. The following clause reveals the peril into which she had been brought by the very means taken by Abram. ¶ *So I might.* Lit., *And I took.* In the Hebrew such a dependent clause often carries with it the contingency based on the foregoing statement. "And I took" would only express the danger he was in of so taking her, as though it were most imminent. It would hence appear that he did not actually take her to wife. The ceremonies of Oriental nuptials require some time, and, in the interval, it would seem, God plagued Pharaoh. Pharaoh's conduct has the appearance of frankness and honorable dealing. But his loose principles cannot be justified.

20. Pharaoh now gives commandment to his men—his servants—officials—who could be charged with

CHAPTER XIII.

AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, ^a into the south.

2 ^b And Abram *was* very rich in cattle, in silver, and in gold.

a ch. 12: 9. b ch. 24: 35; Ps. 112: 3; Prov. 10: 22.

this business. ¶ *And they sent him away.* The Sept. reads, *To send him away*—as though this was what the men were commanded to do—to send forth Abram and his household from the country. The term implies an honorable escort, for his safe departure from Egypt with *all that he had*—cattle, goods, etc., (vs. 16.) Thus Abram, by a strange discipline, is brought back to the land of promise, reproved for thus hastily leaving the land that God shewed him, in order to escape famine, and for forsaking his confidence in God by resorting to worldly policy for his protection in danger. Thus God reclaims His own people from their wanderings, and does it through sore trials and severe discipline, bringing them back to the goodly land of His promise and their inheritance—taught that the only safety is to follow where God leads, and fully to trust in Him for ourselves and our households.

CHAPTER XIII.

§ 33. RETURN TO CANAAN—ABRAM AND LOT SEPARATE—SIDDIM—MAMRE. Ch. 13.

In Egypt the *church*—the chosen people—was introduced to the *world*. Egypt was to Abram, to the Jewish people also, to the whole course of the Old Testament, what the world, with all its interests and pursuits and enjoyments, is to us. But while Egypt, with its pride of wealth and art and power, its temples and pyramids, is almost forgotten, the name of the shepherd patriarch lives. How long Abram remained in Egypt at this time does not appear. He

went thither for a temporary purpose, and returned even sooner, as would seem, than he had intended, ch. 20: 12. Egypt is a type of the world-kingdom, abounding in wealth and power, offering temptations to a mere carnal sense. But Abram had encountered its worldliness and pride, and had been in danger of losing his personal and domestic peace, and was glad, doubtless, to escape from the land, and get once more within the boundaries of the land of promise. ¶ *Went up.* The direction of Jerusalem was upward from every quarter, in the Jewish phraseology. Besides, the south of Judea was hill country, and it was upward in reference to the low, desert plains of the Egyptian territory. ¶ *Lot with him.* We here find that Lot, who came with him into Palestine, had accompanied him into Egypt, and now returns with him. His connexion with him was that of natural kindred. It will soon appear that Lot, by the increase of his estate, has separate interests, and that it is in the plan of God to disconnect Abram, His chosen friend, from all others outside his own immediate household, with whom He was to covenant. ¶ *Into the south; lit., towards the south.* This is not the south of Egypt, for he went up out of Egypt, but towards the country called the south—the south country of Palestine, known as such before the time of Abram. See Josh. 10: 40; 11: 16. The Sept. reads, *Unto the Desert*—pointing to the same region, which is skirted by the Idumean desert. The same term is used here as in ch. 12: 9. Hither he had come at first.

2. *Very rich; lit. weighty exceed.*

3 And he went on his journey ^c from the south ever to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

4 Unto the ^d place of the altar, which he had made there at the first: and there Abram ^e called on the name of the Lord.

c ch. 21 : 8, 9. d ch. 12 : 7, 8. e Ps. 116 : 17.

ingly. Having *amassed great riches.* He was a chief, or sheikh, of a tribe of his attendants and dependents. His wealth is mentioned here in proof of God's blessing upon him, according to the promise—enriching his temporal estate. Oriental chiefs had their riches chiefly in flocks. Abram may have acquired his silver and gold in Egypt by trading with the people. Sheep and camels, oxen and asses constituted the wealth of Job (Job. 1 : 3,) who belonged to the time of Moses; and these are given as the items of Abram's wealth when he went down into Egypt, ch. 12 : 16. The precious metals had been added, no doubt, by sales of animals, and their products of milk, butter, cheese, etc., to the people.

3. *On his journey, etc.* And he went according to his *removings*—that is, pitching his tents, and striking them, and going on from place to place—"sojourning"—"dwelling in tents." The Sept. reads, *He went whence he came.* The Vulg., *He returned by the way whence he came.* ¶ *Unto the place,* ch. 12 : 8. The narrative is careful to mention that he went directly to Bethel, where he had at the beginning pitched his tent and builded an altar to God, (vs. 4.) His heart, doubtless, yearned for his first love in that land of promise, and he longed to get back to the sweet memorial places, where he had indeed met God. ¶ *Between Bethel and Hai.* Stanley well describes this point as "a conspicuous hill, its topmost summit resting on the rocky slopes below, and distinguished by its olive groves, offering a natural base for the altar, and a fitting shade for the tent of the patriarch."

4. Tent and altar were now in his mind as he had enjoyed them at first. We remember our sweet home and our sweet church after we have roamed in a land of exile. We yearn to get back to where we have enjoyed the dear circle of our family, and that of our Christian brethren—where we have lived, and where we have worshipped. Because it was *Bethel*, he loved it, even as the *house of God*, Ps. 84 : 1, 2. *Shechem* had been the place of his altar at the very first. But as to the spot between Bethel and Hai, and the altar erected there, the same phrase is used as here, "*He called upon the name of the Lord,*" see ch. 12 : 7, 8, which may express a more formal and public worship. Or he may have reached Shechem, a few miles further on, at this time. ¶ *Called.* This phrase refers to the pious invocation of God, as "the Lord"—Jehovah. Here, on the sacred spot so endeared to him by his earliest memories of God's covenant promise fulfilled, in showing him the land of promise, the patriarch reestablishes public worship. It is the sanctuary of God, on God's own land, where He had already first revealed Himself to him on the covenant soil. Doubtless, "he felt a strong desire to reanimate his faith and piety amidst the scenes of his former worship—it might be to express humility and penitence for his misconduct in Egypt, or thankfulness for deliverance from perils—to embrace the first opportunity, on returning to Canaan, of leading his family to renew allegiance to God, and to offer the typical sacrifices which pointed to the blessings of the promise."—*Jamieson.*

5 ¶ And Lot also, which went with Abram, had flocks, and herds, and tents.

6 And ^fthe land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

7 And there was ^ga strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: ^hand the Canaanite and the Perizzite dwelt then in the land.

f ch. 36 : 7. g ch. 26 : 20. h ch. 12 : 6.

5. *And Lot also.* Abram's character is now to shine in his noble, honorable dealing with his relative, the companion of his journey. Lit., *To Lot, also, who went with Abram, there were flocks, etc.* This may be mentioned here to show how those who cast in their temporal lot with Abram, God's friend, were blessed for his sake. The blessing upon Abram overran and flowed over upon Lot. So God often showers His blessings upon the household, neighbors and dependents of the righteous for their sakes. ¶ *Tents.* This probably includes the occupants—meaning servants and attendants.

6. *And the land ;* lit., *did not bear them*, to dwell together (for dwelling together.) Sept., *And the land did not contain them to dwell together.* And the reason is given. *For their substance* (acquisition) *was great*, and *they were not able to dwell together.* That choice portion of the land where they had at first located, on account of its richness and natural security, was now too small for their largely increased households and possessions. (See ch. 12 : 6, *Notes*.) Probably their cattle and flocks now numbered too many to be accommodated by the pasturage. The country was an open common. It could not be held by any title: Every one drove his cattle where he could find the best grazing for them. This absence of law to define and protect real estates would naturally open the way for jealousy and strife,

and the strong would have an advantage over the weak.

7. *A strife, etc.* The connexion indicates the ground of the strife, though it is not distinctly stated. The choice district which they had selected became too narrow for the accommodation of both, with their large increase. So it is that secular prosperity often brings trouble. The meek it is who shall truly inherit the earth, (Matt. 5 : 5.) It was the herdmen of the respective flocks who quarrelled. They were tempted to encroach one upon the other, to find proper sustenance for their cattle. ¶ *And the Canaanite, etc.* As before noted, this clause does not indicate that the historian lived subsequently to Moses' time. He does not say, "And the Canaanite was yet in the land at that time," but it is said, with reference to the promise that God would give this land to the seed of Abram, that the land was not tenantless and unpossessed, so that Abram had only to take possession, and enter on its enjoyment. But the Canaanite was there as its occupant, standing in the way of the promised possession, and needing to be removed, so that meanwhile he could only dwell in tents, a pilgrim in the land of promise, as in a strange country. See *Delitzsch*. ¶ *And the Perizzite.* It is intimated by this note that these aborigines made the choice district where they dwelt all the more cramped and inadequate for Abram and Lot. The presence of two pow-

8 And Abram said unto Lot, ¹ Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we *be* brethren.

9 ^k *Is* not the whole land before thee? Separate thyself, I pray thee, from me: ¹ if *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left.

i 1 Cor. 6: 7. k ch. 20: 15; 34: 10. 1 Rom. 12: 18; Heb. 12: 14; Jas. 3: 17.

erful tribes, at peace with each other, was favorable to the quiet and peaceable residence of Abram and Lot, but surely not to their living at variance with each other. The *Perizzites* are not named in the table of nations (ch. 10) and their origin is hid. The name indicates perhaps that they were peasants, engaged in agriculture, or nomades, wanderers. They are mentioned along with the Canaanites as original occupants of the soil. See ch. 15: 20; 34: 30; Exod. 3: 8, 17; Judg. 1: 4, 5; Josh. 17: 15-18. They dwelt in the mountains of Judah and Ephraim, and they are noticed as late as in the time of Ezra, (9: 1.) Some understand that the Perizzites are the same with the Hittites—sons of Heth—who are called “the children of the land”—which is called also “the land of Heth,” ch. 23: 7.

8. The strife among the herdsmen does not alienate the masters. Abram stands upon his faith. ¶ *Let there be no strife.* “So the father of the faithful replied in language that might well extend beyond the strife of herdsmen and shepherds to the strife of “pastors and teachers,” in many a church and nation.”—*Stanley*. He who has the promises can well afford to yield a point of difference for the holy sake of peace. And he it is who is the gainer by all he seems to concede. “The meek (and only they) inherit the earth.” “He walks in the moral atmosphere of the sermon on the mount,” Matt. 6: 28, etc. Abram appeals to their brotherly relations against any strife between themselves or their herdsmen. *For we (are) men, brethren—*

men who are brethren. The same Hebraistic expression is used in the New Testament by James at the Synod in Jerusalem—“*Men, brethren,*” Acts 15: 13, and by Paul in his address, Acts 23: 1. This referred to national brotherhood. Abram was Lot’s kinsman, being both his brother-in-law and his uncle; and beyond this, they were “*brethren*” in their religion. Even the fact that they were of national brotherhood in a strange country ought to be a strong restraint upon quarrelsome passions. Abram lays upon Lot the necessity of accepting his offer, as he yielded to him the choice of the land. Besides, Lot is the companion, and his uncle is the principal. How far may Christian men stand upon their rights? And how far are they bound to yield even to unreasonable demands for the sake of peace. The spirit of the Master will rather suffer wrong than do wrong. He who has the promises may be sure that his covenant God will bear him out in personal concessions for the sake of peace.

9. Abram proposes most generous terms. He offers Lot the first choice, though he be the inferior party, and in the true Christian spirit which, “in lowliness of mind, esteems other better than himself,” as well as in the spirit of the commandment to “love our neighbor as ourselves.” Abram now appears in his personal graces, and shines in his relations to those around him, as a bright example to all. ¶ *Is not the whole land before thee?* This was the land promised to Abram by God himself, of which, therefore, he was the

10 And Lot lifted up his eyes, and beheld all ^m the plain of Jordan, that it *was* well watered everywhere, before the Lord ⁿ destroyed Sodom and Gomorrah, ^o *even* as the garden of the Lord, like the land of Egypt, as thou comest unto ^p Zoar.

m ch. 19: 17; Deut. 34: 3; Ps. 107: 34. n ch. 19: 24, 25. o ch. 2: 10; Isa. 51: 3. p ch. 14: 2, 8; 19: 22.

rightful proprietor, and not his nephew. He could have claimed the exclusive possession on the high ground of the Divine promise and plan. He could have said, "If the land is not large enough for us both, then you must seek another country, or even return to the land whence you came out." But this exclusiveness is not the spirit of our holy religion. We cannot assume to stand upon our Divine right, and claim all the privileges and promises, leaving no room for others, nor giving them over to uncovenanted mercies. In the true spirit of grace, we are to be gracious and conciliatory, and peace-making, *for we be brethren*. Nor need we all seek to occupy the very same ground, nor claim the same territory. There is room enough for all names and claims that are truly Christian. There is much land to be possessed, and God has a field for all denominations to cultivate. ¶ *Separate thyself*. In the spirit of generous concession, and not of severity, Abram proposes a separation, and agrees to take what Lot leaves. "*If to the left, then I will go to the right, or if to the right, then I will go to the left.*" Abram's movement was to be regulated by Lot's choice.

10. Lot accepts the offer, but not as would seem in the same humble spirit in which it was made. They "*agree to differ.*" This remarkable place, where Abram's tent had been previously pitched, proves the turning point in the patriarch's life. Those who have been close companions up to this point are henceforth parted asunder. "This first primeval pastoral controversy divided the patriarchal church." Stanley cites here the passage of similar purport,

(ch. 26: 19-22) in Isaac's history. "Isaac's servants digged in the valley, and found there a well of springing water; and the herdsmen of Gerar did strive with Isaac's herdsmen, saying, The water is ours; and he called the name of the well *Calumny*, because they strove with him. And they digged another well, and strove for that also, and he called the name of it *Strife*. And he removed from thence and digged another well, and for that they strove not, and he called the name of it *Latitude*. And he said, For now the Lord hath made *Latitude* for us, and we shall be fruitful in the land," (translating the proper names of the Hebrew.) ¶ *Lot lifted up his eyes*. From the spot where they were thus negotiating—the mountain summit east of Bethel, under its grove of oaks, where the tent was pitched, Lot looked down upon the green valley of the Jordan—its tropical luxuriance visible even from thence—beautiful and well watered as that garden of Eden, of which the fame still lingered in their own Chaldean hills, or as the valley of the Nile in which they had so lately sojourned. He chose the rich soil, and with it the corrupt civilization which had grown up in the rank climate of that deep descent, and once more he turned his face eastward, and left to Abram the hardship, the glory, and the virtues of the rugged hills, the sea breezes, and the inexhaustible future of Western Palestine. It was Abram's henceforward; he was to arise and walk through the length and through the breadth of it, for God had given it to him. This was the first appropriation—the first consecration of the Holy Land.—Stanley, p. 34, 5. ¶ *Beheld all the plain*; lit., *saw all the circle*

of the Jordan. Lot was evidently governed by a worldly and selfish principle in selecting his new abode. He embraced the opportunity furnished him by Abram's generous proposal, and he chose what seemed the richest part of the land, without regard to the choice of Abram, and without regard to the moral destitutions. He was free and eager to obtain the best part of the country, though by so doing he should remove far from the vicinity of the church, and of the public worship of God. ¶ *Well watered.* Heb., *All of it a well watered region.* This was the great necessity in the East. It would promise him security from periodical famine. It seemed to him a paradise. Here the Jordan is first referred to. This great river of Palestine, called the *Descender*, for its swift course of two hundred miles over twenty-seven rapids, has one source at *Dan*. At another (Banias) it bursts out from the foot of a rock, and flows through the Lake Merom into the Sea of Galilee or Gennesaret. This latter is six hundred and fifty feet below the Mediterranean, and from this point to the Dead Sea, it falls six hundred and fifty feet, making it one thousand three hundred feet and over below the sea level, when it reaches the Dead Sea. In April we found it rushing through its narrow banks, turbid and dangerous even at the ford near Jericho. Here, however, a breakwater was constructed, to allow the pilgrims their annual bath at Easter festival. The banks are thickly wooded with a dense growth of willow and poplar, and they furnish such a haunt as wild beasts would covet described by Zechariah, (ch. 11:3,) where the destruction of these thickets and the pride of Jordan is noted by a roaring of the lions which dwelt there. The luxuriance of the plain of Jericho is proverbial. We saw the waving grain which seemed to have grown spontaneously — most probably having sown itself, as there was no appearance of the hand of

man. And the shores of Gennesaret were skirted with richly blooming oleander and rank shrubbery, but only a couple of cattle giving any evidence of occupation. At *Magdala*, near the foot of the lake, found a few hovels, and about fifty inhabitants. The fields on the hill overlooking Tiberias presented the best evidence of cultivation that we had seen. The country was most bright and beautiful, grass and grain abundant, fine trees and shrubbery, with sweet flowers like the seringo and orange blossom. A magnificent oak among the flowery fields reminded us of the patriarchal wanderings. "Jordan overflows its banks all the time of harvest," when the snows from the Lebanon melt and swell the river beyond its narrow shores. ¶ *Before the Lord destroyed, etc.* The face of the country was, doubtless, altered by that destruction of the cities of the plain. ¶ *As thou comest unto Zoar.* Vulg., *Like Egypt to those coming into Zoar.* Sept., *Until coming to Zoar.* The original name of Zoar was *Bela*, and it is so called at the time of Abram's war with the kings, (ch. 14:2, 8.) The historian here gives the later name. It is argued by some that the Zoar of the Pentateuch, as connected with the plain of the Jordan, must have been at the northeast end of the Dead Sea, instead of at the southern extremity, and that "the cities of the plain," Sodom, Gomorrah, Admah, Zeboim, were there located; Zoar (one of them) being in a line with Jericho, where the Jordan falls into the Dead Sea. The Moabites and Ammonites, who were the descendants of Lot, were in possession of that district when they first appear in the history. In this case Zoar would be the southern terminus of the plain of the Jordan, where it is lost in the Dead Sea, for there seems to such to be evidence that the northern extremity of the sea remains much as it was before Abram's time. But the more established view has been, and is, that

11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves one from the other.

12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain and pitched his tent toward Sodom.

q ch. 19; 29. r ch. 14: 12; 19: 1; 2 Pet. 2: 7, 8.

the cities of the plain which were destroyed occupied what is now the more southern portion of the Dead Sea. (See *Lynch's Researches*.)

Stanley (Sinai and Palestine) thus graphically and truly describes the scene upon which these two lords of Palestine looked out from the heights of Bethel, as we also ourselves have witnessed it. "Immediately east of the low gray hills, on which the Canaanitish Luz and the Jewish Bethel afterwards stood, rises (as the highest of a succession of eminences, each of them marked by some vestige of ancient edifices,) a conspicuous hill, its topmost summit resting, as it were, on the rocky slopes below, and distinguished from them by the olive grove which clusters over its broad surface above. From this height, thus offering a natural base for the patriarchal altar, and a fitting shade for the patriarchal tent, Abram and Lot must be conceived as taking the wide survey of the country "on the right hand, and on the left," such as can be enjoyed from no other point in the neighborhood. To the east there rises in the foreground the jagged range of the hills above Jericho—in the distance the dark wall of Moab—between them lies the wide valley of the Jordan—its course marked by the tract of forest, in which its rushing stream is enveloped, and down to this valley, a long and deep ravine, now, as always, the main line of communication by which it is approached from the central hills of Palestine—a ravine rich with vine, olive, and fig, winding its way through ancient reservoirs and sepulchres, remains of a civilization now extinct, but in the times of the patriarchs not yet begun. This is the view which was to Abram what

Pisgah was afterwards to his great descendant. No crust of salt, no volcanic convulsions had as yet blasted its verdure, or touched the secure civilization of the early Phœnician settlements which had struck root within its deep abyss," (p. 214.)

11. This great plain or valley, (lit., *circle*,) of the Jordan is now called by the Arabs *El Ghôr*. Josephus calls it "the great plain." "The valley of the *Ghor*, which is a vast longitudinal crevasse in calcareous and volcanic rocks, extending from the southern roots of Libanus and Anti-Libanus to the Gulf of Akaba, from one thousand to two thousand feet deep, one hundred and twenty miles long, and from one to eight miles broad, appears to have been caused by the forcible rending and falling in of the aqueous strata resulting from the eruption and elevation of the basalt which bases it almost from its commencement to the Dead Sea. The great alterations in its surface terminated probably in the catastrophe of Sodom." *Newbold*. The neighborhood of Bethel was about equi-distant from the two extremities of the plain. There is something in the phrase "*all the plain*," repeated here, which intimates the grasping temper of Lot. ¶ *East*. By this we should understand that he took "the right hand," according to the offer, vs. 9. But the Hebrews in naming the points of the compass, supposed the face to be towards the sun-rising, and so "the right hand" would be *south*. From the hill country of Bethel or Ai the route lay south-eastward. ¶ *And they separated themselves one from the other*. Heb., *A man from his brother*.

12. *The land of Canaan*. As distinguished from the valley of the

13 But the men of Sodom ^s were wicked, and sinners before the LORD, exceedingly.

s ch. 18 : 20 ; Ezek. 16 : 49 ; 2 Pet. 2 : 7, 8. t ch. 6 : 11.

Jordan, being the portion of Palestine between the valley and the Mediterranean Sea: though without such qualification of the context, the phrase would be taken to include all the country lying between the Jordan and Mediterranean to, or including the Dead Sea. It may here be used in the wide sense even to signify that Abram had now his footing in the covenant land of Canaan, where he was appointed to dwell, and which he should ultimately, in his posterity, occupy. Lot's dwelling in the cities of the plain was outside of the covenant arrangement, and temporary—and upon sufferance—a tenant at will. This is the significance of the record here. The land of Canaan, in the Scriptural history, is commonly distinguished from the land of Gilead, the high table land east of the Jordan, (Num. 3:1-40; Josh. 22:32, etc.

NOTE.—Now that the covenant head has fairly a footing in the promised land in his own covenant right, let us look back from this point at the covenant thread in the history of the nations and persons. We find the general table of nations in ch. 10, leaving us with Shem's line, so as to trace the covenant lineage. And in ch. 11 accordingly, after a narration of the event which led to the dispersion of nations, and peopling of the earth, Shem's line is resumed (vs. 10) so as to trace it to Terah, where we are introduced to Abram, the covenant head. Accordingly, of the sons of Terah, we find Lot and his posterity dropped, and Abram left alone in the list, as he in whom the promises descend—the chosen conveyancer of blessings to all the nations. So also we shall find that of Abram's sons, Isaac is chosen as the son of promise; and of Isaac's sons, Jacob is chosen; and in Jacob's line, the promise takes

the course of Judah, as having the sceptre of the theocratic kingdom, issuing in David the king—the eminent royal ancestor of Jesus. We observe here also that the covenant line is not determined by primogeniture, but Shem, Abram, Isaac, Jacob, and David were younger sons. ¶ *The cities of the plain.* There were five of these cities—Sodom, Gomorrah, Admah, Zeboim, and Zoar, occupying the vale of Siddim, at the Dead Sea. These cities were under their respective kings, who were attacked by Chedorlaomer, king of Elam, and his allies (ch. 14:19) and defeated, till Abram came to the rescue. Four of these cities were destroyed by God's manifest and swift judgment, raining down fire out of heaven, (ch. 19:23-29. See Notes.) The term for "*plain*" here is the same as is used ch. 13:10, "*the plain of Jordan*," and means rather "*circle*." The *Sept.* reads, Lot dwelt in a city of the neighborhood, and pitched his tent in Sodom. The *Vulg.* reads, Lot sojourned in the towns which were round about Jordan, and dwelt in Sodom. ¶ *Pitched his tent.* Heb. "*And he tented unto (at) Sodom.*" As Abram passed through the land unto the place of Sichem, when he entered the country (ch. 12:6, 9) dwelling in tents, and camping onward from place to place, so Lot camped at Sodom. This mode of travel was after the manner of the nomades.

13. The corrupt state of society in Sodom soon discovered the great mistake of Lot's choice, and revealed the fallacy upon which he had acted to seek fine lands and crops, without regard to religious privileges. Lot was a professor of the true religion, and had been enjoying the privilege of public worship with Abram, yet he seems to make little account of this in seeking a settlement. Many

14 ¶ And the Lord said unto Abram, after that Lot ^u was separated from him, Lift up now thine eyes, and look from the place where thou art, ^w northward, and southward, and eastward, and westward :

15 For all the land which thou seest, ^x to thee will I give it, and ^y to thy seed for ever.

a vs. 11. w ch. 28 : 14. x ch. 12 : 7 ; 15 : 18 ; 17 : 8 ; 24 : 7 ; 26 : 4 ; Num. 34 : 12 ; Deut. 34 : 4 ; Acts 7 : 5. y 2 Chron. 20 : 7 ; Ps. 37 : 22-29 ; 112 : 2.

migrate to territories that are very desirable, as being well watered, and having fine soil, and prospect of rich returns for labor, but make no provision for securing Christian society and facilities of public worship. Lot was attracted by the mere secular aspects of the country, but what were they for any real comfort amidst the corruption of the population? Many Christians emigrate to the rich frontiers and new territories, having too exclusive regard to worldly profit; and neglect and forget God's worship; but they find the fearful disadvantage of living among the wicked, and that it more than counterbalances all the gains of the most fertile fields and richest mines of the earth. Let such provide for Christian institutions, for public worship, and evangelizing agencies, so as to preserve themselves and families from the doom that must come upon those who live in Sodom. It is thought that Lot went to Sodom unmarried, and that he afterwards married a woman of that ungodly population, and so was involved more deeply in the doom that fell upon that people, (Gen. 6 : 1-7.) He is called "a righteous man" by the apostle Peter, and his record is, "That that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds," (2 Pet. 2 : 8.) To which Bishop Hall remarks, "He vexed his own soul, for who made him stay there?" ¶ *Wicked, and sinners before Jehorah*, (Heb., to *Jehorah*)—*exceedingly*. Onkelos reads, "*But the men of Sodom were wicked with their*

riches, and guilty with their bodies before the Lord." Lot has fallen into the very vortex of vice and blasphemy. The vices which prevailed have made "Sodom" the synonyme for the most degrading and brutal of crimes in society. The after history of its destruction shows the vile, unblushing vices of the people, which made their cup of iniquity brimming full, and called for swift vengeance from heaven, Gen. 19 : 28, 29 ; Ezek. 16 : 49 ; 2 Pet. 2 : 7, 8.

14, 15. Now that Lot was separated from Abram, the covenant head stands alone, and in a position to be addressed and dealt with in his covenant relations. He is now parted from his kinsman, the companion of his journeyings, and isolated in the world, he is to receive the special encouragement of his covenant God. Now he is formally constituted the rightful owner of the land, and inducted into the heritage, and a vast increase of progeny is promised to him. He is to make a full survey of the land in all directions, and he is assured that it is his to inherit, and a title deed is given to him for his seed forever. Here is now more explicit mention than before of what he himself is to possess by virtue of the Divine grant. (1.) First he was assured in general that he should be blessed, and become a blessing, (ch. 12 : 1-3.) That was the blessing of grace, "the promise of the Spirit through faith," (Gal. 3 : 14,) and the free grant of righteousness or justification, (Gal. 3 : 6.) (2.) On the second interview he is further assured that the land to which he had come, by faith, should be the

16 And ^z I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.

17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

^z ch. 15: 5; 22: 17; 26: 4; 28: 14; 32: 12; Exod. 32: 13; Num. 23: 10; Deut. 1: 10; 1 Kings 4: 20; 1 Chron. 27: 23; Isa. 48: 19; Jer. 33: 22; Rom. 4: 16, 17, 18; Heb. 11: 12.

heritage of his posterity, as a free grant by God, (ch. 12: 7.) And now (3.) He is further guaranteed as to this heritage, and the terms are such as to imply something enduring beyond any mere earthly and temporal possessions. "*To his seed forever.*" This is the tenor of the grant. And so we are told that by faith Abram "looked for *the* city that hath the foundations, whose builder and maker is God," (Heb. 11: 10, 13, 16.) And God guarantees to Abram the personal possession, which was not fulfilled if the mere earthly Canaan was all that is meant. But the promise, "*To thee will I give it,*" pointed, as the apostle explains, to the "better country, that is an heavenly," which is the estate of believers by virtue of God's interest in them—having prepared for them a city. The prophecies of the Old Testament dwell much on the ultimate possession of the promised land by the ancient covenant people. And there are passages which seem to imply (if literally understood) that this restoration of the Jews to Palestine is the chief burden of some of the prophecies. But in the New Testament nothing is said of this, and we are led to infer that this was mainly to convey, under a most impressive symbol, the great covenant grant here set forth of the heavenly heritage reserved for the true Israel. This does not exclude the idea of a literal fulfilment by the way. It may lie in God's plan to give the land of promise into the actual possession of the children of Abram more freely and fully than ever before. But the promise cannot surely terminate in this passing fulfilment.

Paul, in the Hebrews, shows that its grand, high, main significance is its heavenly nature, ch. 12: 7; 15: 18; 17: 8; 24: 7; 26: 4; Num. 34: 13; Deut. 34: 4.

16. *Thy seed.* The spiritual purport of the promise is here further reached, in the innumerable *seed*. The literal increase is not excluded, but this was not all that was meant, else it would be of small moment comparatively. God does not so account of a mere earthly progeny. He rebuked their boast of being Abram's seed according to the flesh. But the spiritual posterity, and the true Israel, after the spirit, *this* was the grant here made to Abram. "And if ye be Christ's, then are ye Abram's seed and heirs according to the promise," (Gal. 3: 29.) See ch. 28: 14; Exod. 32: 13; Num. 23: 10; Isa. 48: 19; Jer. 33: 22.

17. *Arise, walk through the land.* Heb., *Walk about in the land.* The largest latitude is thus allowed him, as the proprietor of the soil, to walk over the land, in its utmost limits, at his pleasure, and call it all his own, and feel himself to be inducted thus, by the Divine grant, into the formal proprietorship of the whole country. And this grant of the earthly Canaan is typical of that higher heritage of the heavenly Canaan—the believers' land of promise. "For we which have believed do enter into rest," Heb. 4: 3. "For if Joshua had given them rest, then would he not afterwards have spoken of another day," Heb. 4: 8. And this is the better country, even an heavenly, which the covenant God of Abram promises to give to him personally. "*I will give it unto thee.*"

18 Then Abram removed *his* tent, and came and ^adwelt in the plain of Mamre, ^b which *is* in Hebron, and built there an altar unto the LORD.

a ch. 14 : 13. b ch. 35 : 27 ; 37 : 14.

NOTE.—When the Lord divided to the nations their inheritance, with respect to the very “number of the children of Israel,” Deut. 32 : 8, Shem was allotted the belt of country stretching eastward from the Mediterranean, mainly between the parallels of latitude which bound Palestine. North of this was the region of Japheth, partly in Europe, and partly in Asia ; and south of this Semitic belt was the district of Ham, both in Europe and Asia. Mainly, these were the boundaries as given in ch. 10. When Nimrod, with his followers, set up the kingdom, whose “beginning was Babel,” etc., (ch. 10 : 10) he invaded the territory which God reserved for Shem, and he did it in the spirit of rebellion, as his name imports—of rebellion against God’s plan of peopling the earth by the dispersion of the sons of Noah. And this would seem to be the movement eastward to Shinar, ch. 11 : 2. Thus began the rebellious conflict of Ham’s line with Shem’s, Nimrod being a descendant of Ham. Besides this, the Canaanites are found occupying the very district most specially set apart for the Shemites—for the covenant people—and this is a further invasion on the part of Ham’s line. But God scatters the proud, defiant horde of Nimrod from his seat of empire in Babylonia and Assyria, and defeats their wilful and impious designs. Abram, from Chaldea, in the district of Shem, is called to enter the land of promise, as its rightful claimant and occupant, to dispute with them the possession, and at length to drive them out, Num. ch. 13 and 14. God now makes solemn and formal grant to him and his seed of this very territory, to be his forever.

Candlish (Vol. I., p. 310, etc.) infers from the history. 1. That

schemes of conquest and of concentrated ambition are seen not to be of God. Political and ecclesiastical schemes of tyranny—the lust of power, whether in church or in state—all attempts of apostate and ungodly men to make themselves a name (profanely), and build a tower to heaven are godless.

2. Orderly dispersion and colonization are of God. In the line of Japheth particularly, to which we belong, colonization seems to be the Divine rule. By colonies, as much as by Roman arms, the way was prepared for the coming of Christ, and the calling of the Gentiles. Those branches of Japheth which have most dwelt in Shem’s tents, have been most marked by that enlargement. It is from free Protestant lands that colonies have chiefly gone forth.

3. Even if Japheth should prove unfaithful to his trust, as thus privileged and enlarged by God, there is hope for the world still. “Blessed be Jehovah, the God of Shem,” is still the rallying cry. Japheth is yet further to be enlarged, and to dwell in the tents of Shem, when “their fulness” (of Israel) shall be “the riches of the Gentiles, and of the world,” Rom. 11 : 12.

4. This division of languages shall be no ultimate obstacle to the triumph of the cause of God. At the Pentecost it was announced to those of “every nation under heaven,” “the promise is unto you and to your children, and to all that are afar off,” Acts 2 : 39.

18. At this Divine bidding, Abram removes his residence, as the term implies (vs. 12, where Lot tented at Sodom) took up his quarters, (Sept., κατοίκησε) in the plain of Mamre. “Mamre” is so called after the Amorite chief, who was the ally of

Abram. "Mamre, which faces Macpelah," ch. 23: 17, 19; 25: 9; 49: 30; 50: 13. As in ch. 12: 6, the term for *plain* means "*oak*;" here also, *oaks*—oak-grove. And because the oak was so commonly a landmark, it may have come to be so rendered, (also by Onkelos and Vulgate) "*a plain*," (ch. 14: 13; Deut. 11: 30.) ¶ *In Hebron.* In the vicinity of this ancient city "the oak of Abram" so called, was pointed out to us—a noble tree in the midst of a field, about a mile from the town, on the plains of Mamre. We rode up to it, and halted under its branches. It measures about twenty-three feet in circumference, and it spreads over ninety feet of surface. Hebron is about twenty miles south of Jerusalem, and as many north of Beersheba. This is the third and chief camping place of the wandering patriarch. It is now called after this illustrious occupant, "*El Khalil*," "*the friend*" (of God.) The modern town we reached by an old paved road, much worn, and rough. Along the plain we passed four wells, the special landmarks of property in that country—one of these was very deep. They are commonly circular, with a large circumference, and stoned up to the level of the ground. Sometimes a curb is also laid above the level. The town lies on a slope of the hill, which is very rocky and bare at the summit. The country is improved. Vineyards and olive-yards and corn-fields abound, and the approach to the town is skirted with rows of quince trees, in full blossom in April. And the grapes, just forming, showed the long clusters which are characteristic of this south country of Palestine—the valley of Eshcol, Num. 13: 23. The name "*Hebron*" was not given to the place till after this time. The original name was Kirjath-Arba. We rode up a rocky slope to a point overlooking the walls of the mosque, where is the cave of Macpelah. We caught only a glimpse of the enclosure, which seemed to us so sacred,

as the burial place of Sarah and Abram, and Isaac and Rebecca, and Leah and Jacob. This mosque is held by Mussulmen to be the fourth in degree of sanctity in the world. "The ancestral burying place is the one fixed element in the unstable life of a nomadic race, and this was what Hebron furnished to the patriarchs."—*Stanley*. This ancient sepulchre was lately entered by the Prince of Wales, and his suite, yet only so far as to see the several shrines, but not to penetrate the *cave* itself, nor the place of actual sepulture. Even this privilege was a high honor, and their survey bears witness to the Biblical record. ¶ *Built there an altar unto the Lord.* This is Abram's third altar in the land of promise. Before he can have a movable sanctuary—a tabernacle—he builds an altar wherever he plants himself. He must have the domestic and public worship of God maintained wherever he comes to dwell. And along with his own abode he provides for the abode of the Highest, as a prime necessity of his nature. Here he shows himself "the father of the faithful," and herein all believers will show themselves to be his children, in providing for the stated and public worship of God, and building an altar to Jehovah wherever they have their home. Abram was called "the friend of God," and by faith he so journeyed in the land of promise, as in a strange country, dwelling in tents with Isaac and Jacob, the heirs with him of the same *promise*. "For he looked for THE CITY which hath the foundations, whose builder and maker is God," Heb. 11: 8-10.

CHAPTER XIV.

§ 34. CHEDORLAOMER AND THE KINGS OF SIDDIM—ABRAM IN WAR—LOT'S CAPTURE AND RECOVERY. Ch. 14: 1-16.

We come now to a new phase of Abram's character and history. He

CHAPTER XIV.

AND it came to pass, in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of ^b Elam, and Tidal king of nations;

a ch. 10: 10; 11: 2. b Isa. 11: 11.

is no sooner confirmed thus expressly in his title to the land, than the land is invaded by a confederacy of hostile kings. Thus the kingdom of God is no sooner set up anywhere than there is a rallying of the world kingdoms against it.

The occasion of this invasion is given in vss. 4 & 5. The kings of the five cities (Pentapolis) called "the cities of the plain" had been, during twelve years, tributary to the king of Elam (Elymais), whose name was Chedorlaomer. These five kings rebelled on the thirteenth year of their subjugation, and the following year this invasion of their territory was undertaken to reduce them again to the condition of vassalage. "Many generations back the first world-power, consisting of four cities, was established by Nimrod in the land of Shinar, (ch. 10: 8-10.) This had now given way to a world-confederacy, consisting of four kings. From the vicinity of the places where they reigned, it is evident that they were petty princes of domains varying from a town and its suburbs to a comparatively extensive territory."

1. *In the days of.* (Sept., *During the reign of.*) ¶ *Amraphel.* (Sept., *Amarphal.*) This king, whose name is first on the list, is the successor of Nimrod the Cushite, as king of Shinar, and on this account, may rank first among the allies. His kingdom lay in the southern part of Mesopotamia, in the Babylonian provinces. Another of the confederates, from this same region of the old Paradise, is *Arioch, king of Ellasar.* If this name is to be taken for *Larsa*, as the Assyrian inscriptions would indicate, then we find the old kingdom of Shinar divided

between these two sovereigns. The town is situated about midway between Mugheir and Erech, on the Euphrates. It is now called *Senkereh*. It was the capital of a kingdom of Lower Shinar, soon afterwards absorbed into Babylon. The name *Arioch* may mean *lion-like*. In Dan. 2: 14 this name appears in the person of the chief officer, who is captain of the guard. ¶ *Chedorlaomer.* The chief of the expedition, to whom the other three were only allied in this great raid, was Chedorlaomer, (Sept., *Chodollogomor.*) Upon the bricks recently found in Chaldea there occurs the name of a king—*Kudurmapula*—which *Rawlinson* thinks may be the same, and especially as he is further distinguished by the title of "*Ravager of the West.*" The latter part of the name—*laomer*—presents the difficulty; but this may be the Semitic translation of the original Hamite term *Mapula*. Elam, or Elymais, of which he was king, is the ancient name for Persia; though the Elam of Scripture seems to lie south of Assyria, and east of Persia proper, and is called Susia, or Sūsiana. Dan. (ch. 8: 2) places Shushan (Susa) in the province of Elam. This king is not only able to make war at a distance of two thousand miles from his own territory, but he plainly holds in subjection these allied kingdoms adjacent to him, which here join in his raid upon the cities of the plain. "The Elamites were a Semitic people (ch. 10: 22,) and they appear to have been invaded and conquered at a very early time by a Hamitic or Cushite race from Babylon, which was the ruling element in the territory from a date

2 *That these* made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of ^c Admah, and Shemeber king of Zeboim, and the king of Bela, which is ^d Zoar.

3 All these were joined together in the vale of Siddim, ^e which is the salt sea.

4 Twelve years ^f they served Chedorlaomer, and in the thirteenth year they rebelled.

^c Deut. 29 : 23. ^d ch. 19 : 22. ^e Deut. 3 : 17 • Num. 34 : 12; Josh. 3 : 16; Ps. 107 : 34. ^f ch. 9 : 26.

anterior to Chedorlaomer. These Cushites formed the dominant race, while the Elamites were in a depressed condition."—*G. Rawlinson*. It is thought most probable that Chedorlaomer was a Shemite, and that the Cushite conquerors of that territory had succumbed. ¶ *Tidal*. The remaining confederate is named *Tidal*. (Sept., *Thargal*.) Heb., *Thidal*. The name is a significant one in the early Hamitic dialect of that country, being "the great chief" of the Persians. He is called "king of nations," as sovereign of divers nomadic tribes, to which no special tract of country could be assigned, since at different seasons of the year they occupied different districts of Lower Mesopotamia, as is the case with the Arabs of these parts at the present day. Abram had come from that region—Ur of the Chaldees.

2. *These made war*. As Shinar was the original seat of the race, it is possible that it laid some claim to supremacy over the colonies. It was also a great commercial centre, and the district of Pentapolis, or five cities (of the plain,) was on the great highway to the riches of the Nile, and the key to the commerce between the Mediterranean Sea and Arabia, and between Arabia and Eastern Asia. ¶ *Bera king of Sodom*. The five cities with their kings are here named—Sodom being the chief in rank and riches, and occupying the first place on the list. They were the most luxurious and wicked of the people. It is commonly supposed that the site of all these cities, excepting only that

of Bela, was buried by the Dead Sea. And this would seem to be the intimation of the clause here—"the vale of Siddim—this is the Salt Sea," where a special note is made of the fact that *that vale is the sea*—occupies the territory where now is the Salt Sea. They who now maintain that these cities were not submerged, nor their sites afterwards drowned by these waters, but that their ruins may yet be identified along the confines of the sea, find it difficult to explain this note of the historian, without admitting that so indeed he must have supposed. (See Notes ch. 18.) These five cities and their kings (the name of the last little one not being given) joined together—formed a league in self-defence.

4. The circumstances which led to the invasion are here recited. This Elamitic king had held them in subjection during twelve years—that is, dating probably from the commencement of his reign. The revolt occurred in the thirteenth year, and it was in the year following the revolt that the haughty leader, with his allied troops, and ample preparations, came down upon the rebellious cities and their kings. This military foray swept over the whole district lying along the east of the Jordan, from Shinar, below the Dead Sea. From the land of Shinar, a little south of east, they first bore towards the northwest, touching upon Damascus, and encountering the *Rephaim*. (Sept., *the giants*.) These were in *Ashteroth Karnaim*—the principal town, dedicated to *the horned Ashteroth*, as the term im

ports. This is a trace of the idolatry prevalent in the country east of the Jordan. The original *Astarte* (goddess) was figured with the head of a cow, having a globe between the horns. It is now known as *Tel Ashterah*. (*Jour. Geog. Soc.*, V. 2., p. 331.) The town was situated in the district of Bashan, about six miles from Edrei, and was assigned after the Hebrew conquest to the tribe of Manasseh. It lies (probably) due east of the southern point of the Sea of Tiberias. "The *Rephaim*" were a race of giants, and Og, king of Bashan, their last king, had an iron bedstead nine yards in length, and four in breadth. The territory of Og included sixty fortified cities. To the west of the Jordan they also occupied a fertile plain to the southwest of Jerusalem, called "the valley of the Rephaim." They may have settled hereabouts after his defeat by the confederate kings, (ch. 15:20.) They are thought by some to have been a race of aboriginal inhabitants of the land, prior to the Canaanites, and not referred to in the chapter of nations. Yet this is by no means necessary to be supposed. ¶ *The Zuzim*. These were the next of the conquered tribes. They were akin to the former, wild and savage, living between the rivers Arnon and Jabbok. They were afterwards driven out by the Ammonites, in whose language they were called *Zamzumims*, Deut. 2:20, 21. Their chief town seems to have been called Ham, but its locality is not known, but somewhere in what was afterwards the Ammonite territory. Hence *Tuch* conjectures that Ham is here only another form of the name of the chief stronghold of the children of Am-mon, which was Rabbah, now Am-man. The *Sept.* and *Vulg.*, by a slight change in the Hebrew vowels, read, "with them," and "the Zuzim along with them." ¶ *The Emims*. These were also of the race of Rephaim, a numerous and formidable horde of giants, the terror of the country,

dwelling south of the Amon, in the district afterwards allotted to the tribe of Reuben. They were driven out by the Moabites before Moses' time. Their chief abodes were in the valley of *Kiriathaim* (or of the two cities,) also called "THE VALLEY OF SHAVEH," (vs. 17.) The *Sept.* reads, "*In the city Shaveh.*" ¶ *And the Horites*. These were the mountaineers and dwellers in caves, and *Mount Hor*, on the edge of the land of Edom, is here called "*their mountain.*" It was a stronghold, close to the far-famed rock city of *Petra*, where the dwellings are elaborately excavated in the rocks. Aaron died on this mountain peak. The Horites are called "*the sons of Seir,*" as well from their descent, as from their dwelling in "the mountains of Seir," of which Mount Hor is a peak. These dwellers in the rocks are referred to in the Scriptures. They are thought to have been a Semitic tribe, the aboriginal inhabitants of Mount Seir, afterwards absorbed into the Edomites. Indeed all these—"the Rephaim, Zuzim, Emim, and Horites, as well as the Perizzites, are the undeniable traces of a Semitic population before and along with the Canaanites. The language of Heber was therefore in the country before the Canaanites arrived." Mount Seir commences in the south of Palestine, near the foot of the Dead Sea, and the land of Moab, and extends southward to the Elamitic Gulf. ¶ *To the oak of Paran*. Heb *El-paran*. The *terebinth of Paran*. Some regard this as Elath on the Red Sea—(*Tuch*, *Knobel*, *Winer*, and others)—a place of commercial importance, and having transactions with Babylon and Shinar. The conquering chief, after he had smitten the people on the south of the Dead Sea, returned round its southwest curve to the "*El Paran,*" or "terebinth of Paran," indicating a locality in connexion with the wilderness of Paran, and yet close to the Dead Sea border. Between the land of Edom and Egypt lies the

5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and smote ^g the Rephaims ^h in Ashteroth Karnaim, and ⁱ the Zuzims in Ham, ^k and the Emims in Shaveh Kiriathaim,

6 ^l And the Horites in their mount Seir, unto El-paran, which is by the wilderness.

7 And they returned, and came to En-mishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt ^m in Hazezon-tamar.

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zebouim, and the king of Bela, (the same is Zoar); and they joined battle with them in the vale of Siddim;

^g ch. 15: 20; ^{Dent.} 3: 11. ^h Josh. 12: 4; 13: 12. ⁱ Dent. 2: 20. ^k Dent. 2: 10, 11
^l Dent. 2: 12, 22. ^m 2 Chron. 20: 2.

desert of Paran. Beginning south of Beersheba it extends to the desert of Shur, south and southwest, three days' journey from Mount Sinai. On its northern border, and near to the wilderness of Judah, was a spot marked by an oak, or terebinth, and this is the most southwest point to which the allied invaders reached. The Sept. has it *Pharan*, and a trace of this remains in the *Wady Feiran*, ch. 21: 21; Num. 12: 16; 13: 3. The invading hordes, after sweeping along by a rapid circuit to the very edge of the wilderness, in order to cut off the supplies of the five kings, and to subjugate the surrounding people, from whom the rebels might have received help, came round at length upon the cities of the plain to reduce them again to their vassalage.

7. *And they returned, etc.* Coursing now upwards from the extreme circuit of Mount Hor, they came to Kadesh, called *En Mishpat*, or "the well of judgment." See Num. 20: 10. The town was probably the same as Kadesh-barnea, whence Moses sent scouts for exploring the bordering promised land, and could treat with the king of Edom for the transit of the Hebrew army through his territory. Kadesh may be here mentioned to bring the narrative into

connexion with the later history, Num. 20: 14. ¶ *The country of the Amalekites.* Heb., *All the field of the Amalekites.* Sept., *All the rulers of Amalek.* This country lay chiefly between Palestine, Idumea, and Mount Sinai. The course of the conquering kings was along the southern border of Palestine, and the edge of the desert of Sin and Paran, towards Egypt. See ch. 36: 12; Judg. 5: 14; 12: 15. Balaam calls Amalek "the beginning of the nations (Gentiles)," Num. 24: 20; but the name does not occur in the table of nations, and it may mean that Amalek was the first to attack Israel on their coming out of Egypt. The invaders pressed on to *Hazezon-tamar*, cutting off the palms—which is Engedi, 2 Chron. 20: 2, on or near the western shore of the Dead Sea, a settlement of the Amorites, who were the most powerful tribe of Canaan. This was always an important point, because behind it was the celebrated pass to Jerusalem, called *Ziz*, (2 Chron. 20: 16.)

8. In vs. 3 it was stated already that the five kings had joined themselves in a league against the four allied invaders. And here it is further declared that they went forth to battle against them, and met

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of El-lasar; four kings with five.

10 And the vale of Siddim *was full of* ^a slime-pits; and the kings of Sodom and Gomorrah fled, and fell there: and they that remained fled ^o to the mountain.

11 And they took ^p all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

12 And they took Lot, Abram's ^q brother's son, ^r who dwelt in Sodom, and his goods, and departed.

n ch. 11: 3. o ch. 19: 17, 30. p vs. 16, 21. q ch. 12: 5. r ch. 13: 12.

them in the vale of Siddim. The war is now opened in the district occupied by the cities of the plain.

9. The names of the allies are again recited here, and attention is drawn to the fact that there were *four kings in battle with five*.

10. The character of the country is now referred to—most dangerous indeed for war. ¶ *Vale of Siddim*. Sept., *Valley of Salt*. Vulg., *Woody valley*. Onk., *Valley of the field*. Sam., *Valley of the lot*. Syr., *Valley of the Sodomites*. ¶ *Full of slime-pits*. Heb., *Pits—pits of slime—Asphalt pits*—mineral pitch. Holland's Pliny speaks of it thus: "The very clammy slime Bitumen, which at certain times of the year floateth and swimmeth upon the Lake of Sodom, called Asphaltites in Jury"—"in some places in manner of a muddy slime, in others very earth or mineral." The Arabs still call these pits by the name of *biaret hummar*, which strikingly resembles the Hebrew phrase here—*beeroth chemar*. Along the western shore of the sea in 1851, we found lumps of this black bitumen along with pure sulphur. (See ch. 18, notes.) These pits are springs of semi-liquid bitumen, making a mire of the pitchy substance; and of course where they are concealed under the surface, they are most effective traps to such as cannot avoid them. These pits were also excavated for the supply of the bitumen as mortar for building. Ordinarily, these would have furnished a safeguard

against the invading foe. But in this case they served as a snare to the kings of Sodom and Gomorrah. In their confused flight they fell into these pits, and were routed, crippled, and destroyed. ¶ *They that remained* fled into the mountains eastward, which run through the territory of the Moabites. Thus the five kings were utterly routed. The disaster which befel the two most powerful of them—falling into the pits—produced a panic, as would seem, among the remainder, resulting in their flight. The invaders advanced now from the westward flank, and thus cut off their escape to the mountains of Judah.

11. The victorious allies plundered the territory and homes of the chief revolting cities, took all their goods, and all their provender; and from this successful foray returned with the spoils of victory, carrying away equivalents for the tributes withheld. "Fulness of bread" was part of their sin, Ezek. 16: 49, and now they suffer in their stores. God will strike at men's sins in His wise and just judgments, and He will also strike them in the tenderest point. The Sept. reads, *την ἱππον*, which means goods, substance, as well as *cavalry*.

12. We are now introduced to the graver outrage committed by these invaders. They had taken with them not only spoils, but captives; and chief among these was Lot, the kinsman of Abram—the recent set-

13 ¶ And there came one that had escaped, and told Abram the Hebrew; for ^s he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: ^tand these *were* confederate with Abram.

14 And when Abram heard that ^uhis brother was taken captive, he armed his trained *servants*, ^wborn in his own house, three hundred and eighteen, and pursued *them* ^xunto Dan.

^s ch. 13: 18. ^t vs. 24. ^u ch. 13: 8. ^w ch. 15: 3; 17: 12, 27; Eccles. 2: 7. ^x Deut. 34: 1; Judg. 18: 29.

tlar upon this "well watered" district—the man of God, who in a worldly policy, cast his lot here with the wicked, *for he was dwelling in Sodom*, alas! Prov. 13: 20. They not only carried away his property, but himself and the women and people, (vs. 16.) And it was the news of this fact which would now involve Abram in the war, and which led to all the triumphant issues. It does not seem that Lot had taken part in the revolt, or in the war; but as a prominent man there, his capture may have been deemed the more important. So Lot is taught a lesson of the mischief which springs from evil associations—from consorting with evil men, or even dwelling among them. How he vexed his righteous soul from day to day with their ungodly deeds, and now is the severe sufferer even in his worldly interests, which he too much sought to promote. "Finding him among the rebels, will the conquerors be apt to hear or to believe that he is innocent of the rebellion? Having been so unjust to himself, can he look for justice from them?"—*Candlish*.

13. A fugitive from this invading and victorious host, a refugee, *came and told Abram, the Hebrew*. The term "*Hebrew*" is here first used. It is from the verb that means to pass *over* (*avar*, whence our English word *over*), and as an appellative, it means one of *the sons of Heber*. The *Sept.* translates it by *περατης*—the one passing over—as having crossed

the Euphrates from the East. But this was true also of the others who were not Hebrews. The patronymic is given here to show his connexion with Lot, and his relation to the people, already known in the land as the sons of Heber, and descendants of Shem. Abram was residing at the oak-grove of Mamre the Amorite, and so he was near the seat of war. The brothers of Mamre—Eshcol and Aner—were in league with Abram for defence. Heb., *lords of covenant*. They were rich chieftains, having also trained men at command.

14. Abram moved promptly at the news of Lot's capture; for though his kinsman had separated himself from him, it was at Abram's suggestion of expediency, and Lot had suffered grievously by parting from the religious privileges of Abram's circle. The patriarch therefore makes no delay now that he finds Lot fallen into the hands of the wicked invaders, but *he led forth* (to battle) *his tried ones*—trained and skilful and trusty—*born in his own house*—and thus well known and confidential house servants and body-guard—*three hundred and eighteen*, answering to more than a thousand men, women, and children, with flocks and herds of corresponding extent. What was the force of his allies does not appear. This large number of slaves in Abram's house, capable of bearing arms, gives us an insight into the patriarchal household. These slaves were originally such as were

15 And he divided himself against them, he and his servants by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.

y Isa. 41 : 2, 3.

taken in war, or bought with money. Many were also born in the house, and *trained* in the doctrines and duties of religion, and admitted to the privileges of circumcision and the Sabbath, and treated as a religious charge. "Abram commanded his children and his household after him, that they might keep the way of the Lord, to do justice and judgment, that the Lord might bring upon Abram all that He had promised." ¶ *Pursued them till* (unto) *Dan*. The opponents of the Mosaic authorship refer to this verse to show a later hand, comparing it with Josh. 19 : 47, and Judg. 18 : 29. But it is plain that *Dan* and *Paneas* were not two names for the same place, but different towns, four miles apart; the one at the western, the other at the eastern source of the Jordan. The former anciently called *Laish* or *Leshem*, lying in the valley towards Be'hrehol, (Judg. 18 : 29,) now called *Tel el Kadi*, (Kadi being same as *Dan*—*judge*)—the latter called *Paneas*, or *Banias*. This would be on the line of the road. The name *Dan* is here found in the *Sam.*, *Sept.*, and *Onk.* versions. It might be supposed to have been altered by a revising hand. But the custom in such cases was rather to add the other name, without altering the original. And we may rather suppose that the name *Dan*, like *Hebron*, was in use at the time of Abram. Some suppose that *Dan*, originally held by a Hebrew, was afterwards called *Laish* by the Sidonians, into whose hands it fell (Judg. 18) and subsequently received its original name again. *Smith's Bib. Dic.* gives another view.

15. *Divided himself against them*. That is, he so arranged his forces as to fall upon them at different points

—probably at both flanks and centre at once. This was the common mode of attack. This was done at night. The *Sept.* reads, *He fell upon them*. ¶ *He and his servants*. Abram may have attacked them with his force at one point, and his allies at another. ¶ *Defeated them*. Heb., *Smote them—victoriously*. ¶ *Hobah* is here located on the left of Damascus, which, according to the Hebrew mode of describing the points of the compass, is *north* of Damascus, the face being supposed to be towards the rising sun. ¶ *Damascus*. This most ancient capital city is here first mentioned, and again in ch. 15 : 2. No city has retained such a population and prosperity through so many years. We approached it from the southwest. Leaving Banias and its fine olive-groves, and Hermon, with its summit of snowy ridges, we came by a most stony and uncomfortable road to "the plain of Damascus" the next day. The cold chill of the air was distressing, with high winds. The plain was disappointing as to its reputed fertility and beauty. But this is the more unfavorable point of approach to the city. In some parts the grass was bright (April 19), and the grapevine growing finely, but for the most part it was a dreary, barren waste. We looked in vain for "the sea of verdure" which Lamartine speaks of. But within half an hour of the city the grand oasis burst suddenly upon us, and an immense circuit of green opened to view, and we were ushered at once from the desert into a most verdant garden of apricots and figs, in fruit, but unripe. The two chief rivers which flow rapidly through the vale below the street level, and part into four streams, with divers branches, are the *Barada* (probably

16 And he brought back ^zall the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

^z vs. 11, 12.

the "*Abana*," mentioned by Naä-man) and the *Awaj*—probably the *Pharpar*—though another, the Wady Helbon, also contends for the succession. These streams are so clear, and flow through such rich garden plots and fields of corn, and groves of walnut and apricot, that we could not wonder at the Syrian captain preferring these to the muddy Jordan for an ablution. We were cheered by the beautiful, luxuriant lawns on either side of a rushing river—noble trees of oak, elm, and poplar skirting the road, and aqueducts with fountains along the streets, furnishing ample supplies of water to the city and to the traveller. Passing through this rural suburb, bordering the city with its deep fringe of green, we came upon the narrow, filthy streets, paved; found the richest bazaars we had yet seen, stored with all merchandises of the East, and were conducted to "*the street called Straight*," (as it really is) where the apartments were already crowded. We were, however, handsomely quartered in a private house hard by, and for the time of our sojourn in the city, were treated with the full oriental accommodations. The divans for our beds, and the quiet and neatness were very refreshing, instead of the tumult and annoyance of a crowded hotel. The streets and courts, however, were constantly blockaded with the lazy dogs lying everywhere in your path. From the gate of the city to our house, about a quarter of a mile, we counted eighty of these dogs which so infest the city—"dumb dogs, that will not bark," (Isa. 56: 10)—except at night, to disturb ones' slumber. The window where Paul was let down by the wall in a basket is pointed out

(surely in that direction) an opening in the wall; and outside of the city gate a large rock is shown, where tradition has located the scene of Saul's conversion. We passed a huge sycamore, which I measured, and found its girth forty-two feet. The overhanging hills, which we ascended on our way across the Lebanon, furnished a view of the city which is utterly beyond description. The thirty miles' circuit of verdure, girt by a desert, the silver courses of the rivers, set in emerald green, the glistening domes, and twenty or thirty towering minarets; the chief mosque and college of Dervishes spreading out in the midst like the figure nine horizontally, and the great city enveloped in its rich drapery, like a fairy island in a sea of verdure. We learned from one of the resident missionaries that the population is not over one hundred and fifty thousand. The Jews are reckoned at five thousand, with seven synagogues, and very many families of great wealth. At *Kefr Harwa*, the day before reaching Damascus, we came upon a very fine ruin, and asking one of the old men about it, he answered "*Namrud*." I asked him who built it. He said "*Namrud* (Nimrod) for himself," and that his tomb was away on the hill adjacent.

16. *And he brought back—recovered—restored all the goods* (same term as before, vs. 12.) The *Sept.* adds, "*of the Sodomites*." ¶ *His own brother Lot*. Here called "*his brother*," but heretofore "*his brother's son*," vs. 12, according to the common Hebrew idiom, which uses the term *brother* for *kinsman*. ¶ *And the women*. It would hence appear that the invaders had taken captive the women also, making their raid more infamous.

17 ¶ And the king of Sodom ^a went out to meet him (^b after his return from the slaughter of Chedorlaomer, and of the kings that *were* with him,) at the valley of Shaveh, which *is* the ^c king's dale.

18 And ^d Melchizedek king of Salem brought forth bread and wine: and he *was* the ^e priest of ^f the most high God.

a Judg. 11:34; 1 Sam. 18:6. b Heb. 7:1. c 2 Sam. 18:18. d Heb. 7:1. e Ps. 110:4. Heb. 5:6. f Mic. 6:6; Acts 16:17; Ruth 3:10; 2 Sam. 2:5.

17. *And the king of Sodom.* Abram now is to be presented in his triumphant faith, which wrought with his works, and which by his works was made perfect," (Jas. 3:22.) His relation to the king of Sodom is to be set forth in contrast with his relation to the king of Salem. He will be found to be "strong in faith, giving glory to God," and not taking the glory to himself. He will show his superiority to mere worldly honors and emoluments, by declining the proffer of the ungodly mammon. He will show that his aims were higher than the mere temporal possessions, and that the heathen wealth of the Canaanites could not be accepted in return for his victorious deeds, as it was to become his by virtue of a covenant grant. "Lest thou shouldest say, I have made Abram rich." Noble, heroic triumph of faith. ¶ *The valley of Shaveh.* The term *Shaveh* means *valley* or *dale*. In vs. 5 it occurs with the name of a town or group of towns, (Kirjathaim — double city.) And here it is of obscure and uncertain reference. "The valley of the king" is mentioned again, 2 Sam. 18:18, as the site of a pillar which Absalom set up. It is supposed by some that this valley of the king was an open, broad valley to the north of Jerusalem, which would be on the route of Abram's return from the conquest of the kings. The *Sept.* reads, "*This is the field of the kings.*" But it is more commonly held to be the same as the valley of Kedron, where tradition has long located the tomb of Absalom, and where a locality still bears the name. Jose-

phus also speaks of "the king's vale" as being two furlongs from the city. If so, Abram returned probably by way of the Dead Sea. *Ritter Erd.—Williams' Holy City* Before the narrative is completed in reference to the king of Sodom, (see vs. 21-23) the king of Salem is introduced.

18. *Melchizedek.* This *Heb.* name means "*King of Righteousness.*" This is dwelt upon in Paul's argument (Heb. 7) where he shows that this mysterious and sacred official personage was a type of Christ in many striking particulars, and that this whole transaction of Abram's tithing to him, and of his blessing Abram, was typical of the relations subsisting between the old economy of grace and the new, and of Christ's official functions as *King—Priest*, after the order of Melchizedek, (Psa. 110:4.) (1.) Here was a royal priesthood existing in Canaan, the trace of a Divinely appointed ministry in that heathen land prior to the Levitical institutions, just as there was the Sabbath prior to the giving of the Decalogue, and which therefore could not be abrogated by the passing away of the Levitical economy. Here is a high functionary of God, who appears as a representative of a gracious remnant in this heathen land, and stretches the hand to this rising man of faith, and head of the faithful. (2.) Thus the substantial oneness of the Patriarchal and Levitical systems is set forth—for the Levitical priesthood was in the loins of Abram (as the ancestor of Levi) when Melchizedek met him, (Heb. 7:10.) (3.) Melchizedek is the rep-

representative of universality prior to the particularism of the Mosaic ritual, and as such, dwelling among the heathen, he is a type of the great Pauline and normal idea of the church, as universal, embracing all nations and people; and so he looms up in the history as a striking type of Christ. He therefore in blessing Abram just at this crisis, when the more universal is to give place to the more restricted and particular, shows that the particularism now contemplated in Abram, is only in order to a universality. (4.) As a representative and remnant, perhaps, of the pre-Canaanitish occupants of the promised land, he was a living testimony to the promised blessing upon Shem, endorsing over to Abram, the primitive religion, just as he himself vanishes from history. Like as Nicodemus gives his testimony to Christ, a ruler of the Jews certifying to the claims of the great Comer, only with yet dim and imperfect conceptions of the true, so here, Melchizedek falls short of the full idea of God, and seems not to have attained to the Gospel idea of Him, as Jehovah and Redeemer. And so we find Abram adding this chief, significant title, JEHOVAH (the Lord) to that which Melchizedek uses, (compare vs. 19 & 22.) So the aged Simeon, who had long waited for the consolation of Israel, took the infant Jesus in his arms in the temple—"the last patriarch and prophet of the law hailing the new-born hope of the Gospel, and then departing—the lingering twilight of declining day mingling with the dawn of a better morn." Melchizedek was "the last remaining flower of a passing development—Abram the germ and commencement of a new, more promising, and hopeful one." Or like John the Baptist, who had not fully introduced the Gospel plan, but had led only to the edge of the wilderness, he yet sees that there cometh one after him mightier than he—Abram, and Abram's Divine seed. And as the last preserver, as

it were, of the patriarchal hope, he hands over his function to one more highly favored than himself—one who had subdued the kings under him, (Ps. 110: 5), as a type of the coming King of kings, and who had in his loins the entire Levitical priesthood. Melchizedek seems like the Baptizer to be saying, "He must increase, but I must decrease," John 3: 30. Abram also sees Christ's day in Melchizedek, and so the patriarchal and the Levitical dispensations exchange signals in reference to the better covenant to come, and confess their shadowy and subordinate nature, "that Christ may be all in all." The argument of Paul in the Hebrews to show the superiority of the Gospel dispensation above the Levitical, is grounded on the prophetic passage, Ps. 110: 4. He shows, ch. 7: 1, the greatness of this Melchizedek as King of righteousness, and King of peace, and constructively eternal—"likened unto the Son of God"—his kingdom, like that of the Messiah, being founded on his moral attributes, (Ps. 72.) (1.) He does not receive the priesthood from an ancestral line, nor transmit it as the Levitical priests did, according to descent, vs. 5, but receives his priesthood immediately by Divine constitution, and after the power of an endless life. (2.) He received tithes, not according to the statute, as if one of a priestly establishment, but outside of the law, and above it, he received tithes from him who had the promises, vs. 5, 6, who thus plainly acknowledges his superiority. (3.) By receiving his blessing, Abram showed the superiority of this official personage, (vs. 7.) (4.) In case of the Levitical order, there is a succession necessarily, because of their being mortal, but there is no succession in the case of this type of the Messiah. It is witnessed that *He liveth*, (vs. 8,) showing that that order was provisional, and this Melchizedek order is permanent. (5.) The fact is, that Levi paid tithes (in Abram) to Melchizedek, because the

whole Levitical priesthood was in Abram's loins at the time, (vss. 9, 10,) and thus it was acknowledged that here was a higher priesthood. (6.) All which shows clearly that the Levitical priesthood is imperfect, as also appears from the rising up of another priest, not Aaronic, but after the order of Melchizedek. (7.) This imperfection of the priesthood implies an imperfection in the Mosaic statute, which was framed for the religious interest. The Levitical priesthood was of temporary use, and therefore instituted without an oath, and not meant to be permanent, only pointing to the higher priest to come, who is King as well as Priest, and confirmed in his eternal kingdom and priesthood by the oath of God. Thus the apostle shows the significance of this Melchizedek in the history of God's gracious dispensations, as forerunner and foreshadower of the priesthood of Christ, as a King-Priest, who sits "a Priest upon his throne," (Zech. 6:13,) and who effects "the counsel of peace" between both God and man, and between the Old and New Testament economies, "breaking down the middle wall of partition," and "abolishing in His flesh the enmity," (Eph. 2:14, 15.) It has been held by some that "*Melchizedek*" was only the title of some well known personage in the history. The *Jews Targum* and *Pseud. Jon.* read, "*Shem*." Josephus adds, "*A ruler of the Canaanites*." But (1.) The description given by the apostle (Heb. 7) does not answer to *Shem*. (2.) There seems no reason why the name of *Shem* should not be used if he were meant. (3.) But the argument of the apostle about the priesthood paying tithes in Abram would fail if Melchizedek were *Shem*, for then Levi was also in his loins, and paid tithes therefore to himself. Much less supposable is it that Melchizedek was the Angel of the Covenant, the Son of God, for he is said to have been "*made like unto the Son of God*," (Heb. 7:3.) ¶ *King of Sa-*

lem. This Salem is commonly supposed to be Jerusalem, which is elsewhere so called, Ps. 76:2, and which is the ancient Jewish tradition. *Jews' Targ. Onk. Ps. Jon.* The name *Salem* means *peace*. Some identify it with *Salim*, near Arnon, where John was baptizing, John 3:23. (2.) Jerusalem lay on the road between Damascus and Abram's residence at Hebron. (3.) The typical relations between Melchizedek and our Lord seem to require that besides name, office, and person, there should be also *locality*. (4.) Under the supposition that Salem was Jerusalem, we see why the king of Sodom went to meet Abram there. Not only was the division of the spoil to be made in the presence of the great chieftain, who received a tenth, but the point was gained from which Lot and the other captives, *separating from Abram*, would now return to Sodom with the king. Whereas, it is most improbable, as *Winer* says, that the king of Sodom would go out half way to Damascus to meet the patriarch, when, on this supposition, Abram was travelling along the Jordan to *Sodom*. (5.) The narrative seems to imply that some important point in the homeward journey was reached. The language is not "*while returning*," but "*after his return*." (6.) This name *Salem* seems to have been that by which Jerusalem was in very early times known to the Egyptians, as monumental records show. The name was afterwards called *Jebus*, because when the power of the pre-Canaanitish tribes was broken, the Jebusites obtained possession of the city, and gave it their own name. So *Gesenius*, *Ritter*, *Hengstenberg*, *Kurtz*, *Winer*, *Knobel*, etc. Some, as *Wolf*, take the name to be only a title, "*King of Peace*." But the apostle in the Hebrews gives this as the interpretation of the title, and not the title itself.

OBSERVE.—Melchizedek was, prior to Abram, in the land of Canaan, as a representative of the true religion, and a functionary of the public wor-

ship of God. He was not connected with Abram's call, and yet he is acknowledged by Abram as a priest of the Most High God. We are, therefore, referred back to the Noachic covenant, and the idea of universality therein, as Noah was the representative and head of the whole race after the deluge. That covenant was the basis of Melchizedek's transaction, and it was extant as a power in the land, and among the nations. The Mosaic economy to be introduced through Abram was parenthetical and temporary, for a special training of the people in the land of promise. And Melchizedek reaches over it to Christ, in whom, through Abram, all the nations are to be blessed. It is, therefore, quite supposable that Melchizedek was a Semitic chieftain in the land of Canaan. He is not associated with the five kings, but appears as isolated, and in this combined civil and sacerdotal function, he stands forth as the witness to the truth among the Gentiles, and the representative of the ordinances of public worship, such as a priesthood for sacrifice and intercession implies. If he be a Canaanite, then his case is an impressive witness to the preservation and transmission of true religion among the Gentiles, just as Job also, in another locality, was a conveyancer of the truth and worship of God. "And from the hereditary forms of a primitive theology, cherished by intercourse with the Sidonians and other Phenicians, were *Homer, Socrates, Plato, Aristotle*, and other sages of the east and west, enabled to rise to the exalted conceptions which they occasionally formed of the unity, purity, spirituality, and supremacy of the Divine Being. During the four centuries that elapsed from the arrival of Abram to the conquest of the country by his descendants, this interesting relic of a pure Gentile worship seems to have disappeared. But the traces of such a purifying and elevating knowledge of God were not even

then effaced from the memories, the customs, and the phrases of the people."—See *Murphy*, p. 329. *Melchizedek* has also been understood by some as another name for Noah, Enoch, Ham, or an angel, but without ground. The name is of Semitic origin, the Hebrew words composing it meaning simply "*King of righteousness*." The tradition is, that Melchizedek ministered on Mount Gerizim. And "on that summit," (as Stanley remarks) "the rough rock smoothed into a natural altar is the only spot in Palestine, perhaps in the world, that has never ceased to be the scene of sacrifice and prayer. So the Samaritans seem to have entered into the idea of *universality* for the church; and though they received only the Pentateuch, their language of confession is, that Christ, the Messiah, is the Saviour of the WORLD," John 4: 42. (See notes.) ¶ *Bread and wine*. These are significant as the staple elements for refreshment of the body. Bread is the acknowledged staff of life, and hence was presented in the holy place of the tabernacle, as the *shew-bread*, or bread of the presence. And since it is the fruit of labor, it was there the showing forth of the works of the people, Exod. 25: 30; Heb. 9: 2. So it was presented at the Pentecost—the *loaves* representing the fruit of the gospel work, and significant of the harvest and ingathering of the people. And so the wine was poured out as a libation at the daily sacrifice as a drink-offering (Exod. 29: 40,) also at the presentation of the first-fruits, Lev. 23: 13, and other offerings, Num. 15: 5. The use of wine at the Paschal Feast was not prescribed in the law, but had grown up into the custom, Matt. 26: 27-29. And from this Old Testament ordinance it passed to the Lord's Supper, by Divine institution, and its significance in the latter was explained as symbolical of the blood-shedding of Christ for sinners, and the participation of it as an element of the Gospel feast; becomes joyous to the be-

19 And he blessed him, and said, Blessed *be* Abram of the most high God, & possessor of heaven and earth.

g vs. 22; Matt. 11; 25.

lieving soul, John 6: 48-58. They had a meaning, therefore, in the hands of Melchizedek, and in this sacred, official transaction. As a priest, he offered sacrifice on the part of others. And this first mention of a priest in the Scripture shows him, as in a priestly act, bringing forth these elements of communication and communion of the bread and cup. Abram is thus welcomed to a share in the sacred, sacramental ceremonial, and witnessed to as having a right to that ancient communion of saints. This solitary priest hails him as one whom he recognises and rejoices in—as the head of the faithful, and the triumphant “friend of God.” “He refreshed a wearied and famished army with royal liberality, but because he was a *priest*, he blessed, by the rite of solemn prayer, the firstborn Son of God, and the Father of the church.”—*Calvin*. The bread and wine, as sacred elements of religious ceremonial, typify the future theocracy. Abram had now an illustration of the promise, that he was to be a blessing to all nations and families of the earth, both Jew and Gentile, as also that the religion which he represented would save men from the bondage into which they were carried by sin, and from all their enemies. ¶ *And he (was) the priest*. Heb., *A priest to the Most High God*. Public worship had been solemnly set up in the family of Adam, and sacrifice was carried on there before the shekinah. The great leading observances were probably the same under Melchizedek's priesthood as before and since. The function of a priest was not only to sacrifice, but to intercede for the people, and he must be called of God, as was Aaron, and have somewhat to offer, (Heb. 5: 1-10.) And the office of priest and king were

united afterwards very often in one person, (Virg. *Æneid*, 3. 80, Creuzer, 4. 405,) but preëminently in Christ Jesus, by Divine appointment, for the salvation of men. ¶ *The Most High God*. Heb., *El Elyon*. This is a name of God here first found in the Scripture. *El*, signifying strength, is the base of the name Elohim—the original, absolute name of God, by which He is known in the history of the creation, and appropriate to His Creatorship. This is the evidence that the one God was worshipped, as a testimony against polytheism and idolatry, as the living God, omnipotent and supreme. And this was done formally, publicly, and statedly by a set ministry, and in such form of worship as acknowledged the need of the great blood-shedding for atonement, and of the great high priesthood to come.

19. *He blessed him*. Melchizedek blessed Abram. He, therefore, acts in a priestly capacity. This sacerdotal act of his is that which is so significant, as interpreted by the New Testament, “*For the less is blessed of the better*,” (Heb. 7: 7.) And this act of blessing shows that Melchizedek is *the better*, blessing Abram, *the less*. And Abram, in receiving the blessing, admits the superiority of this king-priest, (Heb. 7: 7.) Thus Abram, who was in his capacity as a conquering sheikh, relatively great, does at the very acme of his greatness, own that he is relatively little, and inferior to this sacred personage. The friend of God, the covenant head and father of the faithful, has victory granted him over kings, and is thus a type of every true Christian, and of the church of Christ on the earth, while he expresses his faith and religious reverence and obedience by paying tithes to the accredited functionary of God's

20 And ^h blessed *be* the most high God, which hath delivered thine enemies into thine hand. And he gave him tithes ⁱ of all.

h ch. 24: 27: i Heb. 7: 4.

worship. The key to this mystery is, that both these personages were types of Christ; and their meeting here is a significant confluence of the streams of prophecy and promise, rushing onward to the destined consummation. What was striking in this priest-king is, that he reigned in the metropolis of the promised land, "where Abram's seed were destined to reign, and to exercise a priesthood, which in future generations was to be committed to them; and thus this representative of the religious interest of that old Salem gave testimony to Abram, as to one *who had the promises*, (Heb. 7: 6.) Abram having just saved the land of promise by his exploits, this king, not of the federal cities, but the representative of the promised land itself—the prince of its capital—acknowledges the claims which the conqueror had established in a strictly political and worldly sense, "The temporal and spiritual blessing was thus transferred from the present ruler of the capital to the later descendants of the patriarch, and the promises of God were prophetically repeated by the only earthly king who worshipped him." But the realization of these assurances is symbolized by the name, "*peace*," and it was effected only passingly in Solomon, who was a shadow of the blessed "Prince of Peace"—*Immanuel*. ¶ *Possessor of*. The *Sept.* reads, *Who acquired* (or created) *the heaven and earth*. Some read the term here *Creator*. But it has nowhere this sense clearly made out. It is rather *Proprietor*; yet there is an allusion to God's creatorship, and a recognition of the God of Melchizedek as the Creator and upholder of the universe. "We have here no mere local or national Deity, with limited power and province, but the sole and

supreme God of the universe, and of man." This is no representative of a mere natural religion, but doubtless of the revealed religion, imperfect, indeed, as yet; but to be unfolded and developed in the ministry of Abram.

20. Here follows a thanksgiving to the God of Melchizedek and of Abram for the victory achieved over the common enemies. Thus he expresses the interest which he has in common with the patriarch, and how much is due to Abram as the rising dignitary of God's chosen ones, who has returned with the Divine seal of triumph set upon his mission against the invading hosts of the heathen. This is, in the type, a recognition of Abram's conquering greatness as "father of the faithful," and "friend of God." The form of the benediction is, (1.) A blessing upon Abram from God most high, the sovereign of the universe. And (2.) A blessing ascribed to God as the Author of Abram's victories. ¶ *And he gave him tithes of all*. This is Abram's response to the priestly benediction of Melchizedek. This was the open acknowledgment of his priestly dignity and lawful claim. He offered to him the tenth part of the spoils (Heb. 7: 4) and the spoils were all the treasure which he would be likely to have in hand at this distance from his home. He thus subordinated himself to the spiritual authority of this personal type of Christ, and gave to his descendants an example of most serious import, which is reflected in the enactments of the law. "While the gold and silver acquired by Abram foreshadow the future monarchy, the bread and wine of Melchizedek typify the future theocracy." The apostle dwells on this typical act of Abram, as expressing the superiority of

21 And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

Christ's Melchizedek priesthood, for the reason that *Levi*, the head of the Levitical priesthood, was in the loins of Abram when Melchizedek met him; and, therefore, they may be said to have paid tithes to this king-priest, and thus to have admitted the inferiority and subordination to him of the whole Levitical priesthood, Heb. 7:1-10. This Melchizedek was before the Levitical law, and received tithes, not by virtue of the statute, but by a higher right, as one *that liveth*, and is not merely of a line of dying priests. "To Melchizedek God has manifested Himself as the God of the present—the Most High. To Abram, as God of the future—Jehovah—who promises salvation. Melchizedek owns, accordingly, the future by blessing Abram, while Abram recognizes the present by giving tithes to Melchizedek. Melchizedek is still within the old Noachic covenant, which rested on a universal basis. Abram is within the new covenant, which rests on a particularistic basis; and even in this respect, the position of Melchizedek is more exalted. But this universalistic covenant terminated in one individual—just as Melchizedek stands alone among a degenerate and idolatrous race—the only remaining servant and worshipper of the God who had entered into covenant with Noah. On the other hand, the particularistic covenant which commences with Abram, is to enlarge into the fullest and most comprehensive universality, as destined to bring salvation to all nations, and terminates in one Person, the highest and last representative of the Abrahamic covenant. Melchizedek unites in his person the priestly and kingly dignities. In Aaron, Abram attains the one, in David the other. In Abram both Aaron and David bow before Melchizedek. But Christ is the real-

ity and the antitype of which Melchizedek is only the shadow. This ancient king of righteousness and of peace foreshadows Him in whom righteousness and peace embrace each other, Ps. 85:10. It is striking that in the Book of Genesis, which pays so much attention to genealogies, no mention is made of the pedigree of a person so exalted that even the honored ancestor of a chosen race bowed before him. But this was the designed intimation of the sacred record, that his office depended on no hereditary descent, as with the statutory priests, and that so the great antitype had an undervived office. In David the royal dignity is attained, and hence the city of Melchizedek becomes that of David. The fact that Abram received the "bread and wine" from his priestly hands, symbolized the covenant provisions of refreshment and comfort which God would pledge to him in every conflict. And by that strange but significant priestly blessing, Abram is set apart for his career. It is the blessing of a patriarch, who has finished his work, bestowed upon a young man, who stands at the commencement of an indefinite development. See *Kurtz*, *Old Cov.*, Vol. 1., p. 222. In Melchizedek, Abram sees the day of Christ, and is glad. Let us also behold our blessed Lord set forth in history thus early and plainly in the person and office of this Melchizedek, Heb. 7:1.

21. Abram now appears as asserting for himself a superiority to the king of Sodom, who, according to custom, concedes to Abram the spoils of conquest as his right, and asks only the rescued captives. Abram's declination of this offer shows that he aims at no mere personal advantage; and besides that, he will not be beholden to this heathen prince. He must have seen something of

22 And Abram said to the king of Sodom, I ^k have lifted up mine hand unto the LORD, the most high God, ^l the possessor of heaven and earth,

23 That ^m I will not *take* from a thread even to a shoe-latchet, and that I will not take any thing that *is* thine, lest thou should est say, I have made Abram rich:

24 Save only that which the young men have eaten, and the portion of the men ⁿ which went with me, Aner, Eshcol, and Mamre; let them take their portion.

k Exod. 6:8; Dan. 12:7; Rev. 10:5, 6. l vs. 19; ch. 21:33. m So Esther 9:15, 16. n vs. 13.

their gross abominations, and at any rate, he could not thus approve Lot's association with such. Thus he sets an example for his faithful posterity of making distinction between the righteous and the wicked—giving to the church, and refusing to receive from the world. He had spoiled the invaders, and had rescued, even for the king of guilty Sodom, the plunder they had taken from him. By the laws of Arab warfare it was his; and yet he will not accept it—he will not take it, though it is his right. He will keep himself unspotted from the world. He will not be exalted by such worldly means. He had vowed solemnly to this effect. It was thus most important in all his plan and principle. ¶ *I have lifted mine hand unto the Lord.* Abram here adds to the titles which Melchizedek gives to God, this more exalted one, "*Jehovah*," which, as it is the redemptive name of God, expresses Abram's gospel faith and hope—that he will live by faith, and walk by faith, and not by sight—trusting in the covenant-keeping God, and not in any arm of flesh or human alliance.

23. *That I will not take.* Heb., *If I will take.* This is the Oriental idiom of an oath. "If they shall enter into my rest" means *they shall not enter.* ¶ *From a thread even to a shoe-latchet*—the most trivial article of spoil—he would utterly refuse. Not a thread will he take—not even the latchet which binds the dusty

sandal on the foot. ¶ *Anything that is thine.* Abram would lay no claim to anything by the mere title of war, though the claim was so acknowledged. He holds it all to belong to the king of Sodom. The chief reason is given, that he will not be under obligation for any part of his promotion or advancement to any earthly potentate, much less to this king of the guilty city, which was even now waiting its just retribution and destruction. ¶ *Lest thou shouldst say, I have made Abram (the chosen of God, the owner and heir of the land) rich.*

24. This refusal does not prevent him from accepting the subsistence of his men, nor from allowing his allies to take their portion. He stands on a far different platform from them, as living on God's covenant, and looking for "the better country," that is, the heavenly. While he is in the world, he is not of it. He comes out from among them, and is separate, and will not *touch the unclean thing*, (2 Cor. 6:17.) because God will be his God, and he and his will be His people, (2 Cor. 6:18.) Here is Abram's greatest conquest—"the victory that overcometh the world, even his faith."

OBSERVE.—Here appears throughout the great idea of Abram's rightful claim to the land of Canaan. This is the inheritance covenanted to him and to his seed forever. This grant overreaches the mere earthly Canaan. It includes "the incorpo-

CHAPTER XV.

AFTER these things the word of the LORD came unto Abram ^ain a vision, saying, ^bFear not, Abram: I am thy ^cshield, and thy exceeding ^dgreat reward.

^a Dan. 10:1; Acts 10:11. ^b ch. 26:24; Dan. 10:12; Luke 1:13-30. ^c Psa. 3:3; 5:12; 84:11; 91:4; 119:114. ^d Psa. 16:5; 58:11; Prov. 11:18.

ration in himself of the whole race so far as it is faithful, and the spiritual government of the world by his influence proceeding therefrom." So it is said that the promise was that he should be "*heir of the world*," (Rom. 4:13, 16.) The progress in this idea was first from the grant of Paradise, the garden of Eden, as a temporal estate. Next is this grant of Canaan—a larger earthly patrimony and homestead—for a people and nation, and not any longer for a family; and then further, it is the grant of all the earth, as the domain and heritage of God's people. "The promise that he should be the heir of the world was not made to Abram or to his seed through the law, but through the righteousness of faith. And it is of faith, that it might be by grace, to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abram, who is the father of us all," (Rom. 4:13, 16.) The temporal estate is granted, and it is real; but it is throughout the shadow of the higher and heavenly heritage in which "all nations of the earth are to be blessed." Thus the true Israel are the true body of believers, and the true seed is CHRIST, as including His people, who stand in Him, and are the members of which He is the Head, (Gal 3:8, 14, 16.) They shall inherit the earth, (Matt. 5:5.) They shall judge the world, (1 Cor. 6:2.) And in accordance with this drift of the promise of the "*all things*" (1 Cor. 3:22, 23) it is declared that "*in the regeneration*"—in the renovated state of things under Christ—the

twelve "shall sit on twelve thrones judging the twelve tribes of Israel," (Matt. 19:28.) Then the earth shall be like Eden, (Isa. 51:3.) "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gate into the city," (Rev. 22:14.) "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise," (Gal. 3:29.) Here follows (ch. 15) the more formal confirmation and sealing of the covenant to Abram, and a fuller unfolding of its purport.

CHAPTER XV.

§ 36. FIRST STAGE OF THE COVENANT—COVENANT SACRIFICE AND PROMISE.

Abram, though victorious, was beset with fears. Possibly he, all along dreaded the vengeance of his foes, whom he had just now punished, lest in this strange land he might be further assaulted by them, or possibly by others, (vs. 1.) He was, moreover, discouraged at his childless lot, (2.) For he looked to the future, as the inheritor of God's promises, (ch. 12:1-3,) yet he had waited without issue these ten years. He troubled himself about the ways of God—how He could possibly fulfil to him the promise of being a great nation, when there was no solitary son and heir to transmit his name and heritage, (3.) God, therefore renewed His assurances—promised him a direct progeny, and thus further called forth his faith—hoping against hope, (4, 5.) To further con

2 And Abram said, LORD GOD, what wilt thou give me, ^aseeing I go childless, and the steward of mine house is this Eliezer of Damascus?

e Acts 7: 5.

firm this confidence, Jehovah gave to him a striking token in the form of a covenant sacrifice (9) solemnly guaranteeing His fidelity. He is notified of the need of patience, that only after he has patiently endured can he obtain the promise, which shall be fully attained only after his death; that others (his enemies) are involved in the fulfilment, and the time must be delayed till their cup of iniquity is full, and Israel's term of bondage and estrangement. But Abram and his seed may rejoice always in their covenant God (12-16.) The land shall be theirs, and he is even now assured of the very boundaries (18.)

1. *After these things.* This was probably some few years after the conquest of the kings, yet the connexion seems natural and close. Abram is now to appear in a new light—as one entrusted with special Divine communications in regard to His church and kingdom. ¶ *The word of the Lord came.* Heb., *Was to Abram.* This phrase, which is common in the Divine revelations to the prophets, here first occurs. Here is now to be conveyed to him a prophecy of future events in reference to his posterity, of whom God had already promised that He would cause them to increase to a great nation (ch. 12: 2) that they should be a long time in bondage, and that in fact Abram must be content to die without witnessing the glorious results, and so he must believe where he could not perceive. ¶ *In a vision.* Chald., *In a prophecy.* It was a prophetic revelation, such as was sometimes made to the patriarchs and prophets in dreams, or in a vivid view of the events, as if they passed before the eye, whether waking or sleeping, attended with powerful conviction of the reality. ¶ *Fear*

not. This word of comfort is addressed to the staggering faith of the patriarch, (Rev. 1: 17.) How many can only speak this word, and do nothing to make it good. God can speak it to purpose, for He can remove the grounds of fear. This is the purport of what follows. ¶ *I am thy strength.* Gr., *I will protect thee.* The pronoun is emphatic, I. You can rest on my Divine power to carry you through all difficulties. “I am the Almighty God,” ch. 17: 1. ¶ *And thy exceeding great reward.* Sept., *Thy reward shall be exceedingly great.* So Jew. Bib. Sam., “I will multiply thy reward exceedingly.” Heb., *Thy reward is multiplied exceedingly,* (Rev. 1: 17, 18.) This is meant to remind of recent dealings in giving him the victory. “*Thy shield*” would call this to his mind; and to have God for his defence, and the Lord (Jehovah) for the rock of his refuge, is the strongest possible consolation. “For the Lord God is a sun and shield,” says the Psalmist, Psa. 84. God will appear to him as a defender from evil, and a bestower of good. God is not only the defence, but the portion of His people.

2. Abram here takes God at His word, and asks in what form the promise shall be made good to him. ¶ *Lord God.* Heb., *Jehovah Lord,* Supreme Disposer, and Redeemer. ¶ *What wilt thou give to me?* The intimation is also that while lacking a posterity, it would seem impossible for him to receive any real benefit or blessing. As though he had said, What can you give me? or what is in your heart to bestow, seeing I am without the gift which is indispensable to make the promise good? (ch. 12: 2.) ¶ *I go childless.* Not only I live thus, but *I am going*—*departing out of the world thus.* So Ps. Jon. *Seeing I depart out of*

3 And Abram said, Behold, to me thou hast given no seed and lo, ^fone born in mine house is mine heir.

4 And behold, the word of the LORD *came* unto him, saying, This shall not be thine heir; but he that ^gshall come forth out of thine own bowels shall be thine heir.

5 And he brought him forth abroad, and said, Look now toward heaven, and ^htell the ⁱstars, if thou be able to number them: and he said unto him, ^kSo shall thy seed be.

f ch. 14: 14. g 2 Sam. 7: 12; 16: 11; 2 Chron. 32: 21. h Psa. 147: 4. i Jer. 33: 22. k ch. 22: 17; Exod. 32: 13; Deut. 1: 10; 10: 22; 1 Chron. 27: 23; Rom. 4: 18; Heb. 11: 12 ch. 13: 16.

the midst of this world. The Gr. phrase is like that in Luke 2: 29, *Seeing I am dismissed, or let go—allowed to depart hence childless.* ¶ *The steward of my house.* Heb., *Son of possession of my house*—that is, *heir*—he to whom my possessions must descend, according to the present case. So *Gesenius*, *Kurtz*, etc. As Abram was alone in this strange land, and separated from his kindred, it would seem that he could only look to his steward—his confidential servant, and manager of his house—as his successor and heir. Some read, *Son of sustentation of my house*, or the overseer. But not so properly. ¶ *This Eliezer*, etc.—*this Damascus Eliezer*. Though he is said to have been born in Abram's house (vs. 4) yet his parentage was of this Gentile city, and Abram refers to it as conveying a reflection on his forlorn and desolate case. This is commonly supposed to have been the same servant as in ch. 24: 2.

3. Abram now repeats his complaint, which stands so, to his natural view, in the way of fulfilling the promise. *Behold, to me thou hast given no seed.* Heb., *Hast not given seed.* How then could the patriarch become a great nation, and his seed be as the sand of the sea? ¶ *One born in my house is my heir.* A son of my house is possessing me, or inheriting me—is my heir. Some understand that “son of my house” does not mean a slave, but a relative. Yet the context expresses the

more commonly received sense (vs. 2.) Slaves were taken captives in war—or bought with money—while others were “born in the house.” And these latter were treated as specially related to the family—trained in the household faith—circumcised and admitted to family privileges beyond others. Such are called, by distinction, “*trained servants*,” ch. 14: 14. *Rosenmüller* holds that we are to infer this as the custom—that in case of one deceasing without an heir, the head servant, or steward, should be his heir. And how could such a case consist with God's promise? “But the Lord knoweth how to deliver.” His ways are not our ways, nor His thoughts our thoughts. He will lead the blind by a way that they knew not.

OBSERVE.—God will have us plainly and frankly express to Him our doubts and fears, however unworthy they may be, and here He graciously condescends to remove them.

4. Most positively and decidedly does Abram's covenant God speak to the very point of all his fears, and make it now most certain to him that his highest hopes shall be satisfied. ¶ *This shall not be thine heir.* Heb., *There shall not inherit thee this one.*

5. *Brought him forth abroad.* Some have supposed that the whole was done in vision—even the sacrifice—and that the scene was made only to pass before his mind. So

6 And he ^lbelieved in the LORD; and he ^mcounted it to him for righteousness.

l Rom. 4 : 3 ; 9 : 22 ; Gal. 3 : 6 ; Jas. 2 : 23. m Psa. 106 : 31.

Kurtz. Others suppose that "the vision does not interfere with the notice of the sensible world, so far as is necessary," (Dan. 10 : 7 ; John 12 : 29.) *Baumgarten* understands this verse to mark the transition from vision to outward action. Some suppose that it was all by night-vision, others (as *Hengstenberg*) that it was by day, and that the stars could have been seen in vision by day. ¶ *Look now toward heaven*, etc. Not only was Abram summoned to look at the dust of the earth, and sand of the sea, as conveying the idea of his innumerable seed, but now most sublimely is he bidden to survey the starry hosts, to get the impression of his vast posterity, (Exod. 32 : 13 ; Deut. 10 : 22 ; 1 Chron. 27 : 23.) Abram was now over eighty years of age. It was not as yet stated to him whether his posterity should be by Sarah, or another, nor whether this was a mere promise of natural seed ; but the large terms of promise made him look beyond the letter to the spirit, and beyond the natural to the spiritual posterity. How must the firmament ever after have appeared to Abram most glorious—the bright expression to him of the covenant seed, (Psa. 19.) "In them hath he set a tabernacle for the sun."

6. *And he believed in the Lord.* Heb., *He believed in Jehovah.* To believe in the Lord, expresses more than to believe Him—though in the New Testament this passage is referred to, "Abram believed God," (Rom. 4 : 3,) and so in the *Sept.* In the Heb. the idea is of confidence, reliance, trust, beyond the mere belief of this particular promise. The Heb. term *believe*, means to rest, rely upon. The word is *Aman*, from which we have *Amen*, meaning to be sure, and then to be assured, or to confide in. In the same chapter, Paul illustrates the Christian faith,

and argues from this passage to show the plan of salvation by faith—that Abram believed in God, who quickeneth the dead, and calleth those things which be not, as though they were, who against hope believed in (upon) hope, that he might (should) become the father of many nations, according to that which was spoken, "*So shall thy seed be*," (Rom. 4 : 17, 18.) The strength of his faith is further dwelt upon by the apostle in the particulars, vs. 19–22, and the analysis of it is simply that it was a most confident reliance upon the supreme ability of God to make good His promise, notwithstanding all natural hindrances, and all present appearances to the contrary. "And therefore it was imputed to him for righteousness." Not (as some would have it) because it was so signal an instance of faith as to be accepted, in lieu of a perfect righteousness, but simply because it laid hold on the promised seed, which was ultimately Christ, (Gal. 3 : 16.) It was not this grace of faith accepted, as leading the train of graces, nor even his imperfect righteousness accepted, as if it were perfect, but the faith was counted to him for righteousness, because it had the perfect righteousness of Christ in hand. The immediate object of his faith was the son of promise—the Isaac—the covenant seed, through whom he was to have a vast progeny, and become a blessing to all the world—all nations being blessed through him. And this Isaac was only the forerunner and foreshadow of Jesus, as the Son of promise and the covenant seed, and in this Isaac he saw Jesus. And this was the significance of that special test to which his faith was put when he was called to offer him up a sacrifice, and "received him from the dead in a figure;" all to set forth vividly to

his view the sacrificial death of Jesus (the New Testament Isaac) appointed by God, and the resurrection of Jesus, received back again from the dead, according to the foreshadow. Thus the apostle, in the annals of faith, shows the connexion between the immediate object of Abram's faith, and Jesus the ultimate object, (Heb. 11:17-19; Gal. 3:16-19.) And it is a great mistake to suppose that it was simply as an act of believing God's promise of a seed, without any reference to Christ, that this instance of Abram's believing is so celebrated in the New Testament. True, he had believed before this, and was a believer already. But here his faith more distinctly and directly grasped the great covenant blessing—the Lord Jesus—and so it was here that his faith reached its highest ground. “Besides, we are not here told when Abram first began to be justified or to believe in God, but that in this one place it is declared or related how he had been justified through his whole life. Hence it cannot be said that the righteousness of faith is only initial. It is perpetual. And after his progress thus far, it is still said that he is justified by faith.”—*Calvin*. ¶ *Counted*. The Heb. term means to *think, devise*, and then to *reckon, impute—set to one's account*, Acts 7:60; 2 Tim. 4:16. The term has reference to God's judgment or verdict in a forensic transaction, (Psa. 106:31.) It is employed also of imputing or reckoning iniquity *at law*, (Lev. 7:18; 17:4; 2 Sam. 19:19; 2 Kings 12:15.) “It seems absurd to suppose that Abram should be justified by believing that his seed would be as numerous as the stars, for this could be nothing but a particular faith, which would by no means suffice for the complete righteousness of man. Besides, what could an earthly and temporal promise avail for eternal salvation? Plainly, he did not expect some common or undefined seed, but that in which the world was to be bless-

ed. When it is said that faith was imputed to Abram for righteousness, it is not meant as the efficient cause of righteousness, but only the formal cause; for faith borrows a righteousness elsewhere, of which we in ourselves are destitute, else it would be in vain for Paul to set faith in opposition to works when speaking of the mode of obtaining righteousness.”—*Calvin*. ¶ *For righteousness—or justification*.

OBSERVE.—(1.) Abram had no righteousness for justification. Paul shows this. “For if Abram were justified by works, he hath whereof to glory—but not before God,” (Rom. 4:2.) (2.) Faith is not imputed to him as a work, or a meritorious ground of justification, else he would still be justified by his works—the work of faith. (3.) It was by the hearing of faith, and not by the works of the law, (Gal. 3:5.) It is only as instrumental—laying hold on a perfect righteousness—that the faith is imputed to him for righteousness. (4.) The law could not accept any other than a perfect righteousness—his own or another's imputed to him—set to his account. And this is the Gospel plan of justification—to reckon the perfect righteousness of Christ received by faith as our righteousness for justification, (Gal. 3:6.) They, therefore, who rest upon their own faith, and cannot find peace, except so far as they are assured of their own acceptable faith, do, in effect, put their faith in the stead of Christ's righteousness as the ground to rest upon. “Going about to establish their own righteousness, they have not submitted themselves unto the righteousness of God.” If it be asked then what is accepted, it is the perfect righteousness of Christ accepted for us, and counted to our credit. The finished work of Christ, outside of us, is the ground of a sinner's justification, and not the unfinished work of the Holy Spirit within us—as our faith. We are “accepted in the Beloved,” (Eph. 1:6.) The Gos-

7 And he said unto him, I *am* the LORD that ⁿ brought thee out of ^o Ur of the Chaldees, ^p to give thee this land to inherit it.

8 And he said, LORD GOD, ^q whereby shall I know that I shall inherit it?

n ch. 12: 1. o ch. 11: 28-31. p Psa. 105: 42-44; Rom. 4: 13. q ch. 24: 13, 14; Judg. 6: 17-37; 1 Sam. 14: 9, 10; 2 Kings 20: 8; Luke 1: 18.

pel plan of justification is thus to impute to the sinner the righteousness of Christ. Thus it is called the righteousness which is of God, (Phil. 3: 9.) And righteousness is spoken of as imputed without works, (Rom. 4: 6.) And this is illustrated by the case of Abram. So the sinner is regarded and treated as righteous on account of the perfect righteousness of this substitute set to his account by free grace in the Gospel. Thus righteousness is imputed to the *ungodly* (Rom. 4: 5) without works, (Rom. 5: 6.) Thus believers are treated as though they had not sinned, because Christ has fulfilled the law for them.

OBSERVE.—The immediate object of the patriarch's faith was a personal type of Christ—Isaac, as the son of promise—and so his faith had its training to lay hold on Christ, while the plan of grace was gradually unfolding. The promise of a Canaan was all along pointing forward to a better Canaan—that is, an heavenly, (Heb. 11: 16.) The promise of a seed was pointing forward to the *seed* which was Christ, and thus there is a constant unfolding, more and more, and the spiritual and eternal are set forth and seen through the physical and temporal.

7. God now further leads him to repose entire confidence in His supreme ability to accomplish all that He had spoken. As in the preface to the commandments, He announces Himself as “the Lord thy God (covenant Jehovah) who brought thee out of the land of Egypt,” etc., so here, “*I am Jehovah, that brought thee out of Ur of the Chaldees.*” Let Abram confirm his faith in God by looking at the steps already taken for giving

him the land of promise. It was in God's plan in bringing him out of Ur to give him possession of Canaan. This is enough. Will God now falter or fail in the midst? So the Christian may encourage himself in God by looking back at all that God has already done for him, at the ways in which He has already led him, and at what He has plainly provided for him.

8. *Lord God.* Heb., *Adonai Jehovah*. Abram here again uses this title of God, expressive of His supreme majesty. And here God applies to Himself the title *Jehovah*, with emphasis, though it is said in Exod. 6: 3, that He was not known to the patriarchs by this name. That is, however, they did not clearly understand this name as Redeemer, or that they did not understand it in its special application to the second person of the Blessed Trinity, or that they had not the clear view of it which was afterwards had from His fulfilment of the covenant promises. ¶ *Whereby shall I know.* This may seem to some to be in the spirit of unbelief, as if Abram required a sign. But his triumphant faith has just now been mentioned. Hence it is rather here a call for some open memorial or seal confirmatory of His promise, which is rather the evidence of the high value he set upon the promise itself. God was displeased with Ahaz for not requiring a sign (Isa. 7: 12,) and He would give a sign for the people's benefit. So here. God would give a sign for the good of Israel. He is even pleased to confirm His promise by an oath, that believers might have strong consolation, (Gen 22: 16, 17.) The apostle, alluding to God's cove-

9 And he said unto him, Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.

10 And he took unto him all these, and ^r divided them in the midst, and laid each piece one against another: but ^s the birds divided he not.

r Jer. 34: 18, 19. s Lev. 1: 17.

nant dealings with Abram, refers to this transaction here and in ch. 22, and applies it, (Heb. 6: 13-18.) See also in the case of Gideon (Judg. 6: 14-21; 36-40.) So with Hezekiah, (2 Kings 20: 8-11.) Because Abram here exhibits his faith in so special a reference to the Gospel plan and promise, he is called "the father of the faithful," or believing ones. "If ye be Christ's, then are ye Abram's seed and heirs according to the promise." The true Israel under the New Testament are the true believers.

9. Here we find God for the first time entering into covenant with Abram. There had been a covenant with Adam, and a covenant with Noah. But here, with still farther progress towards the full Gospel idea, God covenants with the father of the faithful, and makes His covenant promises to Abram and his seed in all the formality of a sacrificial transaction. ¶ *Take me.* Heb., *Take for me*—for an offering. ¶ *An heifer.* God directs him to prepare a sacrifice. The animals are (strikingly enough) all those which were afterwards used in the Levitical sacrifices. It was thus a foreshadow of that ritual, as that was of the Gospel system. ¶ *Of three years old.* Not three heifers, as some have understood, but a *three year old one*. Why it is prescribed to be of this age does not appear, as it was not so required under the law, except that the number *three* is in the Scripture a sacred number, and denotes the maturity and perfection of the victim. One year old was the more common age for sacrifice; but a three year old animal was regarded

as in its full vigor. And the idea was that it must be the best, and unblemished. All these animals were to be of this age, to denote the eminent transaction. *Delitzsch* understands that the age has reference to the bondage of the people, because the seed of Abram was only to enter the land of promise in their fourth generation, vs. 16. So *Hoffman* and *Kurtz*.

10. Abram is supposed to have done the sacrificial work according to the Divine direction. ¶ *Divided them.* This was the well known method of preparing the animal for the ratification of a covenant. Hence the Heb. phrase "to make a covenant," is, literally, to *cut a covenant*. The animals are *slain*. There is death, as the consequence of sin, plainly set forth. It is the death of appointed victims. There is also set forth the expiatory death and mediation by Christ Jesus. And the cleaving asunder of the animal was the custom in such cases of covenant. The parties passed between the halves of the animal, as invoking a like fate (to be hewn asunder) if they should break the covenant. Compare 1 Sam. 11: 7, and Jer. 34: 18, 19. This is the more common view. But it seems to lose sight of the sacrificial idea as expiatory and atoning. Rather, the parties are thus represented as *at one*, passing together between the parts of the sacrifice. "The unity laid down in the covenant is hereby expressed. The division of the sacrifices into two portions represent the two parties to the covenant. As these portions constitute in reality one animal, so these two parties to

11 And when the fowls came down upon the carcasses, Abram drove them away.

12 And when the sun was going down, ^ta deep sleep fell upon Abram; and lo, an horror of great darkness fell upon him.

13 And he said unto Abram, Know of a surety ^u that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and ^w they shall afflict them four hundred years;

^t Gen. 2 : 21; Job 4 : 13. ^u Exod. 12 : 40; Psa. 105 : 23; Acts 7 : 6. ^w Exod. 1 : 11 • Psa. 105 : 25.

the covenant are joined into one.”—*Kurtz*. ¶ *The birds he divided not.* There were two birds, and there needed no dividing of these into halves. Besides, these were rather accompaniments of the sacrifice, and it was also enacted in the Levitical law that the bird should only have its wings cut off, but should not be divided asunder, (Lev. 1 : 17.) It was the custom that the covenanting parties should pass between the halves of the sacrificial animals from opposite directions, so as to meet in the centre and take the formal oath of covenant. Traces of this ceremony are found among the Greeks and Romans (*Livy* 40 : 6) and among the Chaldeans. It is to be observed that in this first stage of the covenant God Himself alone passes through between the parts of the animals, and thus first obligates Himself, and afterwards (ch. 17) receives Abram’s obligations. God thus in the Gospel first binds Himself to us, and in Christ gives Himself for us, and then calls upon us to give ourselves to Him.

11. *The fowls.* Heb., *And the fowl descended upon the carcasses.* Birds of prey alighted upon these slain animals. Abram was sitting beside these parted halves of the slain victims, and watching there during the entire day. Some suppose this altogether natural phenomenon was intended to signify to Abram how the enemies of God and the church would alight upon him and his posterity to rob and devour them, (Ezek. 17 : 3, 7; Rev. 19 : 17, 18.) ¶ *Drove them away.* Heb., *Blew them off.*

Luther says, “The birds represent the Egyptians, who first persecute Abram’s descendants, but Abram drives them away—that is, God redeems them for His promise made to Abram.”

12. *And when the sun.* Heb., *And the sun was* (about) *to go down.* See vs. 17. ¶ *A deep sleep.* The same term is used of the preternatural sleep which fell upon Adam (ch. 2 : 21) when Eve was formed from one of his ribs. The *Sept.* has it, *an ecstasy.* It would seem that if he was pointed to the stars instead of seeing them merely in vision, he must have been occupied with this transaction during the whole day and the two nights. See vss. 5 and 17. The trance was only a release of the mind from attention to human and earthly things to fix it upon things Divine. And there was in the mind, doubtless, a deep and firm persuasion that the communication was from God. ¶ *An horror of great darkness.* *Gerlach* terms it “a prophetic sleep, full of dread before the majesty of the approach of God.” This feeling of awe and horror was often an attendant of special prophetic revelations, (Job 4 : 13, 14; Dan. 10 : 8.) This was a state of mind, too, appropriate to the communication, as first discouraging, and then joyous.

13. From this verse to the seventeenth we have the Divine prophecy and promise. This is a striking instance in which God makes known the times and seasons. And yet the chronology has been much disputed. ¶ *Know of a surety.* Abram is now

most positively forewarned of the delays he should experience, and how his faith must look for its realization beyond his natural lifetime. Hence this example is cited by the apostle as an eminent instance of patient waiting for the promises, (Heb. 6.) ¶ *A stranger*, etc. This is spoken generally, and has chief reference to Egypt, but does not exclude the sojourn in Canaan, where they lived as strangers. In Exod. 12:40 it is said, "Now the sojourning of the children of Israel who dwelt in Egypt was four hundred and thirty years." But this speaks of the whole sojourning; and while it refers to their dwelling in Egypt, it does not confine the sojourning to that country, but includes it all from Abram's entrance into Canaan. So *Kennicott*. It is here spoken of as four hundred years. The time is calculated from the promise made to Abram of a son, or from the birth of Isaac. In Exodus it is computed from the departure from his native country in obedience to the Divine command. The Sam., Pentateuch, and the Alexandrine copy of the Sept. read, "Now the sojourning of the children of Israel and of their fathers in the land of Canaan and in the land of Egypt was four hundred and thirty years." And Paul makes the same statement in Gal. 3:17, reckoning from the promise made to Abram to the giving of the law, which was soon after the exodus. It is further evident that the descendants of Israel did not dwell four hundred and thirty years in Egypt, while it is equally evident that the period from Abram's entrance into Canaan till the exodus is exactly that number. Thus, from Abram's entrance into Canaan till the birth of Isaac, twenty-five years; from Isaac's birth to Jacob's, sixty years; from Jacob, at the going into Egypt, was one hundred and thirty years; residence in Egypt, two hundred and fifteen years—four hundred and thirty years. Josephus corroborates this view, though he also

seems to hold the other in other places. *Kurtz* argues at length that the four hundred and thirty years' sojourning was all of it in Egypt. See Vol. II., pp. 135-145. Some prefer the longer period in Egypt, in order to account for the two millions of souls who seem to have gone out at the exodus. But surely a supernatural growth of the people in thus coming to be a nation may be supposed. "The interval of four hundred years here named can only commence at the birth of the promised seed, Isaac, when Abram was one hundred years old, and hence thirty years after the call. During this interval they are to be strangers in a land not theirs (not in their possession) for one hundred and ninety years, and then for the remaining two hundred and ten years in Egypt; first, *strangers* in a strange land, which was theirs by promise, but *not theirs* in possession; and next, afflicted serfs, under a degraded and cruel bondage. The whole period is taken together, after the manner of prophecy, in the general statement, the two parts running into each other as one whole. Besides this, according to the exact pointing of the Hebrew, the reading is this—"Thy seed shall be a stranger in a land that is not theirs, and they shall serve them, and they shall afflict them four hundred years." It is not meant that the periods of strangerhood and of servitude shall be distinctly separated as to time. So in Exod. 12:40, the *sojourning* and the *dwelling* in Egypt (the bondage) are hinted of as distinct, and the period in round numbers is given as including both. See *Acts 7:6, Notes*. The *Sept.* reads, They shall enslave them and maltreat them and afflict them.

14. *And also*. The promise is now given to Abram, to stand on record for his descendants, that God will judge that nation (Egypt) to whom they should be in servitude. This was literally fulfilled. God visited Egypt with very sore judgments,

14 And also that nation whom they shall serve, ^x will I judge: and afterward ^y shall they come out with great substance.

15 And ^z thou shalt go ^a to thy fathers in peace; ^b thou shalt be buried in a good old age.

16 But ^c in the fourth generation they shall come hither again: for the iniquity ^d of the Amorites ^e is not yet full.

17 And it came to pass, that when the sun went down, and it

^x Exod. 6: 6; Deut. 6: 22. ^y Exod. 12: 36; Psa. 105: 37. ^z Job 5: 26. ^a Acts 13: 36. ^b ch. 25: 8. ^c Exod. 12: 40. ^d 1 Kings 21: 16. ^e Dan. 8: 23; Matt. 23: 32; 1 Thess. 2: 16.

on account of their grievous oppression of His people, (Exod., chs. 7 to 11; Psa. 78 & 135 & 136.) ¶ *And afterward.* This was also fulfilled in the exodus. See Exod., chs. 12 to 14. ¶ *Great substance.* They were brought forth with great wealth. They demanded of the Egyptians (not "*borrowed*") jewels of silver and gold and raiment, (Exod. 12: 35, 36.) So says the Psalmist, "He brought them forth also with silver and gold, Psa. 105: 37. See Exod. 11: 2, where the Israelites were instructed to *ask*, as the term is, (not *to borrow*) each of their neighbor jewels of silver and jewels of gold. It was their right. "And the Lord gave the people favor in the eyes of the Egyptians, so that they lent unto them (such things as they required) and they spoiled the Egyptians," (Ex. 12: 36.)

15. This promise to Abram of a peaceful death is comforting. The phrase, *go to one's fathers*, implies that the fathers are yet alive, and that death is to believers a happy reunion beyond the grave. To go from one place to another, especially to go to join others elsewhere, does not imply *annihilation*, but continued existence. And this is the Old Testament doctrine of the future life. So God's language, "I am the God of Abraham, and of Isaac, and of Jacob," is used to prove the same doctrine of immortality, for it implies that they are not dead, but living. "God is not the God of the dead, but of the living." Abram died in peace one hundred and fif-

teen years before his descendants went down to Egypt.

16. *In the fourth generation.* This is understood by some to mean the same as the four hundred years just named. But it may also mean that the fourth generation of the Israelites who went down into Egypt should return and possess Canaan. This was the result. Caleb was the fourth from Judah, Moses was the fourth from Levi. Or Isaac, Levi, Amram, Eleazar may represent the four generations. ¶ *For the iniquity*, etc. The reason is here given for this long delay. The long-suffering of God towards the wicked makes Him even postpone the deliverance of His people, showing that in His dealings with us He has also to regard others, and He will order all things well. Abram was now living among the Amorites, and they were the most extensive occupants of the territory. Here we are taught, 1. That God foreknows the moral character of men. 2. In His providence He administers the affairs of nations on the principles of moral rectitude. 3. Nations are spared until their iniquity is full. 4. They are then cut off in retributive justice. 5. The Amorite was to be the chief nation extirpated for its iniquity on the return of the seed of Abram. They had by far the largest possessions in the land of promise, and they seem to have been extinguished as a nation by the invasion of Israel, for we read no more of them in the after history. See *Murphy*. ¶ *Not yet full.* Heb., *Not finished thus far hitherto.*

was dark, behold a smoking furnace, and a burning lamp that ^fpassed between those pieces.

18 In that same day the LORD ^gmade a covenant with Abram, saying, ^hUnto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

19 The Kenites, and the Kenizzites, and the Kadmonites,

^fJer. 34: 18, 19. ^gch. 24: 7. ^hch. 12: 7; 13: 15; 26: 4, Exod. 23: 31; Num. 34: 3 Deut. 1: 7; 11: 24; 34: 4; Josh. 1: 4; 1 Kings 4: 21; 2 Chron. 9: 26; Neh. 9: 8; Psa. 105: 11; Isa. 27: 12.

17. *A smoking furnace.* This would seem to be the impressive symbol of God's vindictive judgments upon their oppressors. A furnace or oven *smoking* is, in Scripture, a symbol of Divine wrath, as Mal. 4: 1; Psa. 21: 8, 9. So ch. 19: 28. So 1 Kings 8: 10, 11; Isa. 6: 4; Rev. 15: 8, *the burning lamp* represented, in a milder form, the *shekinah*, or *glory of the Lord*, passing through the parts of the sacrifice. And as God alone appears at this stage of the covenant as the contracting party, these both are to be regarded as symbols of His presence—punishing His enemies (and Abram's, which are those of the church) and glorious as a faithful covenant-keeping vindicator and guide of His people. "The smoke of destruction and the light of salvation are here symbolized." "Our God is a consuming fire." "As smoke is driven away, so drive them away." "The smoke of their torments ascendeth up forever and ever." And John the Baptist was spoken of as "a burning and a shining lamp," much more the true Light whom he foreshadowed. There may be also a hint of the pillar of cloud and fire, in which the Shekinah passed before Israel in the wilderness march. *Gerlach* says that "the reason why God alone passed through, and not Abram also, is because the covenant was one of grace, and God, before all, gives His grace ere He requires anything on man's part. Its aim was to strengthen Abram in his sure trust that God would fulfil what He had promised."

18. *In that same day.* There follows immediately now the solemn declaration, to which all these ceremonies were meant to give effect. ¶ *Made a covenant.* Heb., *Cut a covenant*; from the ceremony of dividing the animal in solemn memorial and ratification of it. Abram's part in the transaction was in his preparation of the victims, according to the Divine mandate, showing his obedient spirit, and his habit of faith in God's word. ¶ *Unto thy seed.* Abram is now prepared to hear that this covenant grant is made to his seed—that they shall possess the land (after his death,) and yet in an important sense it would be his also to possess in the higher idea of the better country. ¶ *From the river.* The boundaries are here distinctly given—from the Nile to the Euphrates. It is true that the domain of Israel never reached exactly to the river Nile. But nothing between them and the Nile was independent of them. Virtually this was the extent; and as *Kurtz* remarks, these two rivers are considered here as the representatives of the two great powers of the East and of the West, and the meaning of the promise is, that the land and commonwealth of the descendants of Abram should be independent, and continue by the side of and between these two empires, and that no other empire or nation should permanently bear independent sway in the districts which lay between Judea and these two great empires. *Gerlach* says, "In this prophecy the boundaries of the

20 And the Hittites, and the Perizzites, and the Rephaim,

21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

CHAPTER XVI.

NOW Sarai, Abram's wife, ^a bare him no children: and she had an handmaid, ^b an Egyptian, whose name *was* ^c Hagar.

^a ch. 15: 2, 3. ^b ch. 21: 9. ^c Gal. 4: 24.

promised land are extended as far as they would have been, had Israel continued faithful to the Lord."

19-21. *Kenites*, etc. These are the ten principal nations then occupying this territory of promise. Of these, five probably are Canaanite tribes, and five are not. The Kenites dwelt upon the southern border, (Num. 13: 29; 24: 20-22; Judg. 1: 16; 1 Sam. 15: 6.) They mingled with the Midianites, and were friendly to the Israelites, (1 Chron. 2: 55.)

¶ *Kenizzites* were in affinity with the Horites, and also dwelt on the south border towards Egypt, (ch. 36: 11, 20-23; Jos. 15: 17; 1 Chron. 1: 50-54.) ¶ *The Kadmonites*. These were on the east, as their name imports, and possibly included several tribes, in that region, towards the Euphrates. These three tribes it is probable were related to Abram as descendants of Shem.

20, 21. These other seven tribes have been already noticed.

CHAPTER XVI.

§ 37. HAGAR AND ISHMAEL.

Here occurs a trial of Abram's faith in the very line of the covenant promise. It came upon him through his wife, like the first temptation in the garden. It had been promised to Abram that he should become a father (ch. 15: 4.) For the third time this promise of a numberless posterity had been repeated to him, but as yet no mention had been made of Sarai. Her unbelief could not prevail against

the present appearances, and in her impatience of realizing the results, she proposed an expedient, as unbelief is always ready to do. It was under the guise of aiding God to carry out His promise, but it was in the spirit of distrust, unwilling to wait only upon God. Abram had now lived in the land of promise ten years, and went childless towards his grave, already eighty-five years old. And this delay and discouragement had just now been relieved in a great measure by God's express assurance to himself that he should have an heir of his own blood. But he yields to the suggestion which promises to hasten God's work, and which brings in human methods to trust in place of God. It was in God's plan to foreshadow here the *miraculous* seed by bringing forth a son from Sarai, contrary to all natural powers; and in this respect, Isaac was to be a personal type of Christ Jesus. But the natural heart resorts to its own natural and human schemes, not believing fully in Him who quickens the dead, and calls the things that are not, as though they were, (Rom. 4: 17, 18.) This may seem the more excusable in Sarai, as it was an expedient resorted to in the East for perpetuating one's household, when all other hope seemed to be gone. And it was, for her part, a renouncing of the household glory which she thus yields to a subordinate. It was a method of raising a family by proxy, and it was a virtual *adoption* of the vicarious posterity—the concubine was said to bear the child "upon the knees" of the wife, (ch. 30: 3.) But

2 ^d And Sarai said unto Abram, Behold now, the LORD ^e hath restrained me from bearing: I pray thee ^f go in unto my maid; it may be that I may obtain children by her. And Abram ^g hearkened to the voice of Sarai.

3 And Sarai, Abram's wife, took Hagar her maid the Egyptian, after Abram ^h had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

d ch. 30:3. e ch. 20:18; 30:2. 1 Sam. 1:5, 6. f ch. 30:3, 9. g ch. 3:17. h ch. 12:5.

Sarai's faith will yet triumph, (Heb. 11:11.)

1. The fact is here stated upon which the narrative proceeds. ¶ *An handmaid*—*παῖδικη*. This term is used by Greek writers to signify a young girl, whether slave or free. The Sept., however, and the New Testament use it in the sense of *slave*. See Matt. 26:69; Mark 14:66, 69; Luke 12:45; 22:56; John 18:17; Acts 16:16. Here it means a *bond-woman*, in contrast with a free woman, as Paul explains and argues, (Gal. 4:22.) This history, as the New Testament explains, has in it a profound meaning, and is meant to foreshadow the two elements in the household of Abram—the bond and the free, the legal and gospel classes—the Ishmael and Isaac children—and so Sarai and Hagar, though true historical characters, have a history here which is to be *allegorized*, (Gal. 4.) As in the family of Adam there was a Cain, and in the family of Noah a Ham, as the element of evil, so in the covenant family of Abram there will be an Ishmael. A bondwoman might be disposed of as the mistress pleased (vs. 6.) And by the law, the children of such a bondwoman would be slaves, (Exod. 21:4.) ¶ *An Egyptian*. She was probably obtained by him when in Egypt, and perhaps was a present to him from Pharaoh, (ch. 12:16.) ¶ *Hagar*. The name means, commonly, *flight*, from which also the Mohammedan term, "*Hegira*" (flight.) This name may have been given to her from her after history. Paul, in the Galatians, dwells upon

the name *Hagar*, as being the name of Mount Sinai in Arabia, denoting the legal position. And it would seem that Sinai was so called, because Hagar, in Arabic, signifies *a rock*, (Gal. 4.) And this incidental fact Paul uses to show the relation between the legal and the Gospel dispensations, and between the two classes of children in Abram's house—the spiritual seed being those of Sarah (the free woman) represented by Isaac, the carnal being those of Hagar (the bond-woman) represented by Ishmael. Hagar represented the the Mosaic Sinaitic dispensation, and her children were born in bondage to the law (Judaizing) and yet, according to nature, having the husband; while Sarai typified the Gospel system, and represented the church, long barren, till the gift of a progeny—the miraculous seed—according to promise.

2. Sarai now comes forward with her expedient, according to the custom at the East. Children were deemed of so much value, not merely from the paternal affection, but because of the constitution of society, as the oriental household formed a clan and tribe, which was relied on for defence and avenging of blood, as well as for the preserving of the name and heritage. ¶ *Restrained*. Heb. and Sept., *Shut me up*. ¶ *Obtain children*. The Heb. term for *son* is *Ben*, and here the verb is *Banah*, which means to *build*; and here, "*I shall be built up*," (Deut. 25:9; Ruth. 4:11.)

3. Sarai is here designated as "*Abram's wife*," and it is in her

4 ¶ And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was ⁱdespised in her eyes.

5 And Sarai said unto Abram, My wrong *be* upon thee: I have given my maid into thy bosom: and when she saw that she had conceived, I was despised in her eyes: ^kthe LORD judge between me and thee.

6 ^lBut Abram said unto Sarai, ^mBehold, thy maid *is* in thine

ⁱ 2 Sam. 6: 16; Prov. 30: 21, 23. ^k ch. 31: 53; 1 Sam. 24: 12. 1 Prov. 15: 1; 1 Pet. 3: 7.
^m Job 2: 6; Psa. 106: 41, 42; Jer. 38: 5.

place that she puts Hagar "*to her husband Abram to be his wife.*" Heb., *For a wife.* ¶ *After Abram.* This clause is here thrown in as if to show the pressure of discouragement under which Sarai acted in this matter. "After Abram had dwelt ten years in the land of Canaan," and remained *childless*. He was now eighty-five years old, and Sarai seventy-five. She was to be to Abram "*for a wife*"—to serve the purpose of a wife in this extremity. By the custom, the children of the concubine became the offspring of the wife herself, being regarded as obtained by proxy, and in a vicarious, substitutionary way, so that they were reckoned as hers by adoption, (See Exod. 21: 7; Deut. 21: 10.) Abram might have felt himself at liberty to accede to this proposed arrangement, inasmuch as nothing had been said of Sarai in the case. So the Hebrews have viewed Abram's conduct. And Malachi blamed those who felt at liberty to take another besides their lawful wife, as it would be treachery, while in Abram's case it was "that he might seek a godly seed." ¶ *Gave her to Abram.* The slave girl was at the disposal of the mistress—her personal property—according to the oriental custom; and it was only by consent of Sarai that she could become the secondary wife of Abram—that is, the concubine. And this step was taken for a declared purpose, and to fulfil the promise of God. But the wrong was in the unbelief which could not

trust God to work out His own plans and to fulfil his own promise without such human device. Sarai herself would soon see the wrong, and reap the bitter fruits.

4. The result of this unbelieving measure is now painfully manifest. The slave-woman, elevated to this honorable position in Abram's house, looks already with contempt upon Sarai. As Solomon has remarked, "An handmaid that is heir to her mistress," is a trouble in the earth, (Prov. 30: 23.) Sarai was despised and reproached, doubtless, for her childless estate, which was so disgraceful among the orientals; and Hagar, it would seem, scorned her on this account, boasting insolently of her own advantage over her. This is the wrong of abolishing all proper social distinctions.

5. *My wrong*, etc. Sept., *I am injured by thee.* Onk., *I have a complaint against thee.* Sam. Vers., *My oppression be on thee.* Targ. Jer., My judgment and abuse are delivered into thine hands. You are to blame for the wrong done me. You are the cause, and ought to redress the wrong. Sarai felt now jealous of her who had supplanted her, and she suspected that her husband had transferred his affection to Hagar, or was, at least, indifferent to the contemptuous treatment of herself. ¶ *The Lord judge.* Sarai made a solemn appeal to Jehovah, the covenant God. But she did it in the spirit of rashness and peevishness, stung most with self-reproach.

hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, ⁿ she fled from her face.

7 ¶ And the angel of the LORD found her by a fountain of water in the wilderness, ^o by the fountain in the way to ^p Shur.

n Exod. 2 : 15. o ch. 25 : 13. p Exod. 15 : 22.

6. Abram has now another trial of his spirit, and another occasion for displaying the power of Divine grace in his heart and life. He replies calmly and fairly, recognizing Sarai's unimpaired right as mistress of the household, and as his own proper wife, entitled to his affection, while he accorded to her the right to dispose of Hagar as she pleased.

¶ *Thy maid.* Hagar is yet only Sarai's bondmaid. ¶ *In thine hand.* At thy disposal. ¶ *Do to her,* etc. Heb., Do to her the good in thine eyes. Sept., *Treat her as is best to thee.* Though all his future hopes stood now bound up in this son of Hagar, yet he was ready even to give up this child for the peace of Sarai, just as he was ready, at a later period, to give up Sarai's son to the command of God. ¶ *Dealt hardly.* Heb., *And Sarai oppressed her.* Jew. Bib., *Humiliated her.* The same word is rendered *afflict* in ch. 15 : 13. Sarai put upon her such grievances, doubtless, as she could not bear. *And she fled from her presence.* There was overbearing and severity on the part of the mistress as well as insolence on the part of the servant. How much of the jarring and conflict in households between housekeepers and domestics comes of indiscretion and petulance on the part of the former. The loud complaint about servants sometimes has its root in the temper of the employers, especially in the lack of domestic piety, and in the prevalence of personal pride and overbearing.

7. *The angel of the Lord—of Jehovah.* This is the first occurrence of this remarkable title in the Old Testament. It is found thirty-three times besides, and plainly designates

the Angel of the Covenant—the Second Person of the Blessed Trinity—the Lord Jesus Christ—as the covenant name of God is Jehovah. He is the same who appeared to Moses out of the bush, Exod. 3 : 2, 4, “the Messenger of the covenant”—the Mediator in all the relations of God to the world, who appeared to men under the Old Testament, and directed the whole visible theocracy. See ch. 16 : 7, 11, 13; 18 : 14, 17; 19 : 24; 21 : 17, 18; 22 : 11, 13, 14; 31 : 11, 13; 32 : 25–30; 48 : 15, 16; Exod. 3 : 2, 4, 6, 14–16; 23 : 20–23; 32 : 34; 33 : 14, 15; Josh. 5 : 14; 6 : 2; Judg. 6 : 11, 14, 15, 18, 22; 13 : 3, 6, 21, 22, etc. And it will be seen that the title is used interchangeably with that of Jehovah. See also Zech. 1 : 11, 12; 3 : 1, 5, 6; 12 : 8, where *the angel of the Lord* will be seen to be quite a different personage from “the interpreting angel.” The title is employed to denote Jehovah as manifested in visible, personal form among men. See Exod. 23 : 21. And Jehovah is spoken of as a distinct person from the angel of the Lord, who is also called *the Lord* (Jehovah.) The phraseology indicates to us a certain inherent plurality within the essence of the one only God, of which we have had previous indications, (ch. 1 : 1, 26; 3 : 22.) It would seem to denote the revealer of the Godhead in angelic form. In this paragraph “the angel of Jehovah” is called “Jehovah,” vs. 13. And he appears in such capacities of predicting and promising as belongs to God alone. ¶ *By the fountain on the way to Shur.* Hagar seems to have made her way towards Egypt, as if aiming to return thither. Her route lay from Hebron through the wilderness of Shur,

8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

9 And the angel of the LORD said unto her, Return to thy mistress, and ^qsubmit thyself under her hands.

10 And the angel of the LORD said unto her, ^rI will multiply thy seed exceedingly, that it shall not be numbered for multitude.

11 And the angel of the LORD said unto her, Behold, thou *art* with child, and shalt bear a son, ^sand shalt call his name Ishmael; because the LORD hath heard thy affliction.

^q Tit. 2:9; 1 Pet. 2:18. ^r ch. 17:20; 21:18; 25:12. ^s ch. 17:19; Matt. 1:21; Luke 1:13, 31.

which stretched from the southwest corner of Palestine to the head of the Red Sea. There is a caravan road through this wilderness or desert to this day. *Plutarch* describes the road as leading through deep sand and a waterless country, about one hundred and fifty miles.

8. *Hagar, Sarai's maid.* The angel of the covenant calls the poor wanderer by name, designates her true relation as "*the maid of Sarai*," and not the wife of Abram, and asks her questions, not for information, but for drawing out her honest reply. The answer was honest and definite, and she recognizes her old and true relation to her "*mistress Sarai*." This would indicate some softening of her spirit, left as she was to her reflection, and cast out upon that dreary desert alone, and now also met by the covenant angel, who was ready to counsel her, and to do her good. If her heart was now humbled so as to own her mistress, and cease her proud boasting over her, why might she not return? She would probably have perished on the route of weariness and thirst.

9. *Return.* She was, doubtless, reminded that all her honor and happiness must lie in her connexion with Abram's household—that she did a great wrong to flee from such religious associations to her heathen land—that she could even rather suffer wrong than do wrong—that

like Lot, she would bitterly rue her departure, if she had not already done it—that her expected issue had no prospect, except as being the son and heir of Abram—and that, therefore, and on every account, she should *return*. ¶ *Submit thyself.* Heb., *Humble thyself* (the same term as is used in vs. 6) *under her hands*—in subjection to her, as her servant—making no offensive pretensions, and casting no reflections on account of the circumstances which had so exalted her in Abram's house. Thus Abram was to become a blessing to her, as to Lot, (ch. 12.)

10. The covenant angel now adds a promise, which is highly calculated to encourage and cheer Hagar. It is manifest that the angel claims to be Jehovah Himself. He promises here to do what Jehovah alone can perform. Heb., *Multiplying I will multiply thy seed. I will greatly multiply it.* The promise of a vast progeny, such as Abram had thrice received. See ch. 17, 20.

11. *A son.* The hope of a Hebrew household lay in the *son*, as the representative of the family name, and the protector and perpetuator of the family line. A daughter was held in small estimation among the Orientals. ¶ *Ishmael.* Heb., *God will hear*; or, *Heard of God.* Sept., *God hath given heed to thy affliction.* It was in God's plan to increase the family of Abram in the *Ishmael*

12 ^t And he will be a wild man ; his hand *will be* against every man, and every man's hand against him ; ^u and he shall dwell in the presence of all his brethren.

t ch. 21 : 20.

u ch. 25 : 18.

branch, for Abram's sake. This son is to be trained in the family of the patriarch in order to be capable of obtaining the measure of blessing reserved for him. Here is a memorial in his very name of that Divine interposition to which his life, first and last, would be due. And whether Hagar distinctly prayed to God or not, He heard her groans and sighs, and came to her relief for the covenant's sake.

12. *A wild man.* Heb., *A wild-ass man.* Onk., *A wild ass among men.* Jew. Bib., *A wild ass of a man.* As the wild ass delights in the freedom of its native deserts, and brooks no restraint, so shall he be—"used to the wilderness, she snuffeth up the wind at her pleasure," (Jer 2 : 24,) and "in the desert they go forth to their work, rising betimes for a prey, the wilderness yieldeth food for them and for their children," (Job 24 : 5.) See also Job 39 : 5, 6. These are the wild roaming Bedouin Arab tribes of the desert, the descendants of Ishmael. ¶ *His hand (will be) against every man*, etc. Their proverb is, "In the desert every one is every one's enemy." The tribes are known as given to plunder ; and around the Dead Sea, travellers must bargain with their sheikhs at Jerusalem at so much *per head*, to guarantee them against their depredations. In such case a bevy of the men—a dozen or more—is detailed as a guard, who accompany the sheikhs to protect the travellers. Our company was attended by such a squad of these tawny, wiry creatures, who went skipping up the hill-sides, armed with their long muskets, and often firing at game which they might meet. The protection, purchased at five dollars per head for each traveller, is never violated. These Ish-

maelites inhabit Arabia Deserta, traversing east to the Euphrates, north to Syria, west to Palestine, and south into the peninsula of Arabia Proper. They roamed everywhere in the adjacent districts. And so he might be said to dwell in the *presence of* (or before) *all his brethren*. Kurtz reads, *To the east of* all his brethren ; but this is not the Hebrew sense. It is *Al-penèi*. The term here for "*dwelt*" is *tabernacle*. He *shall pitch his tent*. And the meaning of the clause is—he shall follow his nomadic, roaming life, independently of his brethren, and unsubdued by them. His *brethren* may mean the other branches of the Abrahamic household—the Midianites, Edomites, and Israelites ; or it may include all people. And this is the history of this wonderful people, that they have seated themselves down where they have pleased, and have not been subjugated by their brethren. And their history is justly claimed as a clear confirmation of the truth of the Mosaic record. "Every addition to our knowledge of Arabia and its inhabitants," says *Kalisch*, "confirms more strongly the Biblical statements. These Ishmaelites became formidable in history under the name of Saracens. They marched out to curb the world to their dominion, and to force the nations to their faith ; they inundated Persia, the districts east of the Caspian Sea and India ; they carried their victorious arms into Syria and Egypt, and the interior of Africa ; they occupied Spain and Portugal, Sicily and Sardinia, and have beyond their native tracts, ascended more than a hundred thrones. Although they sent presents of incense to Persia, and of cattle to Jehoshaphat king of Judah, they were never

13 And she called the name of the Lord that spake unto her, Thou God seest me: for she said, Have I also here looked after him ^w that seeth me?

14 Wherefore the well was called ^x Beer-lahai-roi; behold, it is ^y between Kadesh and Bered.

15 ¶ And ^z Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, ^a Ishmael.

w ch. 31: 42. x ch. 24: 62; 25: 11. y Num. 13: 26. z Gal. 4: 22. a vs. 11.

subjected to the Persian empire. They are expressly mentioned as independent allies. Nor had the Assyrian and Babylonian kings more than transitory power over small portions of their tribes. Here the ambition of Alexander the great and of his successors received an insuperable check, and a Roman expedition in the time of Augustus totally failed. The Bedouins have remained essentially unaltered since the times of the Hebrews and the Greeks." These Arab tribes justify their robberies by referring to the treatment of their ancestor Ishmael, and his wilderness heritage, as though he had free permission to seize all he could find there.

13. *Name of the Lord.* Heb., *The name of Jehovah.* ¶ *Thou God seest me.* Heb., *Thou (art a) God of seeing—of vision—or of visibility—who revealest thyself.* As her son was to be called, *The Lord hath heard—or Heard of God*, so here she calls the name of *Jehovah who spake with her* (the covenant angel) *Thou God of vision.* God sees as well as hears, or *shows Himself*—like "*Peniel—the face of God*," (ch. 32: 30.) The idea, most probably, is, *Thou art a God that graciously revealest thyself.* "In the mount the Lord shall be seen." ¶ *Looked.* The idea is here expressed which prompted the name. Heb., *Have I indeed here seen after the vision*; or, *The back parts of my seer—of Him who saw me.* See Exod. 33: 23. In Exod. 33: 20, God declared to Moses that "no man should see His face alive." And it was only His back that He would show him.

And this may express a similar sentiment—either of surprise at having seen God, and survived the sight, or at having been permitted to see even the hidings of Himself. *Gesenius, Tuch, Knobel*, etc. take the former view. Sept., *For I have plainly seen Him that appeared unto me.* Syr., *Behold I have seen a vision after He saw me.* *Benisch*; *Do I even still see (live) after seeing (God?)* So *Gesenius*; *Do I then here see (live) also after the vision (to wit, of God.)* The term rendered "*here*," (says *Gesenius* in his *Thesaurus*), "properly means a striking of the foot on the ground, as indicating the source whence the speaker sprang.

14. *Wherefore the well.* Heb., *One called (to) the well.* (Every one—people called it) *it was called.* *The well of a living one seeing (God.) The well of one seeing (God) and living—Benisch.* Or, *The well of the living one, my Seer.* Or, *The fountain of the living who beholds me.—Kurtz.* Or, "*Well of life of vision, i. e., of life after a vision of God*," (Judg. 6: 22.) The site of this well has lately been discovered. Its present name is *Mai-lakhi-Hagar*—(*Mai* meaning *water*, as *Beer* means *well*.) It lies about twelve miles from *Kadesh*, on the great road from *Beersheba* to *Jebel es Sur*. Near it is a ruin, now called *Beit Hagar* (house of Hagar)—*Williams' Holy City*. Throughout the patriarchal history this naming of localities by such significant, memorial names is common and interesting. Such a well or stone was a traditional remembrancer of great religious events, calcu-

16 And Abram *was* fourscore and six years old, when Hagar bare Ishmael to Abram.

CHAPTER XVII.

AND when Abram was ninety years old and nine, the LORD ^a appeared to Abram, and said unto him, ^b I *am* the Almighty God; ^c walk before me, and be thou ^d perfect.

a ch. 12: 1. b ch. 28: 3; 35: 11; Exod. 6: 3; Deut. 10: 17. c ch. 5: 22; 43: 15; 1 Kings 2: 4; 8: 25; 2 Kings 20: 3. d ch. 6: 9; Deut. 18: 13; Job. 1: 1; Matt. 5: 48.

lated to preserve the history, and hand it down, instead of books and records.

15, 16. *Fourscore and six.* Heb., *The son of fourscore and six years.* Hagar returned into the house of Abram, to whom she communicated the Divine vision. Here the prophecy of the angel was realized. She bore a son, who was called Ishmael. But the text states, with a marked distinctness, that she bare this son to Abram, and that Abram gave him the name *Ishmael*. The patriarch believed that this son of Hagar was the promised and long-desired offspring, through whom he was to be a blessing to later generations. He was, therefore, anxious to mark him as *his son*; and he did this by giving him the name appointed by the angel. See *Kalisch*. But the patriarch must wait yet fourteen years before the son of promise—the covenant son Isaac—shall be granted to him. Then also Ishmael is cast out with his mother at the stern demand of Sarai, but is met again and saved from a death in the wilderness by the same angel of the covenant, (ch. 21.)

CHAPTER XVII.

§ 38. SECOND STAGE OF THE COVENANT—COVENANT SEALED—CIRCUMCISION—ABRAHAM, SARAH.

The time is now at hand when the covenant son is to be born to Abram and Sarai. Thirteen years the patriarch has waited since Jeho-

vah last appeared to him, and his faith that was "counted to him for righteousness" has been undergoing a severe but silent test. It now appears that the natural defect which Sarai had planned to relieve by the substitution of Hagar in her stead, was to be met, not by that carnal expedient, but by the almighty power of God. That which could not be reached by *nature* was to be secured by *promise*, in the *miraculous* seed, thus pointing forward to Jesus of Nazareth. Therefore the time has come when, after having first allowed the unbelieving spirit to make proof of human expedients (1 Cor. 1: 20), God will show Himself again, and place the fulfilment on the basis of the promise alone, (Gal. 3: 18.) The covenant, therefore, must now be solemnly and formally SEALED. Abram can as yet see no prospect of the fulfilment, except in the person of Ishmael (vs. 18.) But God assures him that "in Isaac shall thy seed be called," vs. 19, 21; while Ishmael should not be overlooked. This may be regarded as the *second stage of the covenant*.

1. *Ninety and nine years old.* Heb., *Son of ninety and nine years.* This was thirteen years after Ishmael's birth, when the record is careful to fix his age at *eighty-six* years, ch. 16: 16, thus keeping in view the several stages of the patriarch's history under the special treatment of his covenant God. ¶ *The Lord appeared.* Heb., *Jehovah*. Already Jehovah, the covenant God, had appeared thrice to Abram: first,

2 And I will make my covenant between me and thee, and^e will multiply thee exceedingly.

3 And Abram^f fell on his face: and God talked with him, saying,

e ch. 12 : 2 ; 13 : 16 ; 22 : 17. f vs. 17.

to simply assure him that he should be blessed, and become a blessing (ch. 12 : 7); second, to promise to him a numerous progeny, as the dust of the earth (ch. 13 : 16); third, to repeat this assurance, and to liken the number of his seed to the stars of heaven (ch. 15 : 5.) The third vision was confirmed by a solemn ceremony of sacrifice, in which God appeared as the sole contracting party, granting to Abram unconditionally the covenant blessings, without requiring anything on his part. Now, however, Abram is to enter into the solemn covenant stipulations, and to receive "the sign and seal of the righteousness of the faith which he had, yet being uncircumcised," (Rom. 4 : 11.) In the previous form or stage of the covenant, the blessing was chiefly that *of the land*; in this stage it is *of the seed*. And this may be regarded as a first step taken in the fulfilment. Accordingly, new names are now to be given to Abram and Sarai, which is significant of a new state of things, and a new character and career. ¶ *The Almighty God.* Heb., *El Shaddai*. This is the name which expresses God's almightiness, and by which He says He was known to the patriarchs, rather than by the covenant name "Jehovah," (Exod. 6 : 3.) This name is found six times in Genesis, and thirty-one times in the book of Job. EL means strong, unshaken, absolute; SHADDAI, the *Unchangeable, Invincible*. This compound name, in both parts, expresses the Divine majesty and all-sufficiency, and impresses us with His sovereign ability to perform all that He has promised. ¶ *Walk before me.* At the former stage the address was, *Fear not*, as an encour-

agement to the timid. Here it is something further—a direction for the conduct. The one is rather negative, the other positive. "*Trust in the Lord, and do good, so shalt thou dwell in the land, and verily thou shalt be fed.*" Enoch and Noah walked with God, and were perfect in their generations. *To walk before God*, is to "set the Lord always before one's face," to walk, "as seeing Him who is invisible," to "walk in the light of the Lord." ¶ *And be thou perfect.* Not merely honest and sincere, but holy, for God is holy; and holy as God is holy. God can require nothing less than a perfect obedience, else His law would be imperfect, and would allow of sin. See ch. 5 : 24; 6 : 9, *notes*. There is a hint here that Abram should aim at a steadfast devotedness to God, relying fully on His word, and not trusting in carnal expedients. "The foundation of the Divine calling is a gratuitous promise. But it follows immediately after, that they whom He has chosen as a peculiar people to Himself should devote themselves to the righteousness of God," (Rom. 6 : 13.)—*Calvin*.

2. *I will make my covenant.* This is not the term for making a covenant at the outset, which is in the Heb., *to cut a covenant*, (see ch. 15 : 18.) But the verb means, *I will grant, or fix—establish my covenant*—already formally expressed. Here it was to be sealed, and thus far executed as an instrument already signed by God in the former transaction, but now to receive His confirmatory SEAL. ¶ *Multiply thee exceedingly* Here the covenant blessing is the *seed*, which is a higher and further stipulation than that of the *land*.

3. *Fell on his face.* This shows

4 As for me, behold, my covenant *is* with thee, and thou shalt be *g* a father of many nations.

5 Neither shall thy name any more be called Abram; but *h* thy name shall be Abraham; *i* for a father of many nations have I made thee.

6 And I will make thee exceeding fruitful, and I will make *k* nations of thee; and *l* kings shall come out of thee.

7 And I will *m* establish my covenant between me and thee,

g Rom. 4: 11, 12, 16. *h* Neh. 9: 7. *i* Rom. 4: 17. *k* ch. 35: 11. *l* vs. 10; ch. 35: 11; Matt. 1: 6, etc. *m* Gal. 3: 17.

how profoundly impressed the patriarch had now become with God's sovereign majesty. This oriental prostration is still the attitude in religious worship—to fall on the hands and knees, and almost touch the ground with the forehead. ¶ *And God talked with him.* Heb., *Spake with him.*

4. God here repeats the great, high covenant grant. ¶ *As for me.* This is on His part. From vs. 9 He passes to Abram's part. God first engages Himself to us, and then calls on us to engage ourselves to Him. A covenant supposes two parties. But this is a covenant of grace, and therefore not a bargain as between men, but a stipulation and a Gospel command on the basis of all that God has already promised to us. Heb., *I, to my covenant is with thee, and thou shalt become a father of many nations.* God here lays stress upon the Gospel fact that His covenant of grace is the foundation of all his hopes. Were it not that God's covenant is with Abram, he would have nothing to expect. ¶ *Many nations.* This is, first of all, to be literally granted, that from Abram, so long waiting for family issue, many people and nations should spring forth. And it is also, and in a higher sense, to be spiritually realized—in a vast accession of believing children to the household of faith. In him all families of the earth should yet be blessed. See Gal. 3: 8. The Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel

unto Abram, saying, *In thee shall all nations be blessed.*

5. Here follows the significant change of name. Abram means *high father*, or *father of exaltation*. In the new name the letter *H* is inserted from a word meaning *multitude*, and so it comes to mean *father of multitude*, (Rev. 2: 17.) The new name was understood to indicate a new stadium in his history, and a new era in his career, comporting with the name itself. So the name Jacob was changed to that of "Israel," meaning *Prevailer*, in memory of the triumphant wrestling with the angel of the covenant, and as a gracious intimation of his future successes in prayer. So also the name *Cephas* was changed to *Peter*, and the sons of Zebedee were called *Boanerges*, all significant of what they were to be and do. ¶ *I have made thee.* Heb., *I have given thee, given thee to be, or appointed, constituted thee.*

6. *Kings shall come out of thee.* Literally, the twelve chiefs of the tribes—the kings of Judah and Israel—the dukes of Edom—the Saracen kings in Asia and Africa. And especially is this to be fulfilled in the church—that all kings shall bow down before the Messiah—the seed of Abraham—and that all the faithful seed of Abraham shall be made priests and kings unto God, (Rev. 1: 6.)

7. *And thy seed after thee.* The Abrahamic covenant includes the seed of the parent along with himself. "Now to Abraham and his seed were the promises made." The

and thy seed after thee, in their generations, for an everlasting covenant; ⁿ to be a God unto thee, and to ^o thy seed after thee.

8 And ^p I will give unto thee, and to thy seed after thee, the land ^q wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and ^r I will be their God.

9 ¶ And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations.

n ch. 26 : 24 ; 28 : 13 ; Heb. 11 : 16. o Rom. 9 : 8. p ch. 12 : 7 ; 13 : 15 ; Psa. 105 : 9, 11
q ch. 23 : 4 ; 28 : 4. r Exod. 6 : 7 ; Lev. 26 : 12 ; Deut. 4 : 37 ; 14 : 2 ; 26 : 18 ; 29 : 13.

great chief personage contemplated in *the seed* is *Jesus*. "He saith not, And to seeds as of many, but as of one; and to thy seed, which is Christ," (Gal. 3 : 16.) But the seed does also include all who are in Christ. "So then they which be of faith are blessed with faithful Abraham, (Gal. 3 : 9.) This household feature of the covenant is perpetual. It was from the beginning the plan of God to propagate His church by means of a pious posterity; and in His covenant provision, He is pleased to compass in His arms of love not only the parent, but the infant children also. This was definitely fixed by the very terms of the covenant, and in the very form of the covenant seal. And it has thus always been a feature of the church. And it comes down to us under the New Testament dispensation: "And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise. For the promise is unto you, and to your children," (Gal. 3 : 29; Acts 2 : 39.) The seed of Abram according to the flesh—the Jewish people—has great promises as a people, (Rom. 4.) ¶ *An everlasting covenant.* By this large term, the perpetuity of the engagement is signified—looking even beyond the earthly generations. The covenant can never fail. So the apostle calls it "an everlasting covenant," Heb. 13 : 20, and its blessings are everlasting. ¶ *To be a God unto thee.* There can be no higher grant than this, that God be a God to us—to give Himself to us

—to put all His attributes and resources under contribution for our highest good. And this is not to us alone, but to *our seed* after us, according to the terms of this covenant. (1.) This Abrahamic covenant is a covenant of grace. (2.) The church was represented by Abraham and his house—God's chosen ones—and he the father of the faithful, believing ones. (3.) The Abrahamic covenant—that is, the covenant of grace, is still in operation, and we live under the new dispensation of it, where there is only a more spiritual unfolding and administration of its benefits with more spiritual seals, suitable to the new economy.

8. Here follows a repetition of the *land-grant*—the earthly Canaan—to Abraham and his natural seed, and the heavenly Canaan to Abraham and his spiritual seed. The natural seed of Abraham have this title to Canaan, which is not vitiated by their exclusion from it, and which they may yet literally possess, though nothing is said of this in the New Testament; and it could, at any rate, be only an inferior item in the covenant grant. "The meek shall inherit the earth." Here "the temporal and spiritual are brought together. They are to have the promised land for their perpetual heritage, and God is to be *their God*. As "an everlasting possession," the reference is to the heavenly Canaan.

9. Here God passes to impose upon Abraham the corresponding covenant obligations. It is part of

10 This *is* my covenant, which ye shall keep between me and you, and thy seed after thee ; ^s Every man-child among you shall be circumcised.

^s Acts 7 : 8.

God's grace to us sinners that He does not leave us to ourselves, but binds us fast to Himself by gracious and holy obligations. We are to recognize such obligation as a privilege. Family religion is here enjoined, and it is enforced by all the terms of the household covenant. The parent who finds his children cared for, and required by God in His service, and provided for by His grace, will surely find a motive to cultivate family piety.

10. "God inscribes His covenant in the flesh of Abraham."—*Calvin*.

¶ *My covenant*. The sign or sacrament is here called the covenant, because it exhibits the covenant promise, and it is the seal set upon the covenant, which makes the covenant good, and so far executes it. The covenant stipulation or agreement is, "Every man-child among you shall be circumcised." So in the Lord's Supper the cup is called the New Testament in Jesus' blood, (Luke 22 : 19, 20.) The apostle informs us of the true nature of this ordinance, and thus of a *sacrament*, as such, that it is a *sign and seal*, in the passage in Romans which refers to this transaction: "And he received the *sign* of circumcision, the SEAL of the righteousness of the faith which he had, being yet uncircumcised," (Rom. 4 : 11.) It is an outward *sign* of an inward grace, and a *seal* also, whereby the signature is formally attested and authenticated. As in a deed or instrument of conveyance, there is first the signature, and then the seal which confirms it, and in so far executes the instrument. But it needs also beyond that, to be *delivered*. And this calls for the hand of *faith*. ¶ *Circumcised*. It has been contended by some, partly on the ground of a

statement in Herodotus, that circumcision was derived from the Egyptians. But even if it had been practised among them, this would not hinder its being employed by God as a sacred rite, for sealing His covenant. The presumption, however, is, that it was not practised among other nations generally, as it was meant to be distinctive, and to set a mark upon the Hebrew people, separating them from others as the Lord's. It was the badge of nationality, as well as a sacramental rite, "a token of the covenant between God and the people," (vs. 11.) It is said to have been in use among the Ethiopians, Phenicians, and South Sea Islanders; but it is questionable whether it was the same rite, and it may have been derived from the Hebrews by tradition. And if, as is maintained by some, it was practised among the Egyptians before the time of Joseph, there is here no copying of Pagan institutes, but an adoption of the rite for important reasons, and in new connexions, pointing to God and holiness. It is plain that it was not in use among the Egyptians in any such connexion, as here; though it is said that it was there known as a *sacred* rite, practised only among those who were admitted to the *mysteries*, and also that it was confined to the priestly order. If this be so, then the Israelites would understand from its adoption in their case, that they were a kingdom of *priests*, which was the truth which God would urge upon them, (Exod. 19 : 6.) Yet it would seem that as this rite was enjoined upon Abraham about twenty years after coming out of Egypt, many whom he is now enjoined to circumcise (having come up with him out of Egypt) would already

11 And ye shall circumcise the flesh of your foreskin; and it shall be ^ta token of the covenant betwixt me and you.

^t Acts 7 : 8 ; Rom. 4 : 11.

have been circumcised there or since by their Egyptian parents. Besides, Pharaoh and all his multitudes are spoken of as *uncircumcised*, (Ezek. 31 : 18.) This matters little, however. God could appoint the rainbow for a sign of His covenant to Noah, even though it may have appeared in the cloud before. And so He could appoint this rite for His covenant seal, even though other nations had used it, or something like it, in other connexions. The idea expressed in circumcision was, (1.) To mark Israel as a seed of promise, and through them to point to the *coming One—the seed, which is Christ*. (2.) To point to Him as the miraculous seed, who does not, and cannot come by natural generation, because of the natural corruption which is here intimated. (3.) It implies that by this badge of the covenant, one's life and his generations may be regarded as the Lord's, dedicated to him, "bearing in his body the marks" of the dedication, so that in all his earthly relations he is to remove the impurity, and circumcise the foreskin of his heart, Lev. 26 : 41 ; Deut. 10 : 16 ; 30 : 6 ; Jer. 4 : 4 ; 9 : 25, and present the body, a sacrifice of the life, holy, acceptable to God. It was thus of the same general import as the New Testament seal of baptism. It was a putting off of the impurities of the carnal nature, and thus denoted *sanctification* at the seat and fountain of manhood. *Flesh-mortifying* — was also set forth — *repentance*. And while it signified that everything which is born of man is polluted, it also showed that salvation would proceed from the blessed seed of Abraham, "*which is CHRIST*," (Gal. 3 : 16.) As a *sign*, then, it is intended to set forth such truths as these, of repentance, and flesh-mortifying and sanctification, and devote-

ment to God; and also the higher truth of the seed of promise which Israel was to become, and the *miraculous seed, which was Christ*. And as a *seal*, it was to authenticate God's signature, and confirm His word of covenant promise, and execute the covenant on God's part, making a conveyance of the blessings to those who set their hand to this seal by faith. In the case of the children of believers, the blessing was to be granted to them on the faith of the parents; and it might be expected, in the very act of performing upon them the painful rite which marked them in their flesh, as the Lord's. Under the New Testament economy of the same covenant of grace—after "*the seed*" had come—the seal is more adapted to the more spiritual dispensation, but it is of the same general import as regards dedication and *regeneration and sanctification*. It is now significant of *birth, generation*, but of the higher birth—*from above—of the spirit—regeneration*—in order to entrance into the church or kingdom of God. It now marks the professed believers and their seed by this ordinance of the visible church. And so it is a seal of the same *household covenant*. As such it was practised by the apostles in the early church. Acts 16 : 33, the jailer "was baptized, *he, and all his, straightway*." Acts 16 : 15, Lydia was baptized, and *her household*, while circumcision was set aside as not binding upon Gentile converts, (Acts 15 : 24, 28, 29.)

11. *A token*. Heb., (*A sacramental*) *sign*, setting forth the truth conveyed in the covenant, and a badge also of the nationality of the covenant people. "It is worthy of remark, that in circumcision (after Abraham himself) the parent is the voluntary imponent, and the child

12 And he that is eight days old shall be circumcised among you, every man-child in your generations, he that is born in the house, or bought with money of any stranger, which *is* not of thy seed.

13 He that is born in thine house, and he that is bought with

u Lev. 12 : 3 ; Luke 2 : 21 ; John 7 : 22 ; Phil. 3 : 5.

merely the passive recipient of the sign of the covenant. Hereby is taught the lesson of parental responsibility and parental hope. This is the first formal step in a godly education, in which the parent acknowledges his obligation to perform all the rest. It is also, on the command of God, the formal admission of the believing parent's offspring into the privileges of the covenant, and cheers the heart of the parent in entering upon the parental task. This admission cannot be reversed but by the deliberate rebellion of the child. Still farther, the sign of the covenant is to be applied to every male in the household of Abraham. This indicates that the servant or serf stands in the relation of a child to his master or owner, who is therefore accountable for the soul of his serf as for that of his son. It points out the applicability of the covenant to others, as well as the children of Abraham, and therefore its capability of universal extension when the fulness of time should come."—*Murphy*.

12. *Eight days old.* Heb., *Son of eight days*. The time is here specified. It is significant. It was after a week's round, when a new period was begun, and thus it was indicative of starting anew upon a new life. The seventh day was a sacred day. And this period of seven days was a sacred period, so that with the eighth day a new cycle was commenced. Besides the eighth day, and the day after the Sabbath-day was also sacred, in other connexions, as foreshadowing the Christian Sabbath. The old Sabbath was the last day of the week, signifying that we can rest, under the law, only after

our work is done, and our obedience rendered. But the eighth-day Sabbath, the first day of the new week, signifies that we are first to rest in Christ, and then go forth to our work. Mark the language, "After eight days," (John 20 : 26.) This rite was to be performed on the eighth day after birth, even though the day came on a Sabbath. All creatures newly born were regarded as unclean for seven days, and might not sooner be offered to God, (Lev. 12 : 2, 3 ; 22 : 27.) Under the old covenant, as everything pointed forward to Christ the God-man—Son of man—so every offering was to be a *male*, and every covenant rite was properly enough confined to the males. The females were regarded as acting in them, and represented by them. Under the New Testament this distinction is not appropriate. It is not "*male and female*," (Gal. 3 : 28 ; Col. 3 : 11.) ¶ *Born in the house*. Here the rite is enjoined in case of household servants or slaves who were *born in the house*—a class often so described, (vs. 13.) The last phrase qualifies the whole foregoing. The Heb. reads, "And a son of eight days shall be circumcised to you. Every man-child in your generations—the one born in the house—and the purchase of (silver) money—of every son of a stranger who is not of thy seed"—showing that those "born in the house" refer to such as were not their own children, but "*of strangers*."

13. *Must needs be.* Heb., *Shall be*. Here this injunction as to household slaves—born in the house, or purchased—is repeated, for it needed to be impressed upon them, and it might else be omitted. But it was a special

thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

14 And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul ^w shall be cut off from his people; he hath broken my covenant.

^w Exod. 4 : 24.

feature of God's plan to show all along to the Hebrews that this particularism which chose them from other nations, and separated them to God as His covenant people, was in order to universality, and to an extension of the covenant blessings to all people.

14. Here follows the penalty of neglect in this covenant rite. ¶ *That soul.* Heb., *That person.* The Sept. and Sam. add, "on the eighth day." So far as parents were concerned, this penalty would lead them to carefully observe this rite for their children's sake. This motive is also urged under the Gospel. "Repent and be baptized every one of you in the name of Jesus Christ, etc., for the promise is unto you and to your children," (Acts 2, 39.) Parents are exhorted to repent and come into the church for their children's sake, because they are admitted to a share in the covenant blessing. Neither circumcision nor baptism is a saving ordinance. Nothing, of course, is here said of children perishing for lack of baptism under the New Testament, though the plain duty of the Christian parent is to have the child designated and acknowledged as one of the visible membership, and entitled to this high privilege. There is neither hereditary regeneration nor baptismal regeneration anywhere taught in the Scripture. But the parent has strong encouragements to Christian fidelity, and God binds Himself especially to bless the means that Christian parents use for their children's salvation. ¶ *Cut off from among his people.* This phrase, first of all, means exclusion from the covenant membership and treatment as a Gentile or alien.

This was sometimes accompanied with the sentence of death, (Exod. 31 : 14.) In the wilderness the Israelites seem to have omitted the ordinance, as being themselves under a temporary suspension of covenant relations, and the omission was visited with special Divine chastisements, Num. 14 : 22-24 ; Josh. 5 : 5, 6. See Lev. 17 : 10, where the phrase seems to refer to temporal death. Compare Exod. 31 : 14. The phrase is used about twenty times in this sense. This punishment is often denounced against the most grievous crimes under the law. It signifies that all the evil should overtake the transgressor, from which, through God's covenant, he was defended. It was open to every one to become his accuser and procure his death. And even if he escaped this, he lived in continual fear that God might, in some immediate manner, bring the punishment upon him, (Exod. 4 : 24.) Hence we find that in the case of some this threatening was followed by death, (Num. 15 : 30, 31.) Some of the Jewish authors understand this phrase to include even a temporal and eternal damnation. Some greatly mistake who think they can, with impunity, neglect the sacrament either of baptism, or of the Lord's Supper, and what Christ has appointed for our strengthening and salvation, how can we neglect, and prosper? "With the mouth confession is made unto salvation." ¶ *Broken my covenant.* Chald., *Hath made void my covenant.* Sept., *Hath (scattered) frustrated my covenant.*

15. *Sarai.* The etymology of this name is not clear. It is commonly understood to mean "*my Princess.*"

15 ¶ And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah *shall* her name *be*.

16 And I will bless her, ^x and give thee a son also of her: yea, I will bless her, and she shall be *a mother* ^y of nations; kings of people shall be of her.

17 Then Abraham fell upon his face, ^z and laughed, and said in his heart, Shall *a child* be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

18 And Abraham said unto God, O that Ishmael might live before thee!

^x ch. 18: 10. ^y ch. 35: 11; Gal. 4: 31; 1 Pet. 3: 6. ^z ch. 18: 12; 21: 6.

and Sarah "*Princess*," in general. *Ewald* takes it to be an adjective form meaning *contentious*. *First* renders it *tyrannical*. *Kurtz* agrees with *Iken*, that it means *nobility*; while *Sarah* means *to be fruitful*. This agrees with the context, vs. 16, "*She shall become nations*." The *Gr.* has it *Sarra*. Some make the final *h* to mean here the same as in the name Abraham—a *multitude*—and so it would mean *princess of a multitude*. "God gives the name before the thing signified, as a support to weak faith."

16. *A son also of her*. This was the first positive declaration of Sarah's part in the covenant as mother of the promised seed. So she is to become the mother of nations and of kings. This assurance was contrary to all their expectations, and to all natural prospects. It was therefore a challenge for their faith in the simple word of promise. "Against hope Abram believed in hope that he might become the father of many nations," etc., (Rom. 4: 18, 19.) It was not fit that the mother of the covenant people, who was to teach His name and to propagate His religion, should be a foreign-born maid like Hagar. ¶ *She shall be*. Heb., *She shall become nations*. *Gr.*, *He shall be*. See vs. 6. The bondmaid was not the proper one to be the mother of the covenant seed. God would extend her preëminence far and wide, which in her former name had been restricted.

17. Abraham, who at first had fallen upon his face in devout reverence and awe of God's majesty, now falls on his face in mingled adoration, astonishment, and joy. Onk., *Rejoiced*. Targ. Jer., *Marvelled*. See Psa. 126: 1, 2; Job 8: 21. See ch. 18: 12, 13. The son was called "*Isaac*," (meaning "*laughter*,") vs. 19, by Divine direction. The context shows that there was here nothing like contempt or derision of God's word, but quite the contrary. "*Shall it be so indeed*." Can this be? This that was only too good to be thought of, and too blessed a consummation of all his ancient hopes, to be now at this late day so distinctly assured to him by God Himself. Yet it would not be wonderful if he also in his laughter expressed a hidden doubt of what seemed in itself so absurd, so ridiculous in its more natural aspects. And if so, then we can also understand his meaning in the ensuing passage.

18. *O that Ishmael*. As if he yet cleaved to Ishmael, whom he had already in hand, and would be content if he could enjoy the Divine favor as the covenant son. Doubtless, he had rested his hope of the promise very much upon this son of the bondwoman, and had become used to the idea that the blessings of the covenant were to come through him. Or, it may be that he sees in this promise of a new son and heir only a rejection of Ishmael, so that his first feeling after the surprise is

19 And God said, ^a Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, *and* with his seed after him.

20 And as for Ishmael, I have heard thee: behold, I have blessed him, and will make him fruitful, and ^b will multiply him exceedingly: ^c twelve princes shall he beget, ^d and I will make him a great nation.

21 But my covenant will I establish with Isaac, ^e which Sarah shall bear unto thee at this set time in the next year.

22 And he left off talking with him, and God went up from Abraham.

23 ¶ And Abraham took Ishmael his son, and all that were

^a ch. 18:10; 21:2; Gal. 4:28. ^b ch. 16:10. ^c ch. 25:12-16. ^d ch. 21:18. ^e ch. 21:2.

to plead for him. ¶ *Live before thee.* Be a sharer in the Divine favor and in the covenant blessings, and not be cast off. This is a natural outburst of parental anxiety. All the greater, perhaps, as he seemed the unfortunate son.

19. *Indeed.* Heb., **אֵינִי** *But indeed.* An emphatic term, as if to deny the contrary thought, couched, perhaps, in Abraham's plea for Ishmael. "You need not doubt it. *Indeed*, on the contrary, Sarah is bearing thee a son." ¶ *Isaac.* Heb., *Laughter.* Referring to the laugh of Abraham as more of joy than of incredulity. ¶ *My covenant.* This was to be the covenant son—the son of promise—the type of Christ—the channel of blessing to the nations. As it is written, "In Isaac shall thy seed be called," (Rom. 9:7.)

20. *As for Ishmael.* Meanwhile Ishmael should not be cut off. God's covenant with Isaac should not lead to the rejection and exclusion of Ishmael. He should also enjoy the Divine favor. Abraham's prayer for him was heard. His blessings should be chiefly temporal. He should become great and powerful—occupy large districts; twelve princes should descend from him—as twelve from Jacob (ch. 25:12-16) and the dread of his name should inspire respect

and fear. But the salvation of mankind was to proceed not in the channel of earthly conquest and grandeur, but of spiritual gifts.

21. *But.* The higher distinction and stipulation is reserved for *Isaac*, the son of the free woman—the covenant son—the son of promise. His blessings should be preëminent, as the channel of blessing to all nations, while Ishmael should be a marauder and despoiler of all. "In Isaac shall thy seed be called." He is the son of the house, the other is the servant. He is the type of the regenerate—born of God—type of the evangelical, as distinct from the other, the legal. He is the son given by *promise*, not coming by *nature*. And he is also the type of the miraculous seed, which is Christ, (Gal. 4:27-29.) ¶ *This set time.* This time next year. See ch. 21:2.

22. *God went up.* Chal., *The glory of the Lord went up.* The shekinah—the symbol of the visible presence of God. But the Heb. expresses the fact that God was personally present, revealing Himself in some visible form, (vs. 1.)

23. Abram's obedience to God's injunctions, and his observance of the sacramental ordinance, is now recorded. (1.) He did it *thoroughly and fully*, omitting none of all his

born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin, in the self-same day, as God had said unto him.

24 And Abraham *was* ninety years old and nine, when he was circumcised in the flesh of his foreskin.

25 And Ishmael his son *was* thirteen years old, when he was circumcised in the flesh of his foreskin.

26 In the self-same day was Abraham circumcised, and Ishmael his son;

27 And *f*all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

f ch. 18 : 19.

house. Every male among them—his children and servants all under his roof, (vs. 23.) (2.) He observed the rite in his own person, not making it a duty for others and for all but himself, but including himself with the others. And this he did at his advanced age, when he was nearly a hundred years old, (vs. 24.) Aged piety is beautiful, and has the Divine blessing in large measure. (3.) He commanded his children and his household after him, that they might keep the way of the Lord, (Gen. 18 : 19.) This boy of thirteen years of age, poor Ishmael, might have claimed to judge for himself, if he had been so trained as to be left to himself. This is the age at which a boy became a son of the law, and was regarded as of age to take the sacrament of the passover—twelve to thirteen years of age. Jesus went up to the passover at twelve. Ishmael was now thirteen. Children, when they come to such years of discretion, should be taught their duty in regard to assuming sacramental obligations, and

coming forward to the full benefits of the Christian church, (vs. 25.) (4.) *It was a household dedication.* The aged patriarch and the youthful son, and all the men-servants, no matter how they came into the household, were thus marked as sharers in the covenant, and the patriarch's house was stamped in their very flesh as the Lord's, (vss. 26, 27.) Domestic piety is beautiful. The passover and circumcision were both of them household seals, and so are baptism and the Lord's Supper. Everywhere there are the simple elements—a little bread and wine, and a little water—and what doth hinder? (Acts 8 : 36.) And God is faithful. Christ is the Head of His house, as the covenant Son in whom we have all blessings. Parental fidelity God covenants to bless. "For I know Abraham, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment, that the Lord may bring upon Abraham all that He hath promised," (ch. 18 : 19.)

APPENDIX.

The recent work of *Keil* and *Delitzsch*, on the Pentateuch, has fallen into the hands of the author since the foregoing pages were written, as also certain other late productions; from which a few supplementary NOTES are here appended, without burdening the running comments, and too valuable to be omitted.

INTRODUCTION.

On the important point of the Mosaic authorship, it is argued summarily thus:

"The five Books of Moses occupy the first place in the Canon of the Old Testament, not only from their peculiar character as the foundation and norm of all the rest, but also because of their actual date, as being the oldest writings in the Canon, and the groundwork of the whole of the Old Testament literature—all the historical, prophetic, and poetical works of the Israelites subsequent to the Mosaic era, pointing back to the law of Moses as their primary source and type, and assuming the existence, not merely of the law itself, but also of a book of the law, of precisely the character and form of the five Books of Moses."

2. "The internal character of the book is in perfect harmony with this indisputable fact that the Pentateuch is as certainly presupposed by the whole of the post-Mosaic history as the root is by the tree. For it cannot be shown to bear any traces of post-Mosaic times and circumstances. On the contrary, it has the evident

stamp of Mosaic origin, both in substance and in style. All that has been adduced as proof of the contrary by the so-called modern criticism, is founded either upon misunderstanding and misinterpretation, or upon a misapprehension of the peculiarities of the Semitic style of historical writing, or, lastly, upon doctrinal prejudices, in other words, upon a repudiation of all the supernatural characteristics of Divine revelation, whether in the form of miracle or prophecy. The Pentateuch answers all the expectations which a study of the personal character of Moses could lead us justly to form of any work composed by him. In him the patriarchal age terminated, and the period of the law began—consequently we expect to find him as a sacred historian, linking the existing revelation with its patriarchal and primitive antecedents. As a mediator of the law he was a prophet, and we expect from him therefore an incomparable prophetic insight into the ways of God, in both past and future. He was learned in all the wisdom of the Egyptians—and a work from his hand would therefore show, in various intelligent allusions to Egyptian customs, laws and incidents, the well educated native of that land; Gen. 40:16; 41:14; 44:5; 50:2, 3, 26; Exod. 2:3; 7:8 to 10:23; 22:19; Lev. 18:23; 20:15, 16; Numb. 13:23; 11:5; Deut. 11:10, 11; 25:2, 3; 7:15; 28:27; 35:60. It also presents so many marks of the Mosaic age and the Mosaic spirit that it is *a priori* probable that Moses was its author. How

admirably, for example, was the way prepared for the revelation of God at Sinai by the revelations recorded in Genesis of the primitive and patriarchal times!

There is also the unity of plan that we might expect, and the child-like simplicity of style; with an antiquated feature, which is common to all the five books, and distinguishes them essentially from all the other writings of the Old Testament.

There are also express statements that the Pentateuch was written by Moses himself; Exod. 17 : 14; 24 : 3, 4, 7; (see 20 : 2-17;) ch. 21 to 23; ch. 34 : 27; Numb. 33 : 2. It is true that these statements furnish no direct evidence of the Mosaic authorship of the entire Pentateuch. But from the fact that the covenant of Sinai was to be concluded, and actually was concluded, on the basis of a written record of the laws and privileges of the covenant, it may be inferred, with tolerable certainty, that Moses committed all those laws to writing, which were to serve the people as an inviolable rule of conduct towards God. And from the record which God commanded to be made of the two historical events already mentioned, it follows unquestionably, that it was the intention of God that all the more important manifestations of the covenant fidelity of Jehovah should be handed down in writing in order that the people, in all time to come, might study and lay them to heart, and their fidelity be thus preserved towards their covenant God. That Moses recognised this Divine intention, and for the purpose of upholding the work already accomplished through his mediatorial office, committed to writing, not merely the whole of the law, but the entire work of the Lord in and for Israel—in other words, that he wrote out the whole Pentateuch in the form in which it has come down to us, and handed over the work to the nation before he departed this life, that it might be preserved and obeyed, is

distinctly stated at the conclusion of the Pentateuch in Deut. 31 : 9, 24. This testimony is confirmed by Deut. 17 : 18; 28 : 58, 61; 29 : 21; 30 : 10; 31 : 26.—*Keil and Delitzsch.*

HISTORICAL CHARACTER OF THE PENTATEUCH.

Of the reality of the Divine revelations, accompanied by miracles and prophecies, the Christian (i. e., the believing Christian,) has already a pledge in the miracle of regeneration, and the working of the Spirit in his own heart. We have here, as historical facts, the natural miracles, and the testimony of eye witnesses, ensuring their credibility, in the case of all the events of Moses' own time—that is, of all in the last four books of Moses. The legal code contained in these books is now acknowledged by the most naturalistic opponents of biblical revelation to have proceeded from Moses, so far as its most essential elements are concerned; and this is, in itself, a simple confession that the Mosaic age is not a dark and mythical one, but falls within the clear light of history. The historical events of these books contain no traces of legendary transmutation, or mythical adornment of the actual facts. Cases of discrepancy, which some critics have adduced as containing proof of this, have been pronounced by others of the same theological school to be quite unfounded."—*Keil and Delitzsch.*

The biblical account of the creation can also vindicate its claim to be true and actual history, in the presence of the doctrines of philosophy, and the established results of natural science. So long, indeed, as philosophy undertakes to construct the universe from general ideas, it will be utterly unable to comprehend the creation. But ideas will never explain the existence of things. Creation is an act of the personal God, not a process of nature, the de-

velopment of which can be traced to the laws of birth and decay that prevailed in the created world."

"The bible also mentions two events of the primeval age, whose effect upon the form of the earth, and the animal and vegetable world no natural science can explain. These are, (1.) The *curse* pronounced upon the earth in consequence of the fall of our race, by which even the animal world was made subject to *φθορα*; (Gen. 3:17; Rom. 8:20;) and, (2.) the *flood*, by which the earth was submerged, even to the tops of the highest mountains, etc.

"Hence, if geological doctrines do contradict the account of the creation contained in Genesis, they cannot shake the credibility of the Scriptures."—*Keil and Delitzsch*.

SOURCES. (*Introduction*, p. 34.)

"That the hypothesis which traces the interchange of the two names of God in Genesis to different documents does not suffice to explain the occurrence of 'JEHOVAH ELOHIM' in ch. 2:4 to 3:24, even the supporters of this hypothesis cannot possibly deny. Not only is God called Elohim alone in the middle of this section, *viz.*, in the address to the serpent—a clear proof that the interchange in these names has reference to the difference in their significations—but the use of the double name, which occurs here twenty times, though rarely met with elsewhere, is always significant. In the Pentateuch we only find it in Exod. 9:30. In the other books of the Old Testament in Sam. 7:22, 25; 1 Chron. 17:16, 17; 2 Chron. 6:41, 42; Ps. 84:8, 11; and Ps. 50:1, where the order is reversed, and in every instance it is used with peculiar emphasis, to give prominence to the fact that Jehovah is truly *Elohim*, whilst in Ps. 50:1, the Psalmist advances from the general name El and Elohim to Jehovah, as the personal name of the God of Israel. In

this section Jehovah Elohim is expressive of the fact that Jehovah is God, or one with Elohim. Hence *Elohim* is placed after Jehovah—for the constant use of the double name is not intended to teach that *Elohim*, who created the world, was Jehovah, but that Jehovah, who visited man in Paradise, who punished him for the transgression of His command, but gave him promise of a victory over the tempter, was Elohim, the same God who created the heavens and the earth.

"Jehovah, therefore, is the God of the history of salvation. This is not shown in the etymology of the name, but in its historical expression, (see ch. 12, ch. 15:7. The preparation for redemption commenced in Paradise. To show this, Moses has introduced the name of Jehovah into the history in ch. 2, and has indicated the identity of Jehovah with Elohim, not only by the constant association of the two names, but also by the fact that in the heading (vs. 4,) he speaks of the creation described in ch. 1, as the work of JEHOVAH ELOHIM."—*Keil and Delitzsch*, pp. 75, 76.

CHAPTER I.

1. *Bara* (in Kal.) means always *to create*, and is applied only to a Divine creation—the production of that which had no existence before. It is used for the creation of man, (vs. 27; ch. 5:1, 2,) and of every thing new which God creates, whether in the kingdom of nature (Numb. 16:30,) or of grace, (Exodus 34:10; Ps. 51:10.

5. THE FIRST DAY = *day one*. Like the numbers of the days which follow, it is without the article, to show that the different days arose from the constant recurrence of "evening and morning." It is not till the sixth and last day that the article is used, (vs. 31,) to indicate the termination of the work of creation upon that day. It is to be observed that the days of crea

tion are bounded by the coming on of evening and morning, and they are not reckoned from evening to evening, but from morning to morning. They must hence be regarded not as periods of time of incalculable duration of years, or thousands of years, but as simple earthly days.

26. Man is the image of God by virtue of his spiritual nature—of the breath of God by which the being formed from the dust of the earth became a living soul. The rest of the world exists through the word of God—man through His own peculiar breath. This breath is the seal and pledge of our relation to God, of our God-like dignity—and man possessed a creaturely copy of the holiness and blessedness of the Divine life. This concrete essence of the Divine likeness was shattered by sin; and it is only through Christ the brightness of the Divine glory, and the expression of His essence (Heb. 1 : 3,) that our nature is transformed into the image of God again, (Col. 3 : 10 ; Eph. 4 : 24.)

29. *Every green herb.* "According to the creative will of God men were not to slaughter animals for food, nor were animals to prey upon one another: consequently the fact which now prevails universally in nature, and the order of the world—the violent and often painful destruction of life—is not a primary law of nature, nor a Divine institution founded in the creation itself, but entered the world along with death at the fall of man, and became a necessity of nature through the curse of sin. It was not until after the flood that men received authority from God to employ the flesh of animals, as well as the green herb, for food, (ch. 9 : 3.) And the fact, that according to the biblical view, no carnivorous animals existed at the first, may be inferred from the prophetic announcement in Isa. 11 : 6-8 ; 65 : 25. The subjection of the animal world to the bondage of corruption in consequence of the curse, may have been accompanied by a change in the organization of

the animals, though natural science could neither demonstrate the fact, nor explain the process.—*Keil and Delitzsch*, pp. 66, 67.

CHAPTER II.

2, 3. As the six creative days, according to the words of the text, were earthly days of ordinary duration, we must understand the seventh in the same way; and that all the more, because in every passage in which it is mentioned as the foundation of the theocratic Sabbath, it is regarded as an ordinary day; Exod. 20 : 11 ; 31 : 17.—*Keil and Delitzsch*, p. 70.

Verse 4 to ch. 4 : 26, gives the history ("*generations*,") of the heavens and the earth.

As in ch. 5 : 1, the creation of the universe forms the starting point to the account of the development of the human race, through the generations of Adam, and is recapitulated for that reason, so here the creation of the universe is mentioned as the starting-point to the account of its historical development, because this account looks back to particular points in the creation itself, and describes them more minutely as preliminaries to the subsequent course of the world.

5-25. "The creation of the plants is not alluded to here at all, but simply the planting of the garden of Eden. The growing of the shrubs, and sprouting of the herbs is different from the creation, or first production of the vegetable kingdom, and relates to the growing and sprouting of the plants and germs which were called into existence by the creation, the natural development of the plants as it had steadily proceeded ever since the creation. This was dependent upon rain and human culture. Their creation was not. Moreover, the shrub and herb of the field do not embrace the whole of the vegetable productions of the earth. The term '*field*' forms only a part of the earth, or ground. The

shrub of the field consists of such shrubs and tree-like productions of the cultivated land as man raises for the sake of their fruit—and the herb of the field, all seed-producing plants, both corn and vegetables, which serve as food for man and beast.”—*Keil and Delitzsch*, pp. 77, 78.

7. “The vital principle in man is different from that in the animal and the human soul from the soul of the beast. The difference is indicated by the way in which man received the breath of life from God, and so became a living soul. God breathes directly into the nostrils of the one man, in the whole fulness of His personality the breath of life, that in a manner corresponding to the personality of God, he may become a living soul. His immaterial part is not merely soul, but a soul breathed entirely by God, since spirit and soul were created together by the inspiration of God.”—*Keil and Delitzsch*, pp. 79, 80.

15-17. “The tree of life was to impart the power of transformation into eternal life. The tree of knowledge was to lead man to the knowledge of good and evil, and according to the Divine plan this was to be attained through his not eating of its fruit. By obedience to the Divine will he would have attained to a godlike knowledge of good and evil; that is, to one in accordance with his own likeness to God. But as he failed to keep this Divinely appointed way, and ate the forbidden fruit in opposition to the commands of God, the power imparted by God to the fruit was manifested in a different way. He learned the difference between good and evil from his own guilty experience.—p. 86.

“The knowledge of good and evil which man obtains by going into evil is as far removed from the true likeness of God, which he would have attained by avoiding it, as the imaginary liberty of a sinner, which leads into bondage and sin, and ends in death, is from the true liberty of a life of fellowship with God.”

18-25. In ch. 1:27, the creation of the woman is linked with that of the man: but here the order of sequence is given, because the creation of the woman formed a chronological incident in the history of the human race, which commences with the creation of Adam. The circumstance that in vs. 19, the formation of the beasts and birds is connected with the creation of Adam by the *imperf.*, with *var consec.*, constitutes no objection to the plan of creation given in ch. 1. The writer who was about to describe the relation of man to the beasts, went back to their creation in the simple method of the early Semitic historians, and placed this first instead of making it subordinate: so that our modern style of expressing the same thought would be simply this: “God brought to Adam the beasts which he had formed.” “That the races of men are not species of one genus, but varieties of one species, is confirmed by the agreement in the physiological and pathological phenomena in them all—by the similarity in the anatomical structure, in the fundamental powers and traits of the mind, in the limits to the duration of life, in the normal temperature of the body, and the average rate of pulsation, in the duration of pregnancy, and in the unrestricted fruitfulness of marriages between the various races.”—*Delitzsch*.

CHAPTER III.

14-18. “The κτίσις, (“creature,”) including the whole animal creation, was made subject to vanity and the bondage of corruption (Rom. 8:20, 21,) in consequence of the sin of man. Yet this subjection is not to be regarded as the effect of the curse which was pronounced upon the serpent having fallen upon the whole animal world, but as the consequence of death passing from man into the rest of the creation, and thoroughly pervading the whole. The creation was drawn into the fall

and forced to share its consequences, because the whole of the irrational creation was made for man, and made subject to him as its head—consequently the ground was cursed for man's sake, but not the animal world for the serpent's sake, or even along with the serpent.”—(p. 98.) “Just as a loving father when punishing the murderer of his son might snap in two the sword or dagger with which the murder had been committed.”—*Chrysostom*.

“Although this punishment fell literally upon the serpent, it also affected the tempter in a figurative or symbolical sense. He became the object of the utmost contempt and abhorrence, and the serpent still keeps the revolting image of Satan perpetually before the eye. This degradation was to be perpetual, while all the rest of the creation should be delivered from the fate into which the fall has plunged it; (according to Isa. 65 : 25,) the instrument of man's temptation is to remain sentenced to perpetual degradation in fulfilment of the sentence, ‘All the days of thy life,’—and thus to prefigure the fate of the real tempter, for whom there is no deliverance.”—*Hengstenberg Chris.*, 1 : 15.

There is an unmistakable allusion to the evil and hostile being concealed behind the serpent. “*Thou* (not thy seed,) shalt crush his heel.”—(p. 101.) And so, we may add, there is the plain allusion in the former clause to the Personal Seed, which is Christ; “He shall bruise thy head.”

20–24. *Eve*. Adam manifested his faith in the name which he gave to his wife—“because she became the mother of all living,”—*i. e.*, because the continuance and life of his race were guaranteed to the man through the woman. ¶ *Take also of the tree of life*. From the “*also*,” it follows that the man had not yet eaten of the tree of life. And after he had fallen through sin into the power of death, the fruit which produced immortality could only do him harm.

For immortality in a state of sin is not the ζωή αἰωνίου which God designed for man, but endless misery which the Scriptures call the second death; (Rev. 2 : 11; 20 : 6, 14; 21 : 8.) The expulsion from Paradise, therefore, was a punishment inflicted for man's good, intended while exposing him to temporal death, to preserve him from eternal death.”—(*K. and D.*)

CHAPTER IV.

1–8. Abel offered the fatted firstling of his flock, the best that he could bring—but Cain only brought a portion of the fruit of the ground, and not the first fruits. The state of mind towards God with which they were brought, manifested itself in the selection of the gifts. In the case of Abel it was *faith*; Heb. 11 : 4.

9–15. *Driven away from the face of the earth*—(*adamah*.) This is the district of *Eden*, outside of Paradise, (vs. 16,) where Cain had carried on his agricultural pursuits, and where God had revealed His presence to men after the expulsion from the garden; so that henceforth Cain had to wander about upon the wide world, homeless, and far from the presence of God.

23, 24. “*Adah and Zillah, hear my voice. Ye wives of Lamech, hearken to my speech. Men I slay for my wound, and young men for my stripes. For sevenfold is Cain avenged, and Lamech seventy and seven fold.*” “Whoever inflicts a wound or stripe on me, whether man or youth, I will put to death—and for every injury done to my person, I will take ten times more vengeance than that with which God promised to avenge the murder of my ancestor Cain.”—(*K. and D.*)

CHAPTER V

1. The addition of the clause, “In the day that God created,” etc., is analogous to ch. 2 : 4; the creation being mentioned again as the start

ing-point, because all the development and history of humanity were rooted there." ¶ *Sons of God*. This cannot be applied to the angels, for no allusion has been made to them in the context, but only to the pious, "who walked with God, and called upon the name of the Lord." Besides Christ Himself distinctly states that the angels cannot marry, (Matt. 22:30; Mark 12:25; comp. Luke 20:34,) and the reference is here to marriage. Also the sentence pronounced in vs. 3, upon the "sons of God," is appropriate to men only. "Jehovah said, My Spirit shall not rule in men forever: in their wandering they are flesh, therefore his days shall be a hundred and twenty years,"—not that human life should in future never attain a greater age than one hundred and twenty years, but that a respite of one hundred and twenty years should still be granted to the human race.—(p. 136.)

CHAPTER VI.

4. "*The Nephilim were on the earth in those days: and also, after that, when the sons of God came in unto the daughters of men, and they bare children unto them, these are the heroes who, from the olden time, are the men of name.*" "It might be understood that the heroes refer back to the Nephilim; but it is a more natural supposition, that it refers to the children born to the sons of God. '*These,*' that is, the sons sprung from those marriages, '*are the heroes, those renowned heroes of old.*' Now, if according to the simple meaning of the passage, the Nephilim were in existence at the very time when the sons of God came in to the daughters of men, the appearance of the Nephilim can not afford the slightest evidence that the sons of God were angels, by whom a family of monsters were begotten, whether demigods, demons, or angel-men."

5-8. *Repented—it grieved Him at His heart.* "God is hurt no less by

the atrocious sins of men than if they pierced His heart with mortal anguish."—*Calvin*.

16. "Every objection that has been raised against the suitability of the ark in the possibility of collecting all the animals in the ark, and providing them with food, is based upon arbitrary assumptions, and should be treated as a perfectly groundless fancy. As natural science is still in the dark as to the formation of species, and therefore not in a condition to determine the number of pairs from which all existing species are descended, it is ridiculous to talk as *Pfaff* and others do, of two thousand species of mammalia, and six thousand and five hundred species of birds, which Noah would have had to feed every day."—(p. 143, *note*.)

CHAPTER VII.

"That the variations in the names of God furnish no criteria by which to detect different documents, is evident enough from the fact, that in ch. 7:1, it is Jehovah who commanded Noah to enter the ark, and in vs. 4, Noah does as Elohim had commanded him—while in vs. 26, in two successive clauses Elohim alternates with Jehovah—the animals entering the ark at the command of Elohim, and Jehovah shutting them in."

"The fact recorded that 'the water covered all the high hills under the whole heaven,' clearly indicates the universality of the flood. A flood that rose fifteen cubits above the top of Ararat could not remain partial, if it only continued for a few days, to say nothing of the fact that the water was rising for forty days, and remained at the highest elevation for one hundred and fifty days. To speak of such a flood as partial is absurd. Even if it broke out at only one spot, it would spread over the earth from one end to the other, and reach everywhere to the same elevation. However impossible therefore, scientific men may

declare it to be for them to conceive of a universal deluge, of such a height and duration in accordance with the known laws of nature, this inability on their part, does not justify any one in questioning the possibility of such an event being produced by the Omnipotence of God. It has been justly remarked, too, that the proportion of such a quantity of water to the entire mass of the earth, in relation to which the mountains are but like the scratches of a needle on a globe, is no greater than that of a profuse perspiration to the body of a man. And to this must be added that apart from the legend of a flood, which is found in nearly every nation, the earth presents unquestionable traces of submersion in the fossil remains of animals and plants, which are found upon the Cordillera and Himalaya, even beyond the limits of perpetual snow."—(pp. 146-7.) ¶ *Ararat*. This resting-place of the ark is exceedingly interesting in connexion with the developments of the human race as renewed after the flood. Armenia, the source of the rivers of Paradise, has been called a cool, airy, well watered mountain-island in the midst of the old continent. But Mt. Ararat, especially, is situated almost in the middle, not only of the Great Desert route of Africa and Asia, but also of the range of inland waters from Gibraltar to the Baikal Sea, in the centre, too, of the longest line that can be drawn through the settlements of the Caucasian race and the Indo-Germanic tribes; and as the central point of the longest line of the ancient world from the Cape of Good Hope to the Behring Straits, it was the most suitable spot in the world for the tribes and nations that sprang from the sons of Noah to descend from its heights and spread into every land."—*See Kaumer's Palestine*.

"The selection which Noah made of the birds may also be explained quite simply from the difference in their nature with which Noah must

have been acquainted—that is to say, from the fact that the raven, in seeking its food, settles upon every carcase that it sees, whereas the dove will only settle upon what is dry and clean."—(p. 149.)

CHAPTER IX.

18-29. "Noah, through the spirit and power of that God with whom he walked, discerned in the moral nature of his sons, and the different tendencies which they already displayed, the germinal commencement of the future course of their posterity, and uttered words of blessing and of curse, which were prophetic of the history of the tribes which descended from them."

"In the sin of Ham there lies the great stain of the whole Hamitic race—whose chief characteristic is sexual sin."—*Ziegler*. "And the curse which Noah pronounced upon this sin still rests upon the race. It was not Ham who was cursed, however, but his son Canaan. Ham had sinned against his father—he was punished in his son. But the reason why Canaan was the only son named, must lie either in the fact that he was walking already in the steps of his father's impiety and sin, or else it must be sought in the name 'Canaan,' in which Noah discerned through the gift of prophecy a significant omen—a supposition decidedly favored by the analogy of the blessing pronounced upon Japhet, which is also founded on the name. 'Canaan,' means the submissive one. Ham gave this name to his son from the obedience which he required, though he did not render it himself. The son was to be the slave (in servile obedience) of the father, who was as tyrannical towards those beneath him as he was refractory towards those above. But the secret Providence of God, which rules in all such things, had a different submission in view."—*Heugstenberg Chris.*

“*Servant of servants* (the lowest of slaves,) *let him become to his brethren.*’ Although this curse was pronounced upon Canaan alone, the fact that Ham had no share in Noah’s blessing, either for himself or his other sons, was a sufficient proof that his whole family was included by implication in the curse, even if it was to fall chiefly upon Canaan; and history confirms the supposition.”—(pp. 157–8.)

“If the dwelling of Japhet in the tents of Shem presupposes the conquest of the land of Shem by Japhet, it is a blessing, not only to Japhet, but to Shem also, since whilst Japhet enters into the spiritual inheritance of Shem, he brings to Shem all the good of this world, (Isa. 60.) The fulfilment (says *Delitzsch*.) is plain enough, for we are all Japhetites dwelling in the tents of Shem, and the language of the New Testament is the language of Javan entered into the tents of Shem. To this we may add, that by the gospel preached in this language, Israel, though subdued by the imperial power of Rome, became the spiritual conqueror of the *orbis terrarum Romanus*, and received it into his tents.”—(p. 160.)

CHAPTER XI.

1, 2. “The unity of language of the whole human race follows from the unity of its descent from one human pair, (ch. 2:22.) But as the origin and formation of the races of mankind are beyond the limits of empirical research, so no philology will be able to prove or deduce the original unity of human speech from the languages which have been historically preserved, however far comparative grammar may proceed in establishing the genealogical relation of the languages of different nations.”

6. “*Behold one people; and one language have they all, and this* (the building of this city and tower) is

(only) *the beginning of their deeds; and now* (when they have finished this) *nothing will be impossible to them* (lit., cut off from, prevented) *which they purpose to do.*” By the firm establishment of an ungodly unity, the wickedness and audacity of men, would have led to fearful enterprizes. “The oneness of their God and their worship, as well as the unity of brotherly love, was already broken by sin. Consequently the undertaking dictated by pride to preserve and consolidate by outward means, the unity which was inwardly lost, could not be successful, but could only bring down the judgment of dispersion. The confusion of tongues was through a direct manifestation of Divine power, which caused the disturbance produced by sin in the unity of emotion, thought, and will, to issue in a diversity of language, and thus by a miraculous suspension of mutual understanding frustrated the enterprise through which men hoped to render dispersion and estrangement impossible.

We must not conclude that the differences in language were simply the result of the separation of the various tribes, and that the latter arose from discord and strife—in which case the confusion of tongues would be nothing more than a dissension and distraction of counsels. Such a view does violence to the words “that one may not discern the lip (language) of the other,” and is also at variance with the object of the narrative. When it is stated first of all that God resolved to destroy the unity of lips and words by a confusion of the lips and then that He scattered the men abroad, this act of Divine judgment cannot be understood in any other way than that God deprived them of the ability to comprehend one another, and thus effected their dispersion. (Besides, it is distinctly recorded that they were settled in their respective localities, “Every one after his tongue,” which supposes such a

confusion of tongues as determining the dispersion. Ch. 10 : 5.) The event itself cannot have consisted merely in a change of the organs of speech produced by the Omnipotence of God, whereby speakers were turned into stammerers, who were unintelligible to one another. The differences to which this event gave rise, consisted not merely in variations of sound, such as might be attributed to differences in the formation of organs of speech, (the lip, or tongue,) but had a much deeper foundation in the human mind. If language is the audible expression of emotions, conceptions, and thoughts of the mind, the cause of the confusion or division of the one human language into different national dialects, must be sought in an effect produced upon the human mind, by which the original unity of emotion, conception, thought and will was broken up." The primitive language is extinct—buried in the materials of the languages of the nations, to rise again one day to eternal life in the glorified form of the *καιναι γλωσσαι*, intelligible to all the redeemed, when sin with its consequences is overcome and extinguished by the power of grace. A type and pledge of this hope was given in the gift of tongues on the outpouring of the Holy Spirit upon the Church on the first Christian day of Pentecost, when the Apostles, filled with the Holy Ghost, spake with other or new tongues, of the wonderful works of God, so that the people of every nation under heaven understood in their own language." Acts 2 : 1-11. —(K. and D.)

"The two catastrophes, the flood and the dispersion, exerted a powerful influence in shortening the duration of human life; the former by altering the climate of the earth—the latter by changing the habits of men. But while the length of life was lessened, the children were born proportionably earlier. There is nothing astonishing, therefore, in the circumstance that wherever

Abram went he found tribes, towns, and kingdoms, though only three hundred and sixty-five years had elapsed since the flood, when we consider that eleven generations would have followed one another in that time, and that supposing every marriage to have been blessed with eight children on an average, (four male and four female,) the eleventh generation would contain 12,582,912 couples, or 25,165,824 individuals; and if we reckon ten children as the average number, the eleventh generation would contain 146,484,375 pairs, or 292,968,750 individuals. In neither of these cases have we included such of the earlier generations as would be still living, although their number would be by no means inconsiderable, since nearly all the patriarchs from Shem to Terah were alive at the time of Abram's migration."—(p. 178.)

CHAPTER XII.

The dispersion of the descendants of the sons of Noah, who had now grown into numerous families, was necessarily followed on the one hand by the rise of a variety of nations differing in language, manners and customs, and more and more estranged from one another, and on the other by the expansion of the germs of idolatry contained in the different attitudes of these nations towards God, into the polytheistic religions of heathenism. If God therefore would fulfil His promise no more to smite the earth with the curse of the destruction of every living thing because of the sin of man, (Ch. 8 : 21, 22,) and yet would prevent the moral corruption which worketh death from sweeping all before it, it was necessary that by the side of these self-formed nations, He should form a nation for Himself to be the recipient and preserver of His salvation, and that in opposition to the rising kingdoms of the world He should establish a Kingdom for the living

saving fellowship of man with Himself. The foundation for this was laid by God in the call and separation of Abram from his people and his country, to make him, by special guidance, the father of a nation from which the salvation of the world should come. With the choice of Abram, the revelations of God to man assumed a select character, inasmuch as God manifested Himself henceforth to Abram and his posterity alone, as the author of salvation, and the guide to true life; whilst other nations were left to walk in their own ways, Acts 17:27, that they might learn how in their chosen ways and without fellowship with the living God, it was impossible to find peace to the soul, and true blessedness." As a perfectly new beginning, therefore, the patriarchal history assumed the form of a family history, in which the grace of God prepared the ground for the coming Israel. The early history consists of three stages, which are indicated by the three patriarchs, Abram, Isaac, and Jacob; and in the sons of Jacob the unity of the chosen family was expanded into the twelve immediate fathers of the nation."—"Abram was a man of faith that works. Isaac, of faith that endures. Jacob, of faith that wrestles."—*Baumgarten*. Thus walking in faith the patriarchs were types of faith for all the families that should spring from them; and be blessed through them, and ancestors of a nation which God had resolved to form according to the election of His grace. For the election of God was not restricted to the separation of Abram from the family of Shem to be the father of the nation which was destined to be the vehicle of salvation. It was also manifest in the exclusion of Ishmael whom Abram had begotten by the will of man, through Hagar the hand-maid of his wife, for the purpose of securing the promised seed. And it was manifest also in the new life imparted to the womb

of the barren Sarai, and her consequent conception and birth of Isaac, the son of promise. And lastly it appeared still more manifestly in the twin-sons born by Rebekah to Isaac, of whom the first-born, Esau, was rejected, and the younger, Jacob, was chosen to be heir of the promise. And this choice which was announced before their birth, was maintained in spite of Isaac's plans, so that Jacob and not Esau, received the blessing of the promise. All this occurred as a type for the future, that Israel might know and lay to heart the fact that bodily descent from Abram did not make a man a child of God, but that they alone were children of God, who laid hold of the Divine promise in faith, and walked in the steps of their forefather's faith. (Rom. 9:6-13.) As soon, therefore, as Abram is called, we read of the *appearing* of God, (Ch. 12:7) of the Angel of God, (Ch. 21:17) and the Angel of Jehovah, (Ch. 16:7,) who is manifestly none other than Jehovah Himself."

CHAPTER XIII.

14. "The possession of the land is promised '*for ever*.' The promise of God is unchangeable—as the seed of Abram was to exist before God forever. So Canaan was to be their everlasting possession. But this applied not to the lineal posterity of Abram, to his seed according to the flesh, but to the true spiritual seed, which embraced the promise in faith, and held it in a pure believing heart. The promise, therefore, neither precluded the expulsion of the unbelieving seed from the land of Canaan, nor guarantees to existing Jews a return to the earthly Palestine after their conversion to Christ. For as *Calvin* well says, 'When the land is promised forever, it is not simply the perpetuity that is denoted, but that which attains an end in Christ.

Through Christ the promise has been exalted from its temporal form to its true essence; through Him the whole earth becomes Canaan." (ch. 17:18.—(p. 200-1.)—*Keil*.

CHAPTER XVI.

7. Here the Angel of Jehovah is mentioned for the first time. The Angel of Jehovah was only a peculiar form in which Jehovah Himself appeared, and which differed from the manifestations of God described as appearances of Jehovah simply in this, that in "the Angel of Jehovah" God or Jehovah revealed Himself in a mode which was more easily discernible by human senses, and exhibited in a guise of symbolical significance, the design of each particular manifestation. But although there was no essential difference, but only a formal one, between the appearing of Jehovah and the appearing of the Angel of Jehovah, the distinction in the names points to a distinction in the Divine Nature, to which even the Old Testament contains several obvious allusions. The very name indicates such a difference. *Maleach* (lit. he through whom a work is executed, but in ordinary usage restricted to the idea of a messenger) denotes the Person through whom God works and appears. Besides, the passages which represent the Angel of Jehovah as one with Jehovah, there are others in which the Angel distinguishes Himself from Jehovah, *e. g.*, when He gives emphasis to the oath by Himself as an oath by Jehovah, by adding 'saith Jehovah' (ch. 22:16). See Judg. 6:12; 13:16. Zech. 1:12. Also comp. Gen. 19:24. Just as in these passages the Angel distinguishes Himself personally from Jehovah, there are others in which a distinction is drawn between a self-revealing side of the Divine nature, visible to men, and a hidden side, invisible to men, *i. e.*, between

the self-revealing and the hidden God. Thus not only does Jehovah say of the Angel whom He sends before Israel in the pillar and cloud and fire, 'My name is in Him,' *i. e.*, He reveals my nature, (Ex. 23:21,) but He also calls Him פָּנַי, *Panai*—"My face." And then in reply to Moses' request to see His glory, He says, "Thou canst not see my face, for there shall no man see me and live." (Ch. 33:18-23.) So He, in whom Jehovah manifested Himself to His people as Saviour, is called the Angel of His face, (Isa. 63:9,) and all the guidance and protection of Israel are ascribed to Him. Accordingly Malachi, the last Old Testament prophet, proclaims to the people who waited for the manifestation of Jehovah, (in the appearing of the predicted Messiah,) that the Lord "the Angel of the Covenant," will come to His temple, Mal. 3:1. This Angel of the Covenant, or Angel of the Face, has appeared in Christ. The Angel of Jehovah was therefore none other than the *Logos*, who was not only with God, but was God, and who in Jesus Christ was made flesh, and came unto His own, John 1:2, 11; who was sent by the Father into the world, and though He was the only begotten Son of God, and one with the Father, yet prayed to the Father, (John 17,) and is even called *the Apostle* of our confession—whom we confess or profess as such.—Accordingly that which in the New Testament is unfolded in perfect clearness through the incarnation of the Son of God, was still veiled in the Old Testament, according to the wise plan of the Divine training. And in the New Testament nearly all the manifestations of Jehovah under the Old Covenant are referred to Christ, and regarded as fulfilled through Him. For not only is the Angel of Jehovah the Revealer of God, but Jehovah Himself is the Revealed God and Saviour."—*K. and D.*, pp. 189-191.

CHAPTER XVII.

"The whole of the twelve sons of Jacob founded only the one nation of Israel with which Jehovah established the covenant made with Abraham (Ex. 6, and 22-24.) So that Abraham became through Israel the lineal founder of one nation only. From this it necessarily follows, that the posterity of Abraham, which was to expand into a multitude of nations, extends beyond this one lineal posterity, and embraces the spiritual posterity also, *i. e.*, all nations who are grafted into the seed of Abraham, (*ἐκ πίστεως*) from, (through) the faith of Abraham, Rom. 4: 11, 12, and 16, 17. Moreover, the fact that the seed of Abraham was not to be restricted to his lineal descendants, is evident from the fact that circumcision as the covenant sign was not confined to them, but extended to all the inmates of his house, so that these strangers were received into the fellowship of the Covenant, and reckoned as part of the promised seed. Now, if the whole land of Canaan was promised to this posterity which was to increase into a multitude of nations, (vs. 8,) it is per-

fectly evident from what has just been said, that the sum and substance of the promise was not exhausted by the gift of the land, whose boundaries are described in ch. 15: 18-21, as a possession to the nation of Israel, but that the extension of the idea of the lineal posterity, "Israel after the flesh" to the spiritual posterity, "Israel after the Spirit," requires the expansion of the idea and extent of the earthly Canaan to the full extent of the spiritual Canaan, whose boundaries reach as widely as the multitude of nations having Abraham as father, and therefore, that in reality Abraham received the promise *that he should be heir of the world*, Rom. 4: 13. This idea is still further expanded by the prophets, and most distinctly expressed in the New Testament by Christ and His Apostles. The scriptural and spiritual interpretation of the Old Testament is entirely overlooked by those who, like *Auberlen*, restrict all the promises of God and the prophetic proclamations of salvation to the physical Israel, and reduce to a mere accommodation, the application of them to the Israel after the Spirit, *i. e.*, to believing Christendom."—*K. and D.*, p. 226 and note.

NOTES,

CRITICAL AND EXPLANATORY,

ON THE BOOK OF

GENESIS.

TWO VOLUMES IN ONE.

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Western District of Pennsylvania.

BOOK I. of the History in Genesis brings us through seventeen chapters, to BOOK II., THE PATRIARCHAL HISTORY OF THE COVENANT.

The Covenant with Abraham is the pivot upon which the whole history turns. The Covenant with Adam was "the covenant of works," which was violated by our first parents. The Covenant with Noah has been called "the covenant of forbearance," providing for man's continued occupancy of the earth, and for the permanence of natural laws. The Covenant with Abraham was "the Covenant of Grace," to which all the foregoing was preparatory. Adam was the father of the race. Noah was the father of the preserved remnant. Abraham was the father of the believing remnant. The Covenant with Abraham stretches forward through the Mosaic and Christian dispensations. The Son of God, as Redeemer, "laid hold on the nature of the seed of Abraham," not of the seed of Adam. (Heb. 2 : 16.) And if we be Christ's, then are we Abraham's seed, and heirs according to the promise. (Gal. 3 : 29.) Abraham, through the son of promise, issues in Israel, who is the father of the twelve patriarchs; and these are assured of their title to the promised land. Joseph, like Abraham, through the bondage of the world-kingdom, turns with faith to the land of promise, as theirs by covenant grant; and there they command their bones to be deposited, in faith of their heirship as guaranteed to them in the bond. Paul shows how "God preached before the gospel unto Abraham," and how "Abraham's seed," in the Covenant promise is preëminently and emphatically CHRIST. (Gal. 3 : 8-16.) And Stephen shows how their exile in Egypt had a bearing upon the future conversion of the Gentiles. (Acts 7, 9, etc.):

Dr. Smith (See Bib. Dict. Art. *Genesis*) has said that "the history of Abraham holds the same relation to the other portions of Genesis which the giving of the Law does to the entire Pentateuch. Abraham is the father of the Jewish nation; to Abraham the land of Canaan is first given in promise. Isaac and Jacob, though also prominent figures in the narrative, yet do but inherit the promise as Abraham's children; and Jacob, especially, is the chief connecting link in the chain of events, which led finally to the possession of the land of Canaan. In like manner the former section of the Book is written with the same obvious purpose. It is a part

of the writer's plan to tell us what the Divine preparation of the world was, in order to show, first, the significance of the call of Abraham, and next, the true nature of the Jewish Theocracy. He does not (as *Tuch* asserts) work backwards from Abraham till he comes, in spite of himself, to the beginning of all things. He does not ask, Who was Abraham? answering, Of the posterity of Shem. And who was Shem? A son of Noah. And who was Noah? etc. But he begins with the Creation of the world, because the God who created the world and the God who revealed Himself to the fathers is the same God. Jehovah, who commanded His people to keep holy the seventh day, is the same God who in six days created the heavens and the earth, and rested on the seventh day from all His work. . . . He who made a covenant with Noah, and through him with all the families of the earth, is the God who also made Himself known as the God of Abraham, of Isaac, and of Jacob. In a word, Creation and Redemption are eternally linked together. This is the idea which, in fact, gives its shape to the history, although its distinct enunciation is reserved for the New Testament. There we learn that all things were created by and for CHRIST, and that in Him all things consist, (Col. 1 : 16, 17,) and that by the church is made known unto principalities and powers the manifold wisdom of God. It would be impossible for a book which tells us of the beginning of the church not to tell us also of the beginning of the world.

"The Book of Genesis has thus a character at once special and universal, It embraces the world. It speaks of God as the God of the whole human race. But, as the introduction to Jewish history, it makes the universal interest subordinate to the national. Its design is to show how God revealed Himself to the first fathers of the Jewish race, in order that He might make to Himself a nation who should be His witnesses in the midst of the earth. This is the inner principle of unity which pervades the Book. Its external framework exhibits five principal persons as the pillars (so to speak) on which the whole superstructure rests,—Adam, Noah, Abraham, Isaac, and Jacob."

The leading facts of this history were recited by the covenant people in their triumphal Psalms, and thus were celebrated in their temple service, to incite the faith of the nation in God's covenant care. What He has so faithfully done in the past is the joyous guaranty for all that He has promised to accomplish in the future. *Hengstenberg* has well said that "such Psalms as the cv., cvi., and lxxviii. show very manifestly how firmly the facts of sacred history were rooted in the Israelitish mind, and how absurd it is to institute any comparison between these facts and the myths or traditions of a heathen antiquity."

The cv. Psalm gives an outline of the covenant history from the promise of Canaan to the possession of it; and the first twenty-three verses in a beautiful synopsis comprise the great events of this Book II. of Genesis:

"O give thanks unto the LORD; call upon his name; make known his deeds among the people.

Sing unto him, sing psalms unto him: talk ye of all his wondrous works.

Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

Seek the LORD, and his strength: seek his face evermore.

Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth;

O ye seed of Abraham his servant, ye children of Jacob his chosen.

He *is* the LORD our God: his judgments *are* in all the earth.

He hath remembered his covenant forever, the word *which* he commanded to a thousand generations;

Which *covenant* he made with Abraham, and his oath unto Isaac;

And confirmed the same unto Jacob for a law, *and* to Israel *for* an everlasting covenant:

Saying, Unto thee will I give the land of Canaan, the lot of your inheritance:

When they were *but* a few men in number; yea, very few, and strangers in it.

When they went from one nation to another, from *one* kingdom to another people;

He suffered no man to do them wrong; yea, he reprov'd kings for their sakes;

Saying, Touch not mine anointed, and do my prophets no harm.

Moreover he called for a famine upon the land: he brake the whole staff of bread.

He sent a man before them, *even* Joseph, *who* was sold for a servant:

Whose feet they hurt with fetters: he was laid in iron:

Until the time that his word came: the word of the LORD tried him.

The king sent and loosed him; *even* the ruler of the people, and let him go free.

He made him lord of his house, and ruler of all his substance:

To bind his princes at his pleasure, and teach his senators wisdom.

Israel also came into Egypt; and Jacob sojourned in the land of Ham."



THE BOOK OF GENESIS.

CHAPTER XVIII.

AND the Lord appeared unto him in the ^a plains of Mamre: and he sat in the tent-door in the heat of the day;

a ch. 13 : 18, and 14 : 13.

BOOK II.

PATRIARCHAL HISTORY OF THE COVENANT.

CHAPTER XVIII.

§ 39. THE COVENANT ANGEL AP- PEARS TO ABRAHAM AT MAMRE. INTERCESSION FOR SODOM.

God here appears to Abraham in closest friendship and fellowship. Jehovah had revealed himself to Abraham as the covenant God, and had sealed to him and to his house the covenant of His grace. He will now display Himself as visiting judgments upon the wicked, and chastening His people who dwell among them, yet so as to work the deliverance of His chosen. He is a jealous God. (Ex. 20 : 5.) He will also show His covenant faithfulness by revealing to Abraham His purposes of judgment upon the wicked people among whom his pious relative dwelt. Besides, He will take this occasion to reassure to Abraham and his house the covenant promise. Especially He will meet the incredulity of Sarah, and bringing out to view her unbelief, He will impart to her a living faith,

by virtue of which she shall be enabled to fulfil all the conditions of God's covenant with her house. (Heb. 11 : 11.) There is no unmeaning repetition here.

1. *And the Lord (Jehovah) appeared unto him*—as to one to whom He had so recently sealed His covenant of grace. The whole object of the visit will be seen to be confidential, and in fulfilment of His covenant. The mode of the appearing is narrated vs. 2. ¶ *In the plains*—in or *by the oaks*. Vulg.—*In the plain*. (See ch. 12 : 6.) The plain (oak) of Moreh. ¶ *Mamre*. (See ch. 14 : 13, 24.) Mamre was an ally of Abram, and under the shade of his oak-grove the patriarch dwelt in the interval between his residence at Bethel and at Beersheba. (Ch. 13 : 18; 18 : 1.) ¶ *Sat in the tent door*. This is the Oriental habit. Sitting in the open door of the tent to catch the cooling air, *in the heat of the day*, is the common picture of Eastern life; the sheikh, or chief of

2 ^b And he lifted up his eyes and looked, and lo, three men stood by him: ^c and when he saw *them*, he ran to meet them from the tent-door, and bowed himself toward the ground,

3 And said, My lord, if I now have found favor in thy sight, pass not away, I pray thee, from thy servant:

4 Let ^d a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:

b Heb. 13:2. c ch. 19:1; 1 Pet. 4:9. d ch. 19:2, and 43:24.

a family or encampment occupying this prominent position, and ready to walk out and greet the passing traveller. This we have frequently seen.

2. The mode of this Divine appearing is here related. It was in human form. This putting on the garb of our humanity was a hint of the Incarnation, (Phil. 2:7.) ¶ *Three men.* In ch. 19:1, these are expressly called "*angels.*" But they appeared as men. So it was at the resurrection. (Luke 24:4.) One of the three was recognized by the patriarch as Jehovah. We find two of them going on to Sodom, (ch. 19:1,) where they are called "the two angels," (Heb.) The one Divine personage was detained in the interview with Abraham. ¶ *Stood by him.* Stationed before him. Suddenly they appeared in that position. The custom of travellers in the East is to start early, and towards the noon to seek a resting place in some shady retreat, until the cooler part of the day. ¶ *Ran to meet them.* This is the habit in the East when it is some superior personage who appears. The sheikh comes out from the door of his tent and makes a low bow quite towards the ground—and sometimes conducts the stranger to his tent with every token of welcome.

3. *My Lord*, (אֲדֹנָי) or *O Lord*, (Onk. *Jehovah.*) Abraham addresses the chief of the three as a superior personage. The name is applied to such as have high authority, and is

used specially of God. So Abraham seems to have recognized this one. (See ch. 15:28. See, also, vs. 27, 30, 31, 32; ch. 20:4.) It is expressly stated (vs. 1) that Jehovah appeared to Abraham on this occasion. The narrative varies between the singular and the plural number, (vs. 3, 10, 13,) according as one or more of the three is referred to. It is objected by some that God should be understood as using food. But it was in such condescending human form that he appeared—and as the Angel of the Covenant it was meant to foreshadow the Incarnation. It does not by any means confound the physical and spiritual, much less does it prove that spiritual beings need food, or use it. But here God appears for the first time on record as *man* among men, to show the reality of His Being, and of His affinity with men, and by this typical act to assure the patriarch of the Divine communion and fellowship. ¶ *If now I have found favor*, etc. This is the common Oriental language of reverence. He begs the heavenly visitant to tarry. (So the two disciples at Emmaus, Luke 24:29.)

4. He now addresses the three together, urging upon them his hospitalities. These are such as belonged to the Oriental customs, and are found to this day. ¶ *Water.* Using sandals and travelling the dusty roads of the East, water for the feet is a necessary part of hospitality. ¶ *Rest yourselves.* This is the custom

5 And ^eI will fetch a morsel of bread, and ^fcomfort ye your hearts; after that ye shall pass on: ^gfor therefore are ye come to your servant. And they said, So do, as thou hast said.

6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead *it*, and make cakes upon the hearth.

7 And Abraham ran unto the herd, and fetched a calf tender

e Judg. 6: 18, and 13: 15.

f Judg. 19: 5; Ps. 104: 15.

g ch. 19: 8, and 33: 10;

for travellers in Eastern countries. The shade of a tree from the heat of the noonday sun is most refreshing; and in lack of it the shadow of a great rock is often a rich luxury. ¶ *The tree.* One of the wide-spreading, umbrageous oaks, or the grove of oaks already referred to, (vs. 1.)

5. *A morsel.* "The phrases 'A little water,' and a 'morsel of bread' flow from a thoughtful courtesy." ¶ *Comfort ye your hearts.* (Margin — *Stay your hearts.*) This phrase is found also, Judg. 19: 5, 8. "The whole *stay* of bread," (Is. 3: 1.) ¶ *For therefore,* etc. He did not mean so much that this was plainly their object, seeking his hospitality — but that their coming was all of God. He recognized in it altogether a Divine call upon his hospitality. "Godliness after all is the best politeness." — *Candlish.* ¶ *Ye have come.* Heb. — *Ye have passed over upon your servant.* The same word as just before used — "Ye shall pass on." ¶ *So do.* "There are no affected declinatures — no multiplied apologies — no exaggerated professions of humility or gratitude. There is simple acquiescence." — *Candlish.*

6. The preparations were made with all promptitude. Abraham *hastened into the tent* unto Sarah, and said, *Hasten* three measures, etc. The same word is used in the latter clause, though it is rendered "Make ready quickly." The oriental life is here brought to view. There is

flour at hand, but it is to be kneaded and baked for the guests. Baking was commonly done every day, but there was not enough bread for the strangers. Bread was baked on the heated hearth. The hot embers laid over the dough soon baked it. (1 Kings 17: 13.) Bread was also baked in the oven, which was of stone or earthen ware or metal, half-filled with gravel, upon which the dough was laid, or, sometimes, a thin cake of dough was laid on the outside of this oven, and very rapidly baked. The *hearth-cakes* here were baked by the first-named process. ¶ *Three measures* — about three pecks. Others make it $1\frac{1}{2}$ Eng. bushels. $\frac{3}{10}$ of "a measure" was "an omer," which was considered an abundance for one man for a day. There was therefore a large supply provided for the guests.

7. *Ran unto the herd.* The herd of the Orientals was a dependence for any such special occasion. Flesh meat was holiday fare, except for the rich. (1 Kings 4: 23; Neh. 5: 18.) The Patriarch himself, in true Eastern style, runs to his own herd, and brings the calf, which was a special luxury. "The *fatted calf*" was the choicest provision for a feast. (Luke 15: 23.) Here the term *calf* is in the Heb. *the son of a bull.* ¶ *Tender and good.* In best condition for killing. It was not the business of the patriarch to kill and cook the animal, but he handed it over to a young man, (Heb. *the young man*),

and good, and gave *it* unto a young man; and he hastened to dress it.

8 And ^h he took butter, and milk, and the calf which he had dressed, and set *it* before them; and he stood by them under the tree, and they did eat.

9 ¶ And they said unto him, Where *is* Sarah thy wife? And he said, Behold, ⁱ in the tent.

h ch. 19 : 3. i ch. 24 : 67.

the servant. (See ch. 14 : 24.) ¶ *And he hastened to dress it.* Heb.—*to do it—to prepare it by dressing and cooking.*

8. *He*—Abraham attended upon his guests. *Note.*—God is the guest of Abraham here. Abraham is His guest now and forever. (Matt. 8 : 11.) *Butter.* This is commonly clotted cream. The milk is chiefly that of the goat, which is very rich, and sweet, rather sickening to an unpracticed taste. This kind of milk we found abundant in Palestine, and no other. And the use of it for some months in tea, led us to dispense with milk altogether in this way, since that time. The milk of the camel is also used by the Arabs. That which Jael gave to Sisera has been thought to be camel's milk, as it became somewhat intoxicating when stale, and may have produced upon him a stupefying effect. (Judg. 4 : 19.) ¶ *He stood by them.* The pronoun is emphatic, in the Hebrew. *He* (Abraham) *was standing—stood by them*—expressive of his veneration for the distinguished visitants, perhaps also in the attitude of serving, which is rather "*stood before.*" ¶ *And they did eat.* The *Vulg.* joins this clause to the next verse. "And when they had eaten, they said to him." "This" (says *Candlish*) "is a singular instance of condescension—the only recorded instance of the kind, before the Incarnation. On other occasions, this same illustrious Being appeared to the fathers and conversed with them. But in those

cases he turned the offered banquet into a sacrifice in the smoke of which he ascended heavenward. (Judg. 6 : 18–24; 13 : 15–21.) But here he personally accepts the patriarch's hospitality and partakes of his fare—a greater miracle still than the other—implying more intimate and gracious friendship and more unreserved familiarity. He sits under his tree and shares his common meal."—II. p. 34. This record is referred to in the New Testament as encouraging the kindest hospitality to strangers, seeing that Abraham, in his pious courtesy to these travellers, found one of them to be the Angel of the Covenant—the Blessed Lord Jesus Christ. "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares."—Heb. 13 : 2. *Kurtz* remarks that this condescending act of Christ is to be understood as typical of Him who dwelt among us, (John 1 : 14,) and was found in manner as a man, (Phil. 2 : 7.) As they took upon themselves a human body they could also eat; as in Luke 24 : 41.

9. The object of the visit was now made to appear. ¶ *And they said,* etc. It is now the question, not of the chief personage, but of the group of guests—a question which, in the East, from a stranger, would be regarded as impertinent if not insulting, in our time; but in that day there was altogether more of dignified freedom and ease among the women, and such an inquiry would not be so regarded. Abraham must

10 And he said, I ^k will certainly return unto thee ¹ according to the time of life; and lo, ^m Sarah thy wife shall have a son. And Sarah heard *it* in the tent-door, which *was* behind him.

11 Now ⁿ Abraham and Sarah *were* old and well stricken in age; and it ceased to be with Sarah ^o after the manner of women.

12 Therefore Sarah ^p laughed within herself, saying, ^q After I am waxed old shall I have pleasure, my ^r lord being old also?

13 And the Lord said unto Abraham, Wherefore did Sarah

k ver. 14. 12 Kings 4: 16. m ch. 17: 19, 21, and 21: 2; Rom. 9: 9. n ch. 17: 17; Rom. 4: 19; Heb. 11: 11, 12, 19. o ch. 31: 35; p. ch. 17: 17. q Luke 1: 18. r 1 Pet. 3: 6.

have been greatly surprised at this mention of his wife's name, with an inquiry after her, if he had not already recognized the Angel of the Covenant as one of the strangers. Sarah was inside of the tent, but near the entrance or doorway where she could hear.

10. *And he said.* The chief personage now speaks. The same who had already promised to Abraham, now repeats the covenant-promise for the benefit of Sarah. The Divine speaker knew Sarah to be within hearing. ¶ *I will certainly return unto thee.* The return is plainly to be in the way of fulfilling the promise, as stated in the last clause. Heb.—*Returning I will return to thee.* ¶ *According to the time of life.* Onk.—*According to the time when ye shall be alive.* Knobel, Gesenius, etc.—*The next spring.* De Wette and Jewish Com.—*About this time next year.* Benisch Fam. Bible—*At the time that liveth.* Persian—*According to the time of the birth.* Literally—*According to the living time*—the time of birth. See vs. 14. (As privately known to the Covenant Angel) "At the time appointed," etc. This promise must have fully revealed the speaker as the Great Promiser. The event made good the promise. "The Lord visited Sarah as he said," for Sarah conceived and bare Abraham a son in his old age, at the set time of which God had spoken to him. Ch

21: 1, 2. ¶ *And Sarah heard.* Heb.—*In the entrance of the tent, and it was behind him.* This last clause indicates that Sarah standing in or near the doorway of the tent, was behind the speaker, and could not have been observed by him. His knowledge of her laughing, therefore, would tend to disclose His Divinity. The separate apartment in the tent for the females (in the rear) as in the modern *harem*, was not the custom of that day.

11. *Were old.* Heb.—*Old, coming (advancing) in days. It had ceased to be with Sarah the way according to women.* This is stated distinctly so as to call attention to the miracle.

12. *Laughed.* On this account Sarah treated the announcement with a mirthful incredulity. Yet she laughed not aloud, but secretly—*within herself*—and not in a way to put open contempt upon the statement. Abraham had laughed for joy; but Sarah's laugh is that of unbelief, making light of it. She expresses the ground of her incredulity. It was not that she despised the promise, but that she treated it as impossible. ¶ *My lord.* This word is not the same as in vs. 3, but different in the pointing. This is simply the title of honor which Sarah applies to her husband, "*calling him lord,*" and this is referred to in the New Testament as an example to married women. (1 Peter 3: 6.)

13. The narrative here discloses

laugh, saying, Shall I of a surety bear a child, which am old?

14 ^s Is any thing too hard for the Lord? ^t At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

16 ¶ And the men rose up from thence, and looked toward Sodom: and Abraham went with them ^u to bring them on the way.

^s Jer. 32: 17; Zech. 8: 6; Matt. 3: 9, and 19: 26; Luke 1: 37. ^t ch. 17: 21; ver. 10; 2 Kings 4: 16. ^u Rom. 15: 24; 3 John 6.

the person of the chief speaker as "*Jehovah—the Lord*"—who had appeared to Abraham, (vs. 1.) This has not before been mentioned (vs. 10.) ¶ *Wherefore*. He now challenges Abraham in regard to Sarah's laughing, knowing as well that she would hear this as that she laughed within herself. "It was an aggravated offence, (Acts 5: 4) and nothing but grace saved her, (Rom. 9: 18.)"—*Jamieson*.

14. Heb.—*Is any word (thing) difficult from Jehovah (that is, as compared with Him) too hard for Jehovah?* This omnipotence of God is lost sight of by unbelief. ¶ *At the time appointed*. The promise that is doubted is renewed with additional force. The term is the same as in ch. 21: 2, where the fulfilment is noted accordingly.

15. *Denied*. Sarah, thus directly challenged, was overcome so far as to deny the act of laughing. It is ascribed to her terror that she so far denied the truth. But the language in vs. 12 indicates the probable ground of her denial. She had "*laughed within herself*;"—only indulged the feeling inwardly, making light of the Divine promise—"saying," etc.,—laughing in her words, and treating with levity the words of God. She replied, "*I laughed not*," and probably she did not openly and outright laugh; but instead of frankly acknowledging what was charged as to the fact she

resorted to this evasion. She is commended as "doing well" in reference to her "matronly simplicity and subjection;" but she is not to be exculpated for any departure from the simple truth. Peter declares that Christian women are the daughters of Sarah so long as *they do well*, and "are *not afraid with any amazement*." ¶ *For she was afraid*. It was this sudden fear which tempted her to dissemble.

16. This part of the celestial mission having now been accomplished, to assure Sarah and remove her doubts as a party in the covenant fulfilment, the step is now to be taken against the uncovenanted wicked. These are only the right and left-hand movements. The records are in their proper antithesis, as setting forth the Divine character and counsel. The right and left hand of the Judge are for the opposite parties. Life eternal is for the one and everlasting punishment for the other (Matt. 25: 46). ¶ *The men*. The human manner of the interview is still kept up. *They* "*rose up from thence and looked forth towards (to the face of) Sodom*," set their faces towards Sodom, Luke 9: 53. *And Abraham was walking with them to send them forward*. This was also Oriental courtesy. See 3 Jno. 6; Acts 20: 38; Rom. 15: 24; 1 Cor 16: 11

17 And the Lord said, ^w Shall I hide from Abraham that thing which I do;

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be ^x blessed in him?

19 For I know him, ^y that he will command his children and

^w Ps. 25 : 14; Amos 3 : 7; John 15; 15. ^x ch. 12 : 3, and 22 : 18; Acts 3 : 25; Gal. 3 : 8. ^y Deut. 4 : 9, 10, and 6 : 7; Josh. 24 : 15; Eph. 6 : 4.

17. *And Jehovah said.* Abraham was just now solemnly recognized as a party to the covenant which gave to him the ownership of the land. The Covenant Angel recognizes now with Himself the fitness of revealing to Abraham His purposes of wrath upon the wicked cities of the plain. The name of "Jehovah" (*Lord*) is used, often, as quite the same with "Angel of Jehovah," (Angel of the Lord.) See ch. 16 : 7, 11, 13; 18 : 14, 17; 19 : 24; 21 : 17, 18; 22 : 11, 13, 14; 31 : 11, 13; 32 : 25-30. Ex. 3 : 2, 4, 6, 14-16; 23 : 20-23; 32 : 34. Josh. 5 : 14; 6 : 2. Judg. 6 : 11, 14, 15, 18, 22; 13 : 3, 6, 21, 22. The Angel of the Lord is therefore the God-man Mediator, who, even before He became man in the person of Jesus, was in all ages the light of the world, and to whom especially the whole direction of the visible theocracy belonged." (See Heng. Christ. vol. i.) ¶ *Shall I hide.* Heb.—*Am I hiding* (emphatic. *I—covering*) *from Abraham what I am doing?* This inquiry may have been addressed to the attendant angels. The reasons against this hiding are intimated.

18. *Seeing that, etc.* Abraham had already been assured in the covenant that he should surely become a nation great and mighty and that all the nations of the earth should be blessed in him. These are God's purposes of grace. (1.) Jehovah will now vindicate Himself to the patriarch in regard to His judgment upon the wicked. He will therefore re-

veal His purpose of wrath, and allow Abraham to plead for lenity, and will show the lenity until Abraham ceases to plead, and thus in effect concedes the equity of God's wrathful visitation upon a city where there are not even *ten* righteous. (2.) This disclosure was due to Abraham, since his covenant obligations would be increased thereby. He would find herein only the greater incentive to fidelity in his household, through whom all the families of the earth were to be blessed. Deut. 29 : 13; Isa. 1 : 9, 10. (See Kurtz, Old. Cov. vol. i.) p. 242. ¶ *All the nations.* (נָוִיָּה) This is the covenant promise which assures Abraham that he shall be the channel for the conveyance of spiritual blessings to all nations of the earth. This could not refer to mere temporal blessings, as Abraham must plainly see, since some nations were to be subjugated and exterminated by him. Through him, as the father of the promised seed, the covenant blessings were to be extended to all nations. Here was the advertisement of God's plan for a world-wide church of Jew and Gentile. (See ch. 12 : 3; and 22 : 18.)

19. *For.* God's plan includes Abraham's fidelity to the covenant, and as it is a household covenant embracing his seed after him, so it binds him to be a faithful father and householder. This is the process by which God will accomplish his plan of grace, and the means are secured as well as the end. Family religion

his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

20 And the LORD said, Because ^zthe cry of Sodom and Gomorrah is great, and because their sin is very grievous,

z ch. 4: 10, and 19: 13; Jam. 5: 4.

is God's method for propagating His church. He therefore makes the covenant and its seals of a household nature — and thus the church has always been extended by means of a pious posterity. ¶ *I know him that* (לָמַעַן) The Heb. conjunctive is here in the sense of *iva-telic*. *I know him (or have known him) as to this, to this end* — that. These cannot be regarded as *conditions*, so much as *means* all included in God's plan. Yet Abraham is to become such a universal blessing by exercising fidelity in his household. ¶ *Command*. This would lead him to exercise a lawful parental authority for controlling his house in the service of God. Eli's sin was that "his sons made themselves vile, and he restrained them not." (1 Sam. 3: 13). No harsh and austere enforcement is here contemplated, but the law of the house is to be religious; not leaving the children to the false principle of making their own choice or of doing as they please in religious things. ¶ *Household*. The dependants of a house ought to be under the religious rule of the family, and to enjoy its religious privileges of instruction and worship. ¶ *And they shall keep*. This is the close connection — the order of things — the interdependence of the means and the ends. The series of agencies which should secure the decreed result are all provided for in God's covenant of grace. (1.) God promises to bless the parental faithfulness to the salvation of the household. (2.) The children of the church are claimed as God's, and they have

special promises and provisions, and it should be expected that they will grow up under the pious instruction and example of the parents, as willows by the water-courses. (Isa. 44: 4.) God promises to pour out His Spirit upon such well kept families as rain upon flower-gardens. ¶ *To do justice*, etc. His household should be trained so as to avoid the doom of the guilty cities — and so as to make Abraham, through his descendants, a blessing to all mankind. ¶ *That the Lord may bring*. This condition of things — the household piety, will fully vindicate the distinction which God will make between Abraham's family and posterity, and those of the wicked population of Sodom. And it is here stated, as if this domestic fidelity and piety were a condition of things indispensable to the execution of God's gracious plan. (1.) "The secret of the Lord is with them that fear Him, and He will show them His covenant." Ps. 25: 11. (2.) God dispenses His covenant blessings in the line of the covenant seed. (3.) How precious is this heritage for our children. (4.) How cruel is the parental impenitence which neglects so great salvation for the household. (5.) Faithful parents may hope even against hope for the covenant blessing on their children — for our trust is not in them but in God.

20. *And* — Jehovah said, etc. The Covenant Angel proceeds now to unfold to Abraham his intent. ¶ *The cry*. (vs. 13.) The sins are so open and outright that they seem to have a voice like Cain's, Ch. 4; 10, — like

21 ^a I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, ^b I will know.

22 And the men turned their faces from thence, ^c and went toward Sodom; but Abraham ^d stood yet before the LORD.

23 ¶ And Abraham ^e drew near, and said, ^f Wilt thou also destroy the righteous with the wicked?

^a ch. 11: 5. ^b Deut. 8: 2, and 13: 3; Josh. 22: 22; Luke 16: 15; 2 Cor. 11: 11. ^c ch. 19: 1. ^d ver. 1. ^e Heb. 10: 22. ^f Numb. 16: 22; 2 Sam. 24: 17

that of the oppressed reapers, James 5: 4. The *cry* was the loud call for punishment. Some sins are more heinous than others, and such as strike at the very foundations of social order and purity and safety make a strong appeal to God for vengeance. They are "open beforehand going before to judgment." *The cry of Sodom and Gomorrah because it is great, and their sin because it is grievous exceedingly.*

21. *I will go down.* Here the purpose of the Covenant Angel is stated to go down to Sodom and inquire into the facts. It is a descent to the plain of the Dead Sea. This is speaking of God after the manner of men; but Jehovah was here in the garb of a man, and the language is therefore appropriate. (See vs. 16.) It implies simply that He was intent on just judgment—not swift but slow to anger, and only visiting iniquity when it was fully proven. He went down. (See vs. 35.) ¶ *Whether they have done altogether.* Heb.—*Whether they have made completeness*—made a finish (of their sins)—filled the measure. "Sin when it is finished bringeth forth death." (Jas. 1: 15.) ¶ *I will know.* Onk.—"But if they repent I will not take vengeance." Sam. Vers.—"I will repay." Greek. Vulg. Germ.—*Or if not, that I may know.* There is strict justice in all God's judgments. None are punished without ample cause.

22. *The men.* It is plain from ch. 19: 1, that here the *two men* who attended upon the Covenant Angel, proceeded towards Sodom whilst Abraham detained this chief personage, the Lord (Jehovah) by his intercession for the doomed cities. ¶ *Stood yet.* Heb. and Gr.—*Was standing yet.* Onk.—*Stood in prayer before the Lord.* From vs. 16 it would seem that they had risen to go, and had started, and Abraham with them, when the Lord raised the question in vs. 17.

23. Abraham here employs the language of a free-born son with his heavenly Father. ¶ *Drew near.* He "came boldly"—Heb. 10: 22. ¶ *Wilt thou also.* Here the appeal is made simply to the Divine justice—on the principle of the Divine administration well established and known. It is not a personal plea for Lot—nor is it an appeal to the Divine grace here so much as in vs. 24. Here he appeals to the Divine sovereignty, that will execute justice in the earth, (vs. 25.) God surely will make distinction between the righteous and the wicked. (Ps. 5; Mal. 3.) ¶ *The righteous, etc.* Heb.—*A righteous man with a wicked one.* See Numb. 16: 19–22; Ps. 11: 4–7. Judgments do often come upon a whole community for the sins of a portion, because the separation cannot always be made here, and the final adjustment remains for the *great day of account.*

24 ^g Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that *are* therein?

25 That be far from thee to do after this manner, to slay the righteous with the wicked; and ^h that the righteous should be as the wicked, that be far from thee: ⁱ Shall not the Judge of all the earth do right?

26 And the LORD said, ^k If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

27 And Abraham answered and said, ^l Behold now, I have taken upon me to speak unto the LORD, which *am* ^m but dust and ashes:

28 Peradventure there shall lack five of the fifty righteous:

^g Jer. 5: 1. ^h Job 8: 20; Isai. 3: 10, 11. ⁱ Job 8: 3, and 34: 17; Ps. 58: 11, and 94: 2; Rom. 3: 6. ^k Jer. 5: 1; Ezek. 22: 30. ^l Luke 18: 1. ^m ch. 3: 19; Job 4: 19; Eccles. 12: 7; 1 Cor. 15: 47, 48; 2 Cor. 5: 1.

24. The appeal is now that the wicked city may be spared on account of the righteous few. ¶ *Fifty*. God often spares a community for the sake of a few good men in it. And here the principle is conceded by the Lord. At first the suppliant patriarch names *fifty* as the number who may save Sodom from destruction. He could hope there might be found so many as this. He does not now merely deprecate the destruction of the righteous, as though he were indifferent to the doom of the unconverted. Nay, but he pleads for them. It is sad enough that God's judgments, war, pestilence, famine, should sweep away the righteous as they are mixed in communities with the wicked. But alas for the souls of the sinners who must perish eternally! Abraham therefore pleads that *the place*—wicked as it is—even guilty Sodom—may be spared for the sake of fifty righteous who may peradventure be found there. God's moral government in the world proceeds upon this plan of preserving the earth for the sake of the church that is in it. ¶ *Spare*. Heb. נָשָׂא means to *take away* or *bear* (sin) and so, *forbear, spare* or *forgive*.

25. *That be far*, etc. Heb. הָרָחֵק

shocking (abominable) *to thee*, from *doing*, etc. Gr. μηδαμῶς, *by no means*. This is the language not of complaint, nor of indignant remonstrance—nothing of this sort—but of tender entreaty and of loving persuasion. “I know you will not do unjustly.” ¶ *Shall not*. Heb.—*Shall the judge of all the earth not do (right) judgment?*

26. The answer here given by the Lord reveals His kind readiness to hear and answer prayer. He grants the full measure of Abraham's request. This readiness is the patriarch's encouragement to ask more.

27, 28. He advances upon the former petition—not in the spirit of dictation, nor of rebellion against God; but of true humiliation. “*Dust and ashes*” is all that he claims to be. “*Dust* in his origin, *ashes* in his end.” He will name *five* less for the requisite number; fearing that possibly the salvation might fail by the number falling short of fifty. How he puts the plea! *For lack of five*! Not naming forty-five, but making it as though when God had conceded so much, that now to refuse for *lack of five*, would be quite inconceivable. The answer is equally favorable.

28. He ventures now to name an

wilt thou destroy all the city for *lack of five*? And he said, If I find there forty and five, I will not destroy *it*.

29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do *it* for forty's sake.

30 And he said *unto him*, Oh, let not the LORD be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it*, if I find thirty there.

31 And he said, Behold now, I have taken upon me to speak unto the LORD: Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty's sake.

32 And he said, "Oh, let not the LORD be angry, and I will speak yet but this once: Peradventure ten shall be found there." And he said, I will not destroy *it* for ten's sake.

33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

n Judg. 6: 39.

o James 5: 16.

other five less, and gets a like favorable response.

29. *Forty*. It is now a still further advance upon the Divine compassion. And so God's grace already experienced is made the incentive to still further drafts upon it.

30. Now the step is still a bolder one. He now ventures upon reducing the number by *ten* instead of by *five*, and he begs that this repeated and enlarged petition may not provoke the Lord to anger.

31. He now again advances by *ten*, and pleads for *twenty's* sake.

32. *Yet but this once*. Heb.—*Only this (one) time (more)*. (Ex. 10: 17.) He makes another and final advance in his plea. It is now for *ten's* sake. And he receives the same prompt and favoring response. Why should not the successful pleader—the friend of God, who had not yet been at all denied—go on and still further plead for *five's* sake? He is satisfied to rest his petition there. He is satisfied with this exhibition of the Divine favor, and is willing to trust the result with God, who has clearly shown His willingness to save,

so that now he cannot doubt that Sodom will be spared if it be possible. Peradventure, also, the case may be such as to forbid the Divine clemency to go further. (See Ezek. 14: 14; Jer. 15: 1.) He will not press God to a denial, nor limit His sovereignty, nor press him thus to the smallest figure. Here he can rest the cause and trust. "This seemingly commercial kind of entreaty," says *Delitzsch*, "is the essence of true prayer. It is the shamelessness of faith, which bridges over the infinite distance of the creature from the Creator, and appeals with importunity to the heart of God, not ceasing till the point is gained." Yet we may go beyond all proper bound to require a positive limitation of God's freedom, or to demand that He commit Himself to the smallest possible figure in such cases, as if we could not rest the issue in His hands even for the last fraction, but must bind him to us else we cannot rest.

33. *Went his way*. As He had declared (vs. 21) to go down to Sodom as one of the *three* who had come to Abraham. (1.) God

CHAPTER XIX.

AND there ^a came two angels to Sodom at even; and Lot sat in the gate of Sodom; and ^b Lot seeing *them*, rose up to meet them; and bowed himself with his face toward the ground;

^a ch. 18: 22.

^b ch. 18: 1, &c.

granted Abraham's prayer so far as he ventured to extend it. All the way from fifty to ten He answered, "Yes; I will spare for the number that you name." We know not what would have been the answer had he gone further. He may have had some intimation that he should proceed no further (Jer. 7: 16; 11: 14), or by the Covenant Angel going His way. But (1.) We have here the highest encouragement for intercessory prayer,—to plead with God for wicked men, for communities and nations that are far gone in sin. Guilty cities and nations have been spared on account of God's people. (Matt. 5: 13; 24: 22) Abraham received no denial. So far as we can see, it was he who left off and not God. Yet (2.) We are to rest humbly and trustfully upon God's good pleasure after all our prayer. It would seem that there were not even so many as ten righteous in Sodom. Probably there was only one, and he might justly have been left to perish. (Eccl. 9: 2.) And yet God went even further than His promise, and saved Lot's family, which contained doubtless all the righteous who were there. Thus He granted Abraham's prayer. He would not destroy the righteous with the wicked. (3.) God loves to be pleaded with and importuned in prayer. (4.) The righteous are the salt of the earth. The world is preserved in being for the church's sake. The history of the world is the history of redemption. (5.) We have still higher encouragement to pray and plead for the ONE RIGHT-

EOUS' sake,—JESUS. Six times he, Abraham, urged his prayer, with a steady advance, and each time made God's gracious answer the encouragement to ask yet more. And there he rested in a serene, Sabbath confidence in God, that He would do all things right and well. "Not my will but thine be done." (6.) What a blessing to have the prayers of a saint for us.

CHAPTER XIX.

§ 40. THE TWO ANGELS APPEAR TO LOT. DESTRUCTION OF SODOM LOT'S FLIGHT TO ZOAR.

Two of the three angelic Beings arrived at Sodom in the evening—the Covenant Angel being detained as yet with Abraham. They were urged by Lot to accept his hospitality. The vile people of Sodom demanded the strangers to be given up to them for their corrupt indulgence. This disclosed the base immorality of the place, and the angels struck them with blindness; and then announced to Lot the destruction to which Sodom was doomed, and urged him and his family to leave the city. The ruin came. Lot escaped with his wife and two daughters; but his wife disobeying the command, and looking back, was turned into a pillar of salt, and the daughters were guilty of gross corruption, which showed the bad influence of the society of Sodom.

1. *Two angels.* Heb.—*Two of the angels.* The third of these three who had appeared to Abraham in

2 And he said, Behold now, my lords, ^c turn in, I pray you, into your servant's house, and tarry all night, and ^d wash your feet, and ye shall rise up early, and go on your ways. And they said, ^e Nay; but we will abide in the street all night.

3 And he pressed upon them greatly; and they turned in unto

c Heb. 13: 2. d ch. 18: 4. e Luke 24: 28.

angelic form was held by him in his pleadings for Sodom, while the two went forward. (Ch. 18: 22. See also ch. 18: 33, and ch. 19: 24.) ¶ *Sat in the gate.* In Oriental cities the *gate*, that is the open space around and inside the city gate, was the place for public gatherings, for the market, and for the judges to sit in court. Job 27: 7-12. This phrase, therefore, may mean that Lot was sitting as a magistrate, though from vs. 9, as *Bush* remarks, it would seem that Lot was "too good a man to have been a popular magistrate." This notice in vs. 9 means, he *continually acteth the judge*, and may refer to the fact of his frequent reproof of them which had become so unpopular. (See *Notes*.) At least it was the place for public resort, for news and business. (See ch. 34: 20; Deut. 21: 19; 22: 15.) We can see how Lot came to be there, while we know that God arranges all events and incidents so as to suit His purposes. ¶ *Rose — bowed*, etc. This is the Oriental custom to rise in the presence of superiors, and to bow low with the face to the ground in token of homage. The Heb. term is used of an act of worship, (ch. 22: 5; 1 Sam. 1: 3,) and also of respectful salutation paid to kings and princes and also to equals. (Ch. 42: 6; 48: 12; 23: 7; 37: 7, 9 10.) The salutation is that of falling on the knees, and touching the forehead to the ground. "Lot at even, ere he retired to rest, remained on the look-out for those who might need his hospitality."—*Candlish*.

2. *My lords.* This is in the plural,

and the term is one of respect and courtesy such as is addressed to men, (ch. 31: 35.) It would seem that though at first the Covenant Angel was not with them (vs. 13), He afterwards joined them, and Lot addresses Him by the term "Lord" (Jehovah), as the Divine Being—the Angel of the Covenant (vs. 18.) ¶ *Turn in. Turn aside to the house of your servant and lodge*, (pass the night,) etc. Lot was "not forgetful to entertain strangers," and thus he "entertained angels unawares." (Heb. 13: 2.) In the East at present travellers, if they have no tents, often pass the night with the sheikh of the village; else they must lodge in the open air, unless there be a khan or caravanserai, an enclosure with shelter. This we have tried, with little comfort. ¶ *Wash your feet*, etc. These hospitalities are similar to those shown them by Abraham, (ch. 18: 2,) and they belong to Oriental customs of that time which still exist. ¶ *On your ways—on your way.* He promised to give them every facility for journeying on, the next day, supposing them to be passing travellers. ¶ *Nay.* They gracefully decline the proffered hospitality, and propose to lodge in the open square at the gate. The Heb. term *רחב* is rendered here, *street*. (But see 2 Chron. 32: 6, comp. Neh. 8 1, 3, 16.) ¶ *We will abide.* Heb.—*Because (or but) we will lodge in the open square.* This might have seemed to them the better "as they had been sent to inquire into the state of the town."

3. *He pressed upon them.* He

him, and entered into his house; ^f and he made them a feast, and did bake unleavened bread, and they did eat.

4 ¶ But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

5 ^g And they called unto Lot, and said unto him, Where *are* the men which came in to thee this night? ^h bring them out unto us, that we ⁱ may know them.

6 And ^k Lot went out at the door unto them, and shut the door after him,

7 And said, I pray you, brethren, do not so wickedly.

8 ^l Behold, now, I have two daughters which have not known

f ch. 18: 8. g Isai. 3: 9 h Judg. 19: 22. i ch. 4: 1; Rom. 1: 24: 27; Jude 7. k Judg. 19: 23. l Judg. 19: 24.

urged upon them exceedingly. The same phrase is found in vs. 9, where it is well rendered "*They pressed sore upon the man.*" The word means originally, to *beat*—to use violence, and thus is meant to be expressed the extreme urgency. ¶ *A feast*—Heb. *a banquet*. It was a refreshment, whether called an eating or a drinking. In Esther 5: 6-7 it is rendered a banquet of wine. This was Lot's generous entertainment—the best at his command, doubtless.

¶ *Unleavened bread*. This was baked most immediately and without the preparation required for fermented bread. OBSERVE.—It would seem from vs. 8 that they were urged to sojourn with Lot, for fear of the mad passions of the Sodomites.

4. Here occurs the shocking display of the Sodomites' iniquity, such as had made their city the mark for Divine vengeance, and called for their destruction. ¶ *Both old and young*. This is the monstrous, shameful pitch to which they had come in their wickedness—that all ages and classes had become most corrupt—the young as well as the old. When the youth of a city are so abandoned to open and public vice, then the swift vengeance of God may be expected to sweep away

the base population. The crime has a name in the Scriptures which is borrowed from this infamous place, (Lev. 18: 22; 20: 13.) It was very prevalent among the Canaanites, and according to Rom. 1: 22, a curse of heathenism generally even in the best days of Rome. Calvin understands that the demand was merely to bring the strangers that they might know who they were; but that this was only a disguise of their shameful designs.

5. *Called unto Lot*. They called aloud in a clamorous tone—defiant and threatening—demanding the men (the angels, in human form.)

6. *At the door*—properly the doorway (*opening*)—and he *shut the door* after him—that is *the door* itself which he opened and shut behind him. The words are different, the former denoting the entrance or passage-way—and the latter the door which swings on hinges, or turns in sockets and closes the passage. He shut the door to protect his guests.

7. *So wickedly*. Heb.—*Do not, I pray you, my brethren, do wickedly.*

8. The fact that these guests had come under Lot's roof at his urgency makes him all the more deeply anxious to protect them. Besides, he

man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes; only unto these men do nothing; ^m for therefore came they under the shadow of my roof.

9 And they said, Stand back. And they said *again*, This one *fellow* ⁿ came in to sojourn, ^o and he will needs be a judge: now will we deal worse with thee than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

m ch. 18: 5. n 2 Pet. 2: 7, 8. o Exod. 2: 14.

may already have seen that they were heavenly visitants. Yet we are shocked at his expedient for their safety to expose his own daughters. Could he have seriously meant to do this? Or was it only as much as to say, I had sooner give up to you my own daughters than these men, who are my sacred guests? Did he only seek thus to divert their attention? Or was he well-nigh distracted with his alarm and perplexity? Or, did he trust the presence and influence of his sons in law with the crowd (vs. 14) to prevent such a shameful proceeding as he suggests? "In his anxiety, Lot was willing to sacrifice to the sanctity of hospitality his duty as a father, which ought to have been still more sacred, and committed the sin of seeking to avert sin by sin. Even if he judged that his daughters would suffer no harm, as they were betrothed to Sodomites, yet the offer was a grievous violation of paternal duty."—*K. & D.* See *Bush*. He should have done right and trusted in God. ¶ *Under my roof.* Heb.—*Therefore came they under the shadow of my beams* (or rafters.) It was for this very purpose of security that they entered Lot's house; and upon his virtual pledge of safety—perhaps an express guaranty. OBSERVE.—Lot had not lived in Sodom without suffering in his moral sentiments. The corrupting influence of society is powerful.

"Evil communications corrupt good manners" (1 Cor. 15: 33). Lot had stoutly opposed their base practices, but had felt the evil effects in his family, else he could never have come to look upon his daughters in such a light. (2 Pet. 2: 7, 8.)

9. *Stand back—make way there* (Isa. 49: 20.) The word means also, *Come hither*. Such terms are used without accuracy in all languages, to call attention or give warning. They now vent their spite upon Lot, that he should seek to baffle their foul designs. ¶ *This one.* Our version supplies the term "*fellow*," because the tone is that of contempt. Heb.—*the one.* ¶ *Came in to sojourn, and he will needs be a judge.* Heb.—*He will judge to judge.* "*He continually acteth as judge.*" Gr.—*Thou didst come to sojourn. Was it also to pass judgment?* "The man who came as a foreigner is always wanting to play the judge." (*K. & D.*) It is recorded of Lot in the New Testament that he was greatly and constantly worried and worn down by their gross outrages, and probably he had often rebuked them, (2 Pet. 7: 8.) ¶ *Worse with thee.* They grow threatening and abusive, and rush forward to execute their wrath upon Lot.

10. When they had well-nigh broken through the door,—at the critical moment, as they seemed ready to accomplish their mad designs,—they were smitten by a Di-

11 And they smote the men ^pthat *were* at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

12 ¶ And the men said unto Lot, Hast thou here any besides? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, ^qbring *them* out of this place:

13 For we will destroy this place, because the ^rcry of them is waxen great before the face of the LORD; and ^sthe LORD hath sent us to destroy it.

14 And Lot went out, and spake unto his sons-in-law, ^twhich

p 2 Kings 6: 18; Acts 13: 11. q ch. 7: 1; 2 Pet. 2: 7, 8. r ch. 18: 20. s 1 Chron. 21: 15
t Matt. 1: 18.

vine power and defeated. "God's people are safe when angels stand sentries at their doors."—*Bush*. How shameful to resort to sinful expedients, as Abraham had done in Egypt, rather than trust fully to God.

11. *Blindness*. Onk.—*Fatuity of sight*. Syr.—*Illusions*. "Mental blindness, in which the eye sees, but does not see the right object." (2 Kings 6: 18.)—*Keil and Delitsch*. "*Blind confusion*."—*Kalisch*. "A punishment for their utter moral blindness, an omen of the coming judgment."—*Keil and Delitsch*. The effect was manifest. ¶ *They wearied themselves*—*they groped about* (the same verb as is rendered *stand back*, vs. 9) *to find the door*. "It is the use of God to blind and besot those whom he means to destroy."—*Bp. Hall*.

12. The angels had now manifested their Divine commission by summary judgment upon the Sodomite leaders, and at once they give direction to Lot to remove his household out of the place, and formally announce their errand of destruction upon Sodom. "When men are grown to that pass that they are no whit better by afflictions, and worse with admonitions, God finds it time to strike."—*Bp. Hall*. "The awful lesson of God's most tremendous rebukes of unhallowed lustings

is lost upon multitudes who, with their eyes open to the consequences, cease not to press forward to the same destructive career."—*Calvin*. ¶ *Besides*. In addition to those who were with him in the house, who were elsewhere in the doomed city. But some infer from vs. 15 that he had other daughters not "*found*" there. ¶ *Son-in-law*, etc. Any son-in-law. The household is here included. The blessings of God's household covenant are here set forth. Even though some of these were reckless, the privilege is offered to them. And God will show, even in his work of judgment, how desirable it is to belong to a holy house, and what provisions there are for such, if men will but accept them. Lot's sons-in-law rejected the benefit and perished in the destruction of the city. These are they who are supposed to have been betrothed to these daughters at home.

13. *We will destroy*. Heb.—*We are destroying or about to destroy*. ¶ *The cry of them*. This is the language used by Jehovah in ch. 18: 20. ¶ *Waxen great*. Heb.—*Is great* (or is become great) *before Jehovah*—in His presence or in His ear. ¶ *Sent us*. The *Jehovah* who talked with Abraham had sent them to destroy the city; and He Himself appears in the transaction, vs. 18, 24.

married his daughters, and said, ^u Up, get you out of this place; for the LORD will destroy this city. ^x But he seemed as one that mocked unto his sons-in-law.

15 ¶ And when the morning arose, then the angels hastened Lot, saying, ^y Arise, take thy wife, and thy two daughters which are here, lest thou be consumed in the iniquity of the city.

16 And while he lingered, the men laid hold upon his hand,

^a Numb. 16: 21, 45. ^x Ex. 9: 21; Luke 17: 28, and 24: 11. ^y Numb. 16: 24, 26; Rev. 18: 4.

14. *Lot went out.* "That Lot is willing at this crisis to be still a preacher of righteousness is a further token of the Lord's hand in his deliverance. The faith that could move him to go forth on the errand on which the angels send him was manifestly the gift of God."—*Candlish*. "In inviting his sons-in-law to join him he manifests such diligence as becomes the sons of God, who ought to labor by all means to rescue their own families from destruction."—*Calvin*. ¶ *Which married*, etc. Heb.—*The takers of his daughters*, or who were about to take. So *Josephus*, *Vulgate*, *Ewald*, and others, as the *Gr.* and *Targum*, read *who had taken*; and they rest upon vs. 15, as if there the reference was to other daughters who were *not found*, and who were in the city and married. "If Lot had married daughters, he would undoubtedly have called upon them to escape along with their husbands, his sons-in-law."—*Keil* and *Delitsch*. ¶ *That mocked*. Heb.—*And he was as a laugher* (or *mock*) *in the eyes of his sons-in-law*. Comp. Luke 28: 29. His words seemed to them as idle tales, and they believed not. "The nearer the vengeance of God approaches, the more does their obstinacy increase and become desperate."—*Calvin*.

15. Lot required to be *hastened—urged*. Indeed his tardiness was such that the angels even threaten him with the possibility of his being involved in the destruction of the city. It was natural that he should still

cleave to his home. ¶ *The morning*. At the day-dawn; for the sun did not rise till Lot entered Zoar. ¶ *Which are here*. Heb.—*Which are found*. Chal.—*Which are found faithful with thee*. This is supposed by some to imply that there were other daughters, who were not "*found*" at home, but were married to sons-in-law. But this is already shown to be improbable, (vs. 14.) ¶ *In the iniquity*. The Hebrew term signifies either iniquity or the *punishment* of iniquity. "Not that the Lord casts rashly the innocent on the same heap with the wicked, but that the man who will not consult for his own safety, and who even being warned to beware, yet exposes himself by his sloth to ruin, deserves to perish."—*Calvin*.

NOTE.—They who are chosen to salvation may nevertheless be urged by the danger of perdition (as Heb. 6: 4-6; Acts 27: 21;) for these warnings and alarms are among the sacred means for their deliverance.

16. *While he lingered*. Heb.—*And he delayed* (or *hindered himself*) *and the men laid hold on his hand*, etc. This is the loving violence which God employs in the messengers and means of grace to deliver sinners from destruction. ¶ *The Lord being merciful*, or *in the sparing mercy of Jehovah upon him*. "For so it is often necessary for us to be forcibly drawn away from scenes which we do not willingly leave. If riches or honors prove an obstacle to any one in God's service, and he is abridged of his fortune or fame, let him know

and upon the hand of his wife, and upon the hand of his two daughters; ^athe LORD being merciful unto him; ^band they brought him forth, and set him without the city.

17 ¶ And it came to pass, when they had brought them forth abroad, that he said, ^cEscape for thy life: ^dlook not behind thee, neither stay thou in all the plain: escape to the mountain, lest thou be consumed.

18 And Lot said unto them, Oh, ^enot so my Lord!

19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast showed unto me in saving my life: and I cannot escape to the mountain, lest some evil take me, and I die:

20 Behold now, this city *is* near to flee unto, and it *is* a little

^a Luke 18: 13; Rom. 9: 15, 16. ^b Ps 34: 22. ^c 1 Kings 19: 3. ^d Ver. 26; Matt. 24: 16, 17, 18; Luke 9: 62; Phil. 3: 13, 14. ^e Acts 10: 14.

that the Lord has laid hold of his hand."—*Calvin*. "We are all naturally in Sodom. If God did not pull us out while we linger, we should be condemned with the world."—*Bp. Hall*. "Was it from sorrow at the prospect of losing all his property, or was it that his benevolent heart was paralyzed by thoughts of the awful crisis?"—*Jamieson*.

17. *He said*. Here is a change of person, and we are led to suppose that the one here referred to is no other than Jehovah, the Covenant Angel, who had been detained by the intercession of Abraham. Lot addresses him (vs. 18) as the Lord. He speaks also with authority, (vs. 21,) in the very tone of the Being whom Abraham had pleaded with; and in vs. 24 it is said that "Jehovah rained down fire from Jehovah out of heaven." ¶ *Escape for thy life*. This is a gospel message. The command is now *Be saved*. The command is also an invitation, and implies the highest privilege. "There is no greater love than that which, even at the risk of being vexatious and troublesome, presses on the sinner and says *Escape for thy life*."—*Gerlach*. ¶ *Look not behind thee*. This would divert the attention and

divide the interest, while it would peril the salvation by needless delay. "To look back is a sign of unbelief and of cleaving to sin."—*Gerlach*. ¶ *Neither stay*. There was no time to lose. There was no spot on the whole *plain* or *district* where they might tarry at all. No safe abiding place was to be thought of short of the mountains east of the Jordan, (ch. 14: 10,) for the destruction would sweep over the plain.

18, 19. Here again Lot lacked faith and courage, and instead of falling in implicitly with God's plan, proposes an expedient of his own. He pleads that he may stop short of this mountain, and find refuge in a neighboring city, which, being small and unimportant, might be spared. His plea is based upon God's mercy towards him—His manifest intent of salvation—and on the assumption that he should perish if compelled to flee to the mountain, as if God's plan of salvation could be defeated. ¶ *Lest some evil take me*. Heb.—*The evil*—the destruction forthcoming. He was fearful of being overtaken by the swift judgment which he now saw was coming.

20. *This city*. A small town in the neighborhood that was formerly

one: Oh, let me escape thither! (is it not a little one?) and my soul shall live.

21 And he said unto him, See, ^fI have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

22 Haste thee, escape thither; for ^gI cannot do anything till thou be come thither. Therefore ^hthe name of the city was called Zoar.

23 ¶ The sun was risen upon the earth, when Lot entered into Zoar.

^f Job 42: 8, 9; Ps. 145: 19. ^g ch. 32: 25, 26; Ex. 32: 10; Deut. 9: 14; Mark 6: 5. ^h ch. 13: 10, and 14: 2.

called *Bela* but which is thought to have received the name of *Zoar* (meaning *littleness*) from the plea that Lot here uses, calling it a *little one*, vs. 22. (Ch. 14: 2.) The *Jerus. Targ.* reads "It is little and its sins are little." From vs. 21 we infer that this town was included in the doomed district. "And this verily is the nature of men that they choose to seek their safety in hell itself rather than in heaven, whenever they follow their own reason."—*Calvin*.

21. *Behold.* Heb.—*Lo! now I have lifted up thy face* (accepted thee) *even to this word* (thing) *for my not destroying the city which thou hast said.* "I take regard of thee in this thing also not to overthrow the city of which thou hast spoken."—*K.* To lift up the face of one in judgment according to the Heb. idiom, is to acquit him—so more generally it is to show favor or to grant one's prayer. "It is no new thing for the Lord sometimes to grant as an indulgence what He does not approve."—*Calvin*.

22. God is pleased to bind Himself by the necessity of saving those whom he has promised to save. "He hath mercy on whom he wills to have mercy," and no human nor Satanic power can possibly hinder. He can do nothing to let loose upon the earth His fiery judgments until the salvation of His people is secured.

¶ *Zoar.* (See vs. 20.) This was probably on the eastern side of the sea.

23. *The sun arose upon the earth, and Lot came unto* (near to) *Zoar. And Jehovah caused it to rain upon Sodom, etc.* This was the direct act of Jehovah; and the repetition of this idea is meant to show that this rain of fire and brimstone was produced by no natural causes. "Moses here expressly commends to us the extraordinary Word of God in order that we may know that Sodom was not destroyed without a manifest miracle."—*Calvin*. What stronger language could be used? *Jehovah caused it to rain brimstone and fire from Jehovah out of heaven.* "This rain was not a mere storm with lightning setting on fire the soil, already over-charged with naphtha and sulphur." The words are to be understood quite literally as meaning that brimstone and fire (i. e., burning brimstone) fell from the sky."—*Keil and Delitsch*. These cities of the plain are first mentioned in ch. 10: 19; then in ch. 13: 10–13. It is contended by some that the burnt district is at the bottom of the Dead Sea; and by others that it is still visible. But the Scripture references to the land as utterly desolate and waste, may rather refer to the whole plain or district surrounding—as where "the

Vale of Siddim is spoken of as the Salt Sea." (Ch. 14 : 3.) Else we may suppose that where there was formerly this vale, there is now the Salt Sea or Dead Sea. This view is opposed by *Reland*, *De Saulcy*, and *Stanley*, who maintain that there is no submergence of the cities by the sea. And this seems to have been the view of the ancients, *Josephus*, *Strabo*, *Tacitus*, etc. *Robinson* and others hold that a lake must have existed there long before, to receive the waters of the Jordan, and that they could not have flowed into the Red Sea, as some had supposed, because the level of the Jordan is much lower than that sea. The Red Sea is about forty feet higher than the Mediterranean, while the Dead Sea is about 1300 feet lower. "There is no evidence of the catastrophe having been a geological one." (*Smith's Bib. Dic.*) It was plainly miraculous, as the clear sense of the language indicates. It is held by *Robinson* (and others as *De Saulcy*) that these cities of the plain were located on the southern part of the Dead Sea, and are buried under or around that portion of the waters. (1.) Because the bottom of the Dead Sea consists of two plains, the lower or southern one being only thirteen feet deep, and the upper or northern one being 1300 feet deep. (2.) Because asphaltum is found only in the southern part, and rises there even yet from the bottom. (3.) The location of Zoar, supposed to be at the mouth of the Wady Kerak. (4.) The features of the region show that there could have been no earthquake nor sudden depression of the Jordan valley—for the streams flow into the Jordan, evenly, without any such break down at their mouths. *Kalisch* attempts to account for the catastrophe by volcanic actions. But this is shown to be without ground. If this had been so it would have

been very differently narrated. (5.) The existence of similar names in the southern quarter. (6.) The Salt Mountain found on the south part of the sea. Yet some conclude that the district was at the north of the sea, from ch. 13 : 10-13, where Abram and Lot surveyed it from between Bethel and Ai—and only the north part could be seen from that point. (But see ch. 19 : 27, 28.) The south is well watered, and it is supposed by *Robinson* that the burnt district is now in part occupied by the southern bay lying south of the peninsula, that the surface of the plain was depressed, or the bottom of the lake heaved up so as to cause the waters to overflow and cover permanently a larger surface than formerly. (See vol. 2, p. 188-9.) But to this it is replied by others, (1.) that the "Plain of the Jordan" occupied by these cities could scarcely have been at the south of the lake; and (2.) that there is no such appearance of any geological disturbance for depressing the lower part of the lake, but rather of a gradual process of filling up the basin by the washings of the streams. (See *Smith's Bib. Dic.* "SODOM.") *Kurtz* thinks that such depression of the southern land so as to become the bed of the lake must have occurred since the destruction of the cities. It seems, therefore, quite impossible to speak with certainty of the location. But we incline to the commonly received view that the southern locality is the more probable, whether under or around the lower part of the sea. We visited the northern portion. Coming down from the ford of the Jordan, we rode our horses up to the shallow edge at the north of the lake, and were amazed to find it clear and inviting, with a pebbly bed visible for some feet out, towards a small island. My horse being very thirsty attempted to drink, when an Arab guide

seized the bridle with a yell of alarm, lest the animal should take the fatal draught. The heat of this desolate basin was most stifling, the level being about one thousand and three hundred feet below Jerusalem.

A party of royal engineers, under the command of Captain *Wilson*, set out in September, 1864, to make a survey of Jerusalem, and to "level" the country from the coast to that city, and thence to the Dead Sea valley. The levelling from the Mediterranean to the Dead Sea has been performed with different instruments by independent observers, and with such nicety that the result can be relied on to within three or four inches. Meanwhile bench-marks have been cut upon rocks and buildings along the line followed, and traverse surveys have been made, so that the work done may become the basis of more extended geodesical examinations of the interesting country toward which Christendom is turning with new and serious interest. The issue of these careful observations is to show that on the 12th of March, 1865, the Dead Sea lay one thousand two hundred and ninety-two feet below the Mediterranean level; which, if it proves that our old estimate was slightly in excess, singularly confirms the calculations by barometer of the *Duc de Luynes* and Lieutenant *Vignes*, who set it at one thousand two hundred and eighty-six feet on the 7th of June, 1864. At this season of the winter freshets, the waters of this strange secluded lake stand two or three feet higher, and in the fiercest heats of summer they are again lowered six feet by evaporation. Thus the greatest depression of the Dead Sea is now fixed at one thousand two hundred and ninety-eight feet; and as we know that Lieutenant *Lynch* found a depth of one thousand three hundred and eight feet opposite the Wady Zerk-

Maia, we are now sure that the bottom lies some two thousand six hundred feet below the coast at Jaffa. We saw birds skimming close to the waters, and here and there we picked up chunks of bitumen and of pure sulphur near the shore. No bush grows but the thorn-bush, and the whole plain around the north is dreary and almost devoid of vegetation. We bathed in the waters, and found it true, as stated, that one rolls like a tub in the briny flood, without sinking, and that the acrid water is skinning to the tongue, and irritating to the surface, smarting intensely at every scratch or pimple, while the feeling, besides, is that of a greasy sediment. We had filled our skin bottles with water from the Jordan to wash off this unpleasant bath, but they had been filled too full and they had broken on the passage.

The effects of the Divine visitation upon the cities of the plain are frequently referred to in the Scriptures. (Deut. 29 : 22; Jer. 17 : 5, 6; Zeph. 2 : 9.) *Tacitus* and *Strabo* also refer to the current belief that such a catastrophe did occur, and by special Divine agency. *Bush* inclines to explain away the supernatural and refer it to a mere volcanic eruption or to a stroke of lightning, ("brimstone and fire," meaning flaming brimstone or lightning,) which set on fire the bitumen of the soil. But this would be a wide departure from the plain sense of the narrative, at least to suppose that this was the whole of it. (See also Luke 17 : 29; 2 Pet. 2 : 6; Judges 7.) *Chateaubriand* says : "I adhere to the account given in the Scripture without summoning physics to my aid." *Kitto* is led by *Lynch's* Researches to hold "that the channel of the Jordan through this plain, with the plain itself through which it flowed, sank down leaving the ancient bed of the river still distinguishable, and forming thus a deep

24 Then ⁱthe LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;

25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and ^kthat which grew upon the ground.

26 ¶ But his wife looked back from behind him, and she became ^la pillar of salt.

i Deut. 29 : 23; Is. 13 : 19; Jer. 20 : 16, and 50 : 40; Ezek. 16 : 49, 50; Hos. 11 : 8; Amos 4 : 11; Zeph. 2 : 9; Luke 17 : 29; 2 Pet. 2 : 6; Jude 7. k ch. 14 : 3; Ps. 107 : 34; l Luke 17 : 32.

basin for the waters which formerly passed onward through the plain."

25. *And he overthrew—those cities and the whole plain, and all the inhabitants of the cities and the produce of the ground.* It is by some understood hence, that by this miraculous visitation "the soil itself which abounded in asphaltum, was set on fire, so that the entire valley was burned out and sank, or was overthrown (הִפָּךְ) and the Dead Sea took its place."—*Keil and Delitzsch*. But the term here for "produce" (צִמְחָה), means *sprouting, shooting*, as of plants. We found hot springs at Tiberias at the head of the Jordan Valley, and they are also found at the foot of the Dead Sea. ¶ *Those cities.* Besides Sodom and Gomorrah, which are chiefly named, were the cities of Admah and Zeboim, (Deut 29 : 23, comp. Hos. 11 : 8,) and all in the Valley of Siddim, Zoar alone being exempted. The present area of the Dead Sea is about forty-five miles by eight. It is skirted on the east by mountains, and on the west towards Jerusalem, the plain sweeps, for some considerable breadth, towards the bare, bleak hill-sides. On the south part of the lake is the peninsular called *Lisan*, or *the tongue*, about twenty miles from the southern extremity. Along these lower shores is the famous Salt Hill, called by the name of "Usdum" (Sodom.) The bed of this portion of the lake is a soft bituminous mud, into whose mire the cities may have been sunk and buried out of sight forever. Doubt-

less natural agencies were employed—the lightning, with the extraordinary pouring down of fiery torrents, and possibly also the volcanic eruption, or burning of the bituminous soil by fires let loose from above, and belching out so as to rain down upon the plain. But, if so, there was a miraculous ordering of all these agencies and only the greater display of God's supernatural control of all the elements and of all natural forces. Ps. 11 : 6 alludes to this event. "Upon the wicked he will (cause it to) rain snares, fire and brimstone, and a horrible tempest, the portion of their cup." This scene is only a dim and distant hint of the fiery deluge which is to overflow the wicked world at the last day. These cities are set forth for an example suffering the vengeance of eternal fire—destroyed with the eternal destruction that awaits the obstinate sinner. Jude 7.

26. The unbelieving conduct of Lot's wife is here brought to view. She *looked back from behind him*. Gr.—*Unto the things behind*. Heb.—*From after him*—i. e., *from (following) after him*. She, instead of pressing forward with a steady aim in the way that Lot was leading, vacillated and plainly did more than cast her eye backward. She disobeyed the command, (vs. 17,) and looked back in the sense of *tarrying* (standing still) on the plain. It was probably out of a lack of faith in God, and from a heart yet lingering in Sodom. This being so, we can

27 ¶ And Abraham gat up early in the morning to the place where ^m he stood before the LORD :

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, ⁿ the smoke of the country went up as the smoke of a furnace.

29 ¶ And it came to pass, when God destroyed the cities of the plain, that God ^o remembered Abraham, and sent Lot out of the

m ch. 18: 22. n Rev. 18: 9. o ch. 8: 1, and 18: 23.

see how she was enveloped in the total destruction, and encrusted in the salt which settled upon every object, as to this day remains the case, in a less degree. Heb.—*And she was a (statue or) column of salt.* This language does not express a metamorphose. It is not “*she became,*” or *was changed* to a pillar of salt; though this could easily have been, if God so pleased. (See Luke 17: 31, 32.) “The dashing spray of the salt sulphureous rain seems to have suffocated her, and then encrusted her whole body. She is a memorable example of the indignation and wrath that overtakes the halting and back-sliding.”—*Murphy*. So *Bush*. Columns of salt are found around the southern shores of the lake, which have been associated with this event. But this is part of the special Divine transaction, for the signaling of His judgment upon the wicked, and carries the features of miracle, whatever natural agencies may have been employed. The miracle would consist in this supernatural control of the elements for the purpose specified. *Lynch's* expedition discovered on the east of Usdum a pillar of massive salt cylindrical in front, about forty feet high, resting upon an oval pedestal from forty to sixty feet above the sea-level. *Josephus* refers, probably, to this pillar. *Kurtz* supposes that “the place where she had been left was converted into a heap of salt.” But it is plain that she was made a signal monument of God's

judgment, and the literal sense is not un-supposable—that the elements of this fearful destruction fixed her to the spot. What a fearful warning against all self-secure and presumptuous sinners! What a caution against delay! “Almost saved, lost after all.” Jesus himself pointed to this sad case for a beacon to all such: “Remember Lot's wife.” *Kitto* refers to the testimony of *Aventinus* that in Carinthia about fifty people with their cows were destroyed by suffocating vapors of salt after the earthquake of 1348, and were by this means reduced to statues or pillars of salt.

27. Here, again, Abraham comes into view in the narrative. It was day-break when Lot came to Zoar. And about the same time Abraham, who was in Mamre, near Hebron, went to the place where he had interceded with the Covenant Angel for Sodom. This point, as we observed on the spot, commands a view of that region from the heights of Hebron. With what throbbing emotion must he have gone thither to see the result of that eventful interval since the angels left on their way to Sodom. ¶ *The smoke.* Gr.—*Lo a flame rose from the earth like the vapor of a furnace.* This was from the smouldering ruins of the cities and of the whole district—made more fierce by the bituminous sediment. How awful must this sight have been to Abraham.

29. This record is here made to exhibit God's fidelity to the praying

midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

30 ¶ And Lot went up out of Zoar, and ^p dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

31 And the first-born said unto the younger, Our father *is* old, and *there is* not a man in the earth ^a to come in unto us after the manner of all the earth:

32 Come, let us make our father drink wine, and we will lie with him, that we ^r may preserve seed of our father.

p ver. 17, 19. q ch. 16: 2, 4; ch. 88: 8, 9; Deut. 25: 5. r Mark 12: 19.

patriarch, His friend—that for his sake he remembered Lot, his relative, though Abraham had not confined his intercessions to the case of Lot. God remembers the households of His people, and often blesses the children for the parents' sake, and even remote branches of the family for the love he bears to the head. ¶ *God remembered.* “This rescue is attributed to Elohim, and not to ‘Jehovah,’ the Covenant God, because Lot was severed from His guidance and care on his separation from Abraham. The fact, however, is repeated here for the purpose of connecting it with an event in the life of Lot of great significance to the future history of Abraham's seed.”—*Keil and Delitzsch.*

30. Here is recorded another glaring vacillation and inconsistency of Lot—that though he had pleaded for Zoar as a refuge, and it had been granted him, he now chooses after all to go to *the mountain* whither he had been ordered at first. He is thus made to repent his own independent counsels, and to fall in with God's plan as the best for him. ¶ *He feared.* Probably he was afraid that the destruction that so swept the plain might also come upon Zoar; and this the more, as we may suppose, when he saw the same heinous wickedness abounding there as at Sodom. No wonder if the awe of such a scene—the loss of his wife and sons-in-law,

and the smoking, flaming ruins around him,—drove him to seek refuge in a cavern of the mountains for himself and his daughters, though God had assured him that he should be safe in Zoar. Unbelief suffers a dreadful penalty when, at last, it can believe nothing. ¶ *Cave.* Caves abound in the limestone rocks of Palestine. At Bethlehem such a cave was used as an *inn*, or caravanserai. And *Jerome* is said to have lived in one of the adjoining caves of the same ridge. We entered them, and saw others nearly adjacent where animals were stabled. The Horites dwell in caves; and in summer heats these were grateful resorts. The *Heb.* reads—“*In the cave*”—one of the caves.

31. Strange that these who were so lately and signally delivered by God should at once set themselves to do evil. This shows the shocking corruptions of Sodom cleaving to them, notwithstanding their pious parentage. Their plea was that they were outcast from society, and cut off from all, “as the only survivors of a country smitten by the curse of God.” “Their conduct was worthy of Sodom, and shows, as much as their previous betrothal to men of Sodom, that they were deeply imbued with the sinful character of that city.”—*Keil and Delitzsch.* OBSERVE.—Here again we trace the ancestry of Ham in the Canaanites of Sodom.

33 And they made their father drink wine that night: and the first-born went in and lay with her father; and he perceived not when she lay down, nor when she arose.

34 And it came to pass on the morrow, that the first-born said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, *and* lie with him, that we may preserve seed of our father.

35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

36 Thus were both the daughters of Lot with child by their father.

37 And the first-born bare a son, and called his name Moab: * the same is the father of the Moabites unto this day.

38 And the younger, she also bare a son, and called his name Ben-ammi: 'the same is the father of the children of Ammon unto this day.

s Deut. 2: 9. t Deut. 2: 19.

33-36. *Perceived not when.* Heb.—*In her lying down and in her rising up.* That is, he did not recognize her in his intoxication. This is repeated in vs. 35, in extenuation of Lot's conduct, that he did not know what he was doing.

37. *Moab*, meaning *From the father*. The *Sept.* adds a clause—"Saying of my father;" and to the other name, *Ben Ammi*, they add "Saying the son of my people." This was a bad progeny. Their descendants were afterwards the bitter enemies of the Israelites, who were not allowed to meddle with them on their passage to Canaan. They were excluded also from the congregation of the Lord (Numb. 25: 1; Deut. 23: 3-5) because of their unbrotherly conduct towards Israel. This account is no invention of any national hatred against these tribes as sceptics would imagine. There was no such national hatred. (See Deut. 2: 9, 19.) (1.) We learn that the Covenant God will punish the wicked. (2.) That He will save the good. (3.) That He will spare whole communities for a season for the sake of

the righteous who are in them; and especially at the prayers of His people. (4.) That this salvation is urgently pressed upon us in all our backwardness and unbelief. (5.) That personal exertion is necessary. (2 Pet. 3: 4.) (6.) That some are almost saved, and lost after all. (7.) That they who have been wondrously rescued from temporal destructions may shamefully fall into sin. (8.) That the depth of human depravity is awful. (9.) God remembers human intercessions—how much more those of the God-man. (10.) The Scripture is true and faithful, not concealing the sins of God's people. (11.) Strong drink is the source of untold debasement and degradation and a fountain of iniquity and social crime. (12.) "The Lord knoweth how to deliver the godly out of temptation." Lot is never again introduced into the history. Separated outwardly and inwardly from Abraham he was of no further importance in the history of salvation so that even his death is not referred to. His descendants, however, are here noted, that we may the better appreciate

CHAPTER XX.

AND Abraham journeyed from ^athence toward the south country, and dwelled between ^bKadesh and Shur, and ^csojourned in Gerar.

2 And Abraham said of Sarah his wife, ^dShe is my sister : And Abimelech king of Gerar sent and ^etook Sarah.

3 But ^fGod came to Abimelech ^gin a dream by night, and said

a ch. 18 : 1. b ch. 16 : 7, 14. c ch. 26 : 6. d ch. 12 : 13, and 26 : 7. e ch. 12 : 15. f Ps 105 : 14. g Job 33 : 15, 16.

their conduct towards Israel.”—*Keil and Delitzsch*. (13.) The contrast is here drawn between Lot and Abraham—between one who is too much a lover of the world, and one who is the friend of God. (14.) Behold the goodness and severity of God. Upon Sodom and Lot’s wife, severity; upon Lot and his children, goodness.

CHAPTER XX.

§ 41. ABIMELECH AND SARAH AT GERAR.

1. We find Abraham now journeying southward to the border. Whether it was in search of pasturage, or more likely in order to get out of the doomed district, he removed to the south-east, and abode in the Philistine territory, at Gerar, in the kingdom of Abimelech. He would at least be so saddened at the recent sight as to wish for a new location. He falls into difficulty (as before in Egypt) about Sarah, to his own shame; but the Lord is good to him, and he is delivered. ¶ *Kadesh and Shur* were border towns, and *between* these he dwelt in his nomadic life of a shepherd; and he sojourned, for a temporary abode in *Gerar*, which was the chief city of the Philistines, about eight miles south-south-east of Gaza, where a ruined town is yet found, called *Khirbet el Gerar*. The country was rich pasture land and well-watered.

2. As before, when he went to Egypt, he distrusted the people so much as to represent that Sarah was not his wife, but his sister; and this wicked expedient of unbelief brought him again into trouble. The lesson he had formerly learned should have kept him from repeating the sin, and now it was so much aggravated. ¶ *Abimelech*. This was the royal title of the Kings of Gerar,—King, the father of the King,—and refers to the royal line and prerogative. The name means *father of the king*—a high name. That he “sent and took Sarah may be supposed to have been not so much from the charm of her beauty at ninety years of age—though it may have been preserved beyond her years—as “to form an alliance with Abraham, the rich nomad prince.”—*Delitzsch*. It would seem that Abraham thought his wife safest if she were regarded as his sister, over whom he would be allowed the control; and if so, the marriage tie must have been set at nought among that people. But it would appear from vs. 3 that the disclosure to Abimelech of the true relationship alarmed him.

3. The crisis was most serious. The Messiah had been promised to Abraham as the covenant seed, through Sarah, only a short time before this, and God deems it momentous enough to interpose. ¶ *Came—in a dream*. This was anciently a mode of God’s revelation. (Job 33 : 15, 16.) ¶ *Behold*

to him, ^h Behold, thou *art but* a dead man, for the woman which thou hast taken : for she *is* a man's wife.

4 But Abimelech had not come near her : and he said, LORD, ¹ wilt thou slay also a righteous nation ?

5 Said he not unto me, She *is* my sister ? and she, even she herself said, He *is* my brother : ^k in the integrity of my heart and innocency of my hands have I done this.

6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart ; for ¹ I also withheld thee from sinning ^m against me : therefore suffered I thee not to touch her.

h ver. 7. i ch. 18 : 23 ; ver. 18. k 2 Kings 20 : 3 ; 2 Cor. 1 : 12. l ch. 31 : 7, and 35 : 5 ; Ex. 34 : 24 ; 1 Sam. 25 : 26, 34. m ch. 39 : 9 ; Lev. 6 : 2 ; Ps. 51 : 4.

— (*Lo ! thou art about to die, or Lo, dead art thou !*) a *dead man thou ! on account of*, etc. “ *A man's wife,*” Heb.—*Married to a husband* (or lord). This may refer to his sickness as a *plague* for this wrong, (vs. 7.) A violation of the seventh commandment is here seemingly threatened with death. In this case it would have been an interference with the lineage of the Messiah. And in any case it subverts society and reduces civilized life to that of the brutes. The term, however, may mean *dead* as to *progeny*, which is rendered probable by vs. 17—“ *God healed Abimelech,*” etc.

4. Abimelech had not been guilty of the crime of which he seemed to be in danger. ¶ *Lord.* He was acquainted with the covenant name. He calls God *Adonai*, (Jehovah,) the incommunicable name. Here we find the knowledge of the true God yet retained in the Gentile world, under the Noachic covenant. ¶ *A righteous nation.* Sept. and Vulg. read, *Wilt thou slay a nation ignorant and righteous ?* This is a reference, probably, to the destruction visited upon Sodom, and a fear that the people might be destroyed along with himself.

5. Here the king vindicates his action so far as to disclaim any knowledge of her being married. He

also puts the blame of this upon Abraham's own words and Sarah's confirmation of his statement that they were only brother and sister. ¶ *In the integrity.* He pleaded that he had gone thus far in innocence of any such crime. He was wrong in taking her at all ; but he did not charge himself with this as criminal according to his ideas of right and the customs of the time.

6. (Heb.—*And the God*—in contrast with heathen idols.) And when God admitted this plea, it was in the sense in which it was uttered, as to the matter in hand,—the crime of adultery, of which he was innocent here. In this particular God *withheld him* from sinning against him. He was not pronounced wholly innocent of wrong-doing, but only of the crime in question, as the last clause shows. OBSERVE.—(1.) The reason why he could yet claim innocence of “the great transgression” was God's restraining power and grace. (2.) What a hell on earth would there be, but for God's various restraints, in conscience, the Scripture, the Church, the civil law, education and society, and, most of all, the Holy Ghost. (3.) How thankful should every man be for God's restraints. (4.) What infinite need have we of a Saviour from sin.

7 Now therefore restore the man *his* wife ^a for he *is* a prophet, and he shall pray for thee, and thou shalt live: and if thou restore *her* not, ^o know thou that thou shalt surely die, thou ^p and all that *are* thine.

8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid.

9 Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, ^a that thou hast brought on me, and on my kingdom a great sin? thou hast done deeds unto me ^r that ought not to be done.

n 1 Sam. 7: 5; 2 Kings 5: 11; Job 42: 8; Jam. 5: 14, 15; 1 John 5: 16. o ch. 2: 17
p Numb. 16: 32, 33. q ch. 26: 10; Exod. 32: 21; Josh. 7: 25. r ch. 34: 7.

Augustine says: "We see a sin is done *against God*, when it is in the eyes of men of small moment, because they treat lightly mere sins of the flesh." (Ps. 51: 3.)

7. Here God plainly gives the king to understand that he had done a grievous wrong, for which he would suffer but for Abraham's intercession. He must at once give back to Abraham his wife. He had done the wrong against a servant of God—a *prophet*. This was at once the aggravation of his offence and the ground of his hope of pardon. (נְבִיאָא) a prophet *προφήτης* one who speaks for God, as God's organ, the things of God. (Exod. 7: 1; 4: 15.) Abraham was a prophet, as the recipient of Divine revelation and the mediator and intercessor for the nations, to whom God reveals the doom of the people, as he is the channel of blessing to them. As he was admitted to intercede for Sodom, so he could plead for Abimelech. "Touch not mine anointed, and do my prophets no harm," (Ps. 105: 15.) The King will need the office-work of the man whom he had wronged. He is put upon the alternative of making prompt restitution of Sarah, or of suffering death along with his house and people. (See Jer. 14: 11; 15: 1.) OBSERVE.—Enoch had

prophesied before this, as we learn from Jude, and Noah had uttered a prophetic blessing; but Abraham is the first one in the Old Testament who is called a *prophet*.

8. The king acted promptly upon this Divine warning. He announced the facts to his household who were so deeply concerned in it. ¶ *Servants*. Court-officers. (1 Kings 1: 2; 10: 5; 2 Kings 6: 8.) The effect was to alarm them exceedingly at the threatened judgments, having heard all that had so recently been visited by God upon the guilty cities of the plain for like iniquities.

9. Here the servant of the true God—a *prophet* of God—is called to account sharply by a heathen prince. It seemed to him as if it had been done to bring him into trouble. He justly requires explanation, and complains that by misrepresenting to him he had involved him and his people in a *great sin*. The king thus comes at length to see and confess that he has done a great wickedness—or, has had brought upon him a great judgment, and that he had not done anything heretofore against Abraham to deserve this at his hands. ¶ *That ought not*. Heb.—*Deeds which are not done* (among men), *thou hast done with me*. Sept.—*A thing which no one will do*.

10. And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

11 And Abraham said, Because I thought, Surely, ^sthe fear of God is not in this place; and ^tthey will slay me for my wife's sake.

12 And yet indeed ^u*she is* my sister; *she is* the daughter of my father, but not the daughter of my mother: and she became my wife.

13 And it came to pass, when ^xGod caused me to wander from my father's house, that I said unto her, This *is* thy kindness which thou shalt show unto me; at every place whither we shall come, ^ysay of me, He *is* my brother.

^s ch. 42: 18; Ps. 36: 1; Prov. 16: 6. ^t ch. 12: 12 and 26: 7. ^u ch. 11: 29. ^x ch. 12: 1, 9, 11, &c.; Heb. 11: 8. ^y ch. 12: 13.

10 Abimelech still presses upon Abraham for an explanation of so unheard of a proceeding. ¶ *What sawest thou?—What hadst thou in thine eye?*—as we would say. What could have been your object or motive?

11. Abraham has now two reasons to assign, both of them feeble and insufficient. (1.) His fear of the people's immoral habits and principles as being destitute of *the fear of God*. It was his vain expedient to shift for himself instead of trusting to God. This was his feeling before when he went down to Egypt; and then he had taken the same course and had suffered for it. (Ch. 12: 12 etc.) He doubtless thought that he ought to use the means for his protection. But they must be lawful and proper means, to be allowable in God's sight. We are not to do evil that good may come, nor that evil may be averted.

12. A second explanation he has to give is the plea that in a sense Sarah was his *sister*, as he alleged—explaining also that she was the daughter of his father, and not of his mother, (therefore his half-sister,) making it a half-truth.* Abraham does not mean to vindicate his language so much as to show how he *came* to adopt this subterfuge. Sa-

rah is not mentioned in the genealogy of Terah, but probably she was his grand-daughter, and the daughter of Haran, and sister of Lot, and who was called *Sarai*—my princess—on her marriage with Abraham. Probably she was the same as *Iscah*, (ch. 11: 29.) In the idiom that was then commonly used, she was his *sister*. Sarah was only about ten years younger than Abraham, and Lot was about the same age as the patriarch himself. Others, however, think "that Terah had two wives, by one of whom he had Haran the father of Lot and Sarah, and by the other he had Abraham."—See *Bush*. Abraham was guilty of a moral untruth in deceiving by designed concealment. Equivocation and dissembling to get out of trouble, only lead us into deeper trouble.

13. *God caused me*. The verb is here in the plural, though the noun Elohim is almost always used with a singular verb. *Keil* remarks "that on the subject of his emigration he here expresses himself indefinitely and with reserve, accommodating himself to the polytheistic stand-point of the Philistine king." *When God*, (the gods,) etc. *Murphy* better suggests that if the verb be taken as plural, it is only an instance of the literal

14 And Abimelech ^z took sheep, and oxen, and men-servants, and women-servants, and gave *them* unto Abraham, and restored him Sarah his wife.

15 And Abimelech said, Behold, ^a my land *is* before thee: dwell where it pleaseth thee.

16 And unto Sarah he said, Behold, I have given ^b thy brother a thousand *pieces* of silver: ^c behold, he is to thee ^d a covering of the eyes unto all that *are* with thee, and with all *other*: thus she was reproved.

z ch. 12: 16 a ch. 13: 9. b ver. 5. c ch. 26: 11. d ch. 24: 65.

meaning of *Elohim* (the eternal supernatural powers) coming into view.

¶ *Caused me to wander*,—led me to commence an unsettled life in a foreign land. This is named in farther extenuation of the wrong—that he took this prudential course from fear in his lonely wanderings as a stranger in a strange land. But was not his covenant God to be trusted?

¶ *Thy kindness*. This was the pleasant, amicable understanding for mutual protection. Abraham will have it known just how it came about and that it was their understanding all along, and not merely in this case. He is put to shame on his own showing. How much safer and better to have trusted all to God!

14. The king here seems to accept the candid explanations—and induced also by his vision in regard to the position and Divine relation of Abraham, he makes amends and brings to him rich presents. He also restores to him his wife as God had commanded.

15. He shows his kind feeling by giving him leave to dwell in any part of his country, doubtless esteeming his presence of great advantage. Besides this, he had reason to value Abraham's prayers, (vs. 17, ch. 21: 22, 23.)

16. Heb.—*A thousand of silver to thy brother. Lo it is to thee a covering of the eyes.* The silver was in shekels probably about \$650. It was a pres-

ent not to her directly, but to Abraham. And he, in a gentle rebuke to them both, perhaps, is called her "brother," as they had claimed. "*A covering of the eyes*" here is not as some imagine a *veil*, understanding the present as money to buy a veil, (a large amount for that purpose,) but it is rather a *peace-offering*—in consideration of the damage done to them. To cover one's face is the Hebrew idiom for causing one to forget a wrong done. (See ch. 32: 20, 21. "I will cover his face," "I will appease him with the present," Job. 9: 24,) or for appeasing, as offering a pecuniary consideration, sometimes used of *bribes*. So, also, to *cover sin* is to pardon—see it no more. ¶ *Unto all that are with thee*—as all they of her family would be interested in this vindication of her character. ¶ *Thus she was reproved.* Heb.—*And thou art judged.* The verb is here to be taken as second person feminine, singular, Niphal. Heb.—*So thou art judged*—or justice has been done to thee.—*Keil and Delitzsch.* Murphy reads—*And all this that thou mayest be righted.* Literally—and with all and thou art judged, though the verb is commonly rendered to *reprove* or *rebuke*, yet also to *judge, convince, correct, reason, dispute.* (See ch. 31: 37.) This is the language of the king, and this is the attempt he makes very generously and kindly to set matters right be-

17 ¶ So Abraham ^eprayed unto God : and God healed Abimelech, and his wife, and his maid-servants ; and they bare *children*.

18 For the LORD ^fhad fast closed up all the wombs of the house of Abimelech, because of Sarah, Abraham's wife.

CHAPTER XXI.

AND the LORD ^avisited Sarah as he had said, and the LORD did unto Sarah ^bas he had spoken.

^e Job 42: 9, 10. ^f ch. 12: 17. ^a 1 Sam. 2: 21. ^b ch. 17: 19, and 18: 10, 14; Gal. 4: 23, 28.

tween them. *Gerlach* reads *And she is justified*—that is, *now have I made all restitution*.

17. Abraham, also, is prompt to do his part according to the Divine plan, (vs. 7.) He acted the part of an intercessor with God for the king and his household. And his prayer was granted. God had pronounced the king a *dead man* (vs. 3.) on account of Sarah, which may refer to this, as here God is said to *heal* him; for he had been deadened as to progeny, (vs. 18.)

NOTE.—How magnanimous to acknowledge one's error, and to do the best to make amends. We can pray for those whom we have brought into trouble unadvisedly; and this we ought to do, that God may deliver and heal them. *Keil* notes the significant distinction here between the titles of God that are used. The cure of Abimelech and his house belonged to Elohim, (God.) Abraham directed his intercession, not to Elohim but to *Ha-Elohim*—*the God*, as the personal and true God. It was He, too, who had brought the disease upon Abimelech, not as Elohim or Ha-Elohim, but as Jehovah the God of salvation, (vs. 18,) for His design therein was to prevent the disturbance of His saving plan in the birth of the promised son from Sarah. The names Elohim and Ha-Elohim

indicate the same relation of God to Abimelech, and it was Jehovah who interposed for Abraham—God in His redemptive relation.

OBSERVE.—The repetition of Abraham's wrong doing in the course of twenty-four years is in nowise incredible considering the custom of the time. The details are quite different in the two cases. Abimelech is quite a better character than Pharaoh. He is a heathen, indeed, but with a moral sentiment open to receive God's word as Pharaoh was not. God shows Abraham that He can carry forward his plan of grace, despite all opposition of *earthly princes*.

CHAPTER XXI.

§ 42. BIRTH OF ISAAC. HAGAR AND ISHMAEL CAST OUT. Ch. 21: 1-21.

The birth of Isaac is the first result of the covenant, and the first step towards its goal. As it is the germ of the future development, and looks to the greater than Isaac—the New Testament Son of Promise—so it is the personal and practical pledge, on God's part, that the salvation of the world shall be accomplished.

1. *The Lord* (Jehovah) *visited*. The covenant God. The term *visit* here denotes a friendly visit. But with

2 For Sarah ^cconceived, and bare Abraham a son in his old age, ^dat the set time of which God had spoken to him.

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, ^eIsaac.

4 And Abraham ^fcircumcised his son Isaac, being eight days old, ^gas God had commanded him.

5 And ^hAbraham was a hundred years old, when his son Isaac was born unto him.

^c Acts 7: 8; Gal. 4: 22; Heb. 11: 11. ^d ch. 17: 21. ^e ch. 17: 19. ^f Acts 7: 8. ^g ch. 17: 10, 12. ^h ch. 17: 1, 17.

the preposition "upon," it denotes a judicial visitation. See Exod. 28: 5. The announcement is here made of God's fidelity to His covenant promise, and of how the event fulfilled the expectation. This is narrated also to show that in this event, the plan of grace is unfolded, and that it occurs in the line of God's covenant arrangements. The son of promise is now to be born. Isaac is the germ of that promised seed in whom "all the nations of the earth shall be blessed." God will always do as "He hath said," and "as He hath spoken." Calvin says there is great emphasis in the repetition, calling the reader to pause in the consideration of so great a miracle.

2. *For.* Heb.—*And.* The event is now recited as being according to the very terms of the promise, (ch. 17: 6, 19, 21; 18: 14.) It is also recorded that this son was born to Abraham *in his old age*, that is, beyond the natural time, (vs. 7,) and thus not *according to nature*, (Gal. 4: 23) but *above nature*. It was also *at the set time* as promised in ch. 17: 21; ch. 18: 14. With God nothing can occur out of season, or aside from the appointed time. Circumcision pointed to the miraculous generation.

3. Here also the name is noticed as being the same as Divinely directed ch. 17: 19. *Isaac* means *he shall laugh*—or *they (one) shall*

laugh. The name reminds of that which caused the laughter of Abraham and Sarah, (ch. 17: 17; 18: 12;) the physical impossibility according to natural laws. And as the name is associated with the fulfilment, it keeps in mind the contrast between the idea and the reality. Her laughter of incredulity is turned now into a laughter of joy at the event, (vs. 6.) The name *Isaac*, therefore, is most significant. Through this name, *Isaac* is designated as the fruit of omnipotent grace working against and above the forces of nature. It is as much as to say, this son of promise is indeed he the mention of whose birth was laughed at as impossible. So afterwards *Ishmael* laughed at him, as too weak to be the ground of such attention and such hopes, (vs. 9.) And the name keeps in view this contrast of the natural and the supernatural.

4. It is further narrated here that Abraham was strict to fulfil all the covenant conditions. The seal of the covenant circumcision was set upon the child, after the Divine direction and on the day specified. (Ch. 17: 10–12.)

5. The fact is here specially noted that this birth of Isaac was *above nature* and not according to nature. And thus the great miraculous birth of Jesus is foreshadowed; and it is also implied that what begins here in the Divine supernatural agency

6 ¶ And Sarah said, ⁱ God hath made me to laugh, so that all that hear ^k will laugh with me.

7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? ⁱ for I have borne *him* a son in his old age.

8 And the child grew, and was weaned: and Abraham made a great feast the *same* day that Isaac was weaned.

ⁱ Ps. 126 : 2; Isa. 54 : 1; Gal. 4 : 27. ^k Luke 1 : 58. 1 ch. 18 : 11, 12.

shall be continued by the highest Divine working. As the birth was at Abraham's century time, so it was about thirty years after his call. The miracle was manifest, in that it was after sixty years of their fruitless marriage union.

6. *To laugh.* Heb.—*God hath made laughter to me.* "A laughing hath God prepared for me."—*Keil.* *Benisch* reads, "God hath made me (a person) to be laughed at. All that hear it will laugh at me." But the former is better. The allusion is to the *laughing* of Abraham and Sarah at the announcement. "This is an occasion for laughing indeed such as I had little thought when it was first told me—not now of delight mixed with doubt, but of wonder and joy unmingled with distrust. This laughter God has given to me to vindicate His promise and to rebuke my unbelief." Paul, in the Hebrews, ascribes her preternatural strength to her faith, in believing the promise, though she at first received it with some misgiving. (Heb. 11 : 11.) ¶ *Will laugh with me.* Sept.—*Rejoice with me.* Ps. Jon.—Be astonished with me. Rejoice with amazement at the Divine blessing.

7. *Who would have said.* The natural incredibility of the event enhances her joy and wonder. And so her testimony is here recorded to the amazing power and grace of God in making good His covenant promises. God is wont to get such clear and

express testimonies to His miraculous works, to show that they were not by any means natural. And it was most important that this event be witnessed to by the glad mother as being not *κατα φύσιν* but *παρά φύσιν* (Gal.) natural indeed in its progress and issue, but not therefore in its origin. ¶ *Who would have said.* How naturally un-supposable. Who ever would have reported such a thing would have been counted mad. ¶ *Sarah should,* etc. Heb.—*Sarah is suckling children.* Yet it is even so! *For I have borne him,* etc. This is the mother's new-found joy which she herself can scarcely credit. This laughter is referred to in Isa. 49 : 13 ; 52 : 9 ; and by Paul, Gal. 4 : 7—*"Rejoice,"* etc.

8. *The child grew.* The same term is used by Luke (ch. 2 : 40) to record the natural growth of the child Jesus. It is commonly inferred that a babe was not weaned until the third year, (1 Sam. 1 : 22–24. See 2 Chron. 31 : 16,) but perhaps in the second year—and not in all cases quite the same. The time in this case is important only to ascertain Ishmael's age at being cast out. "As the weaning is the first step in the direction of independent existence, it was therefore solemnized by a feast." The child usually remained during the first five years under the special care of the mother. (Lev. 27 : 6.) After that the son came under the management of the father.

9 ¶ And Sarah saw the son of Hagar ^m the Egyptian, ⁿ which she had borne unto Abraham, ^o mocking.

10 Wherefore she said unto Abraham, ^p Cast out this bond-woman, and her son; for the son of this bond-woman shall not be heir with my son, *even* with Isaac.

m ch. 16: 1. n ch. 16: 15. o Gal. 4: 29. p Gal. 4: 30; ch. 25: 6, and 36: 6, 7.

9. Now is recorded the casting out of Ishmael—the son of a human expedient. This was (1.) To make the whole hope depend upon the son specially given by God. (2.) To separate this hostile element from the covenant family. Though this was in the plan of God, yet there was to be an occasion for it, and that was the wilful *mocking* of Isaac by Ishmael. The term for *mocking* is here rather *making sport*; and the verb is in the intensive mood. Gr.—*παίζοντα*—*making fun*. It is the verb to *laugh*, but in this intensive form, meaning *profane jesting*, but referring also to the *laughter* already recorded, and showing the relation of the party, as before. It was here the laugh of derision and of scorn, and not of joy. In the Galatians (ch. 4: 29) Paul speaks of it as *persecution*. Rightly was the child of promise called “*One shall laugh*,” at whom all laugh with various expressions of incredulity, wonder, gladness, and scorn. Ishmael would naturally see himself very much displaced in the paternal attentions and affections by this newborn Isaac, and would naturally express his envy and opposition. So the elder son, the brother of the prodigal was angry. Ishmael was now at least fifteen years of age—perhaps seventeen. He was thirteen at his circumcision. (Ch. 17: 25.) A year passed before Isaac’s birth. And since this time, at least another year had elapsed, probably more, before the weaning. Sarah saw the mocking of Ishmael, and could not endure

it. This persecution of him that was after the Spirit, by him that was after the flesh, (Gal. 4: 29,) led to the rejection and dismissal here recorded. And this Paul takes to be a type of what shall be the opposition between the fleshly, carnal membership of the churches, and the true spiritual disciples. Ishmael would say or feel,—“How absurd that this little helpless Isaac, about whom there is such an ado, should be the father of nations!” Unbelief, envy, pride, were the motives of his conduct. (See *Hengstenberg*, Pent. I.) It was thus apparent that this son of the Egyptian woman was unfit to be the son of promise. He was already inwardly separated from the household of faith. Let him now be openly thrust out. Already the affliction of the Egyptians was suffered by Abraham, which was to continue through the four hundred years. The child of Hagar, as a Gentile slave, would be also a slave.

10. The provocation given by Ishmael for his dismissal by Sarah’s request, is thus expressly recorded. ¶ *Cast out*. Paul to the Galatians, uses this historical passage, as to be allegorically explained; that is, the facts have an underlying sense; namely, that there are two dispensations represented by Hagar and Sarah,—the Law and the Gospel,—and two classes of sons in the visible church, as there are these two in the family of Abraham—the one of the legal spirit, the other of the gospel; the one after the flesh, the other after the spirit; the former persecuting

11 And the thing was very grievous in Abraham's sight, ^a because of his son.

12 ¶ And God said unto Abraham, Let it not be grievous in thy sight, because of the lad, and because of thy bond-woman; in all that Sarah hath said unto thee, hearken unto her voice: ^r for in Isaac shall thy seed be called.

13 And also of the son of the bond-woman will I make ^a a nation, because he *is* thy seed.

14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar, putting *it* on her shoulder, and the child, and ^t sent her away: and she departed, and wandered in the wilderness of Beer-sheba.

^q ch. 17: 18. ^r Rom. 9: 7, 8; Heb. 11: 18. ^s ver. 18; ch. 16: 10, and 17: 20. ^t John 8: 35.

and opposing the latter. But the separation must be made as is here done in Abraham's house. The son of the bondwoman—the Ishmael—the children of bondage, of the Judaizing, legal spirit, must be cast out, as not allowed to inherit along with the son of the free woman. They who are in bondage to the righteousness of the law, do thus scorn and persecute those who are of the free spirit of the gospel. They cannot live in the same house. (1.) The same great idea runs through all the history of the church, and pervades all the Scripture and all God's dealings. (2.) We see the unity of the Bible and of the church. ¶ *Cast out.* The term means sometimes to *divorce*, disown. And this idea may be conveyed here. ¶ *My son.* This was the sting.

11. Ishmael was Abraham's son, though not Sarah's; and this stern, imperious demand was grievous to him. Heb.—*The word (or thing) was evil exceedingly in the eyes of Abraham on account of his son.* He could not think of casting his son Ishmael out upon the cold world, beloved as he was to him, (ch. 17: 18.) OBSERVE.—Abraham alone is called the friend of God in the Old Testament, and only after his death,

(2 Chron. 20: 7; Is. 41: 8.) And James calls attention to this fact, (Jas. 2: 23.)

12. *God.* The term *Jehovah* is not here used, as there was no appearing, but an inward revelation of God's will, without the agency of the Covenant Angel. He charges Abraham with the reasonableness of this demand of Sarah, seeing that it was the Divine plan to have the covenant posterity in the line of Isaac. ¶ *In Isaac shall thy seed be called.* “*Shall seed (posterity) be called to thee.*”—*Keil.* Not “*through Isaac shall seed be raised to thee.*”—*Benisch.* But “*in the person of Isaac shall there be posterity to thee which shall pass as such.*”—*Keil.* In Heb. *to be called* is the same as *to be*. Isaac is the covenant seed in whom “*thy seed,*” in the highest sense, as the Messiah (Gal. 3: 16,) shall be, and be recognized.

13. Yet Ishmael was not to be excluded from the Divine promise and favor, but because of his being the son of Abraham, he was to be *constituted a nation*, as was promised, (ch. 16: 10 and 17: 20.)

14. Abraham obeyed the Divine direction, painful though it had been to him to contemplate. ¶ *Bread* is often used as a general term for pro-

15 And the water was spent in the bottle, and she cast the child under one of the shrubs.

16 And she went, and sat her down over against *him*, a good way off, as it were a bow-shot: for she said, Let me not see the death of the child. And she sat over against *him*, and lifted up her voice, and wept.

17 And ^u God heard the voice of the lad: and the angel of God

^u Ex. 3: 7.

visions, or food of different kinds.

¶ *A bottle of water.* This was a skin of a goat or kid, made so as to hold water. And it is still the mode at the East. We came, on a hot day's journey, to a cistern excavated in the limestone rock, holding rain-water, and at once the skin bottle was let down into the water with a cord. At the first drawing we noticed some hairs from the skin in the water, but, pouring it out, the second draught was perfectly clear. Such a supply, however, as she could carry *on her shoulder* would not last long for her journey. ¶ *And the child.* The last clause is in parenthesis, so that we read "*he took bread, etc., and he gave it and the child unto Hagar.*" Of course we are not to understand that he put the child on her shoulder along with the water-skin. The boy was fully sixteen years of age, as we suppose. (See vs. 8.) The term here rendered "*child*" means rather, "*lad*"—*boy—youth*. (See ch. 4: 23.) Boys often married at that age in the East. ¶ *The wilderness* is not a desert, but a wild, uncultivated district of open commons. ¶ *Of Beersheba.* Adjacent to this town where Abraham was probably residing. It may be here so named by the historian, though possibly not so called until afterwards. NOTE.—Abraham has by some been charged with severity in this. But not so. He acted according to the Divine direction. Hagar obtained her freedom by this dismissal. And they were not excluded

from the covenant by this (since Ishmael had been circumcised and had covenant promises), nor from intercourse with Abraham's house. (Ch. 25: 9.) Besides, at this age, boys in the East are commonly sent out to do for themselves. (See also ch. 25: 6.) She may have set her face towards her native Egypt.

15. In the hot plains the water gave out, and the lad was exhausted. The mother *cast the child under one of the shrubs*,—that is, she let go his hand, as he sank to the ground, and, in a despairing mood, laid him away under a bush, in the shade, as if to die.

16. The mother, retiring from the painful sight of her famishing boy, yet keeping faithful watch at a distance of a bow-shot (Heb.—*in the distance, as archers*) is touchingly natural. The meaning is, as far off as archers take their stand, or set their target. As we came to the Dead Sea on a very hot day, and much athirst, one of our Arab attendants sank exhausted on the sand. A physician of our company took out his flask of brandy to minister to his relief; but he stoutly refused it, as the Koran forbids the use of strong drink. It was only after some hours' delay that he could follow us.—The attitude of the heart-broken mother is described with the utmost simplicity. The *Sept.* reads here, "*The boy wept.*"

17. It was Ishmael's voice, and not Hagar's, that God is said to have heard; for the lad had the promise

called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? Fear not, for God hath heard the voice of the lad where he is.

18 Arise, lift up the lad, and hold him in thine hand: for ^w I will make him a great nation.

19 And ^x God opened her eyes, and she saw a well of water: and she went, and filled the bottle with water, and gave the lad drink.

20 And God ^y was with the lad; and he grew, and dwelt in the wilderness, ^z and became an archer.

21 And he dwelt in the wilderness of Paran: and his mother ^a took him a wife out of the land of Egypt.

^w ver. 13. ^x Numb. 22: 31; 2 Kings 6: 17, 18, 20; Luke 24: 16, 31. ^y ch. 23: 15, and 39: 2, 3, 21. ^z ch. 16: 12. ^a ch. 24: 4.

which secured for him a hearing. Yet it is "*God*" who heard him, and not "*Jehovah*;" for now the lad is removed from the covenant circle to the outside world, under the general Divine Providence. The lad is not said to have cried (only the mother), but it is here implied. God calls to her out of heaven, showing His careful watch of her, as she kept watch of the lad. "Like as a father pitieth His children."—"As one whom his mother comforteth." Hagar is charged *not to fear*, because of God's hearing the voice of the lad. It is all along implied that she is regarded for his sake.

18. The distressed mother is bidden to get up and lift up her boy. ¶ *Hold him.* Heb.—*Take firm hold of him with thy hand.* The promise already made respecting him is here repeated, as the ground upon which he was to be cared for.

19. *Opened.* Sam. Vers.—*enlightened.* "Having been previously astonished with grief, she did not discern what was plainly before her eyes."—*Calvin.* (See Numb. 22: 31.) So we do not see "the fountain opened for sinners in this world's wilderness till God opens our eyes."

20. *Was with the lad.* Chald.—"*And the Word of the Lord was for the help of the child.*" God guarded,

guided, and prospered the lad. *And he became.* Heb.—*And he became, when he grew up, an archer.* Sam.—*a skilful archer.* The descendants of Ishmael were celebrated for their skill in the use of the bow. (Is. 21: 17.) That he *dwelt in the wilderness* is repeated in the next verse to lay stress upon his roving life as a hunter.

21. *The wilderness of Paran.* The caravan route to Egypt from Beersheba lay through the desert. It is for the most part desolate and dry. "It is the large desert of *El Tih*, which stretches along the southern border of Canaan, from the west fringe of the Arabah towards the east of the Desert of Shur, on the frontier of Egypt, and extends southward to the promontories of the Mountains of Horeb. On its northern edge lay Beersheba, whither Abraham had removed from Gerar; so that, in all probability, Hagar and Ishmael were sent away from his abode there, and had wandered about in the surrounding desert, till Hagar was afraid that they should perish of thirst."—*Keil and Delitzsch.* ¶ *A wife.* Here it is shown that he took up his abode in the wilderness, and led the life of a roving hunter, and adopted the habits of a wilderness man—"a wild man," (ch. 16: 16,)—till at length he and his tribe

22 ¶ And it came to pass at that time, that ^b Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, "God is with thee in all that thou doest:

23 Now, therefore, ^d swear unto me here by God, that thou wilt not deal falsely with me, nor with my son, nor with my son's son: but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

b ch. 20 : 2, and 26 : 26. c ch. 26 : 28. d Josh. 2 : 12 ; 1 Sam. 24 : 21.

became a bandit band,—his hand against every man and every man's hand against him. That he married a wife out of Egypt is here stated, to prepare us for the sketch of his descendants, (ch. 25 : 12–18,) the Bedouin Arabs. This also completed the estrangement of Ishmael's line from that of Isaac, as Egypt was the land of his mother's birth and of heathen superstition. That the mother chose his wife was according to the established usage of Eastern nations for the parent to make the choice of a husband or a wife for the children.

§ 43. ABRAHAM AND ABIMELECH. Ch. 21 : 22–34.

22. THE FIRST TREATY. The king and his chief-captain come to Beersheba, where Abraham dwelt. Here follows a treaty of Abimelech with Abraham. Expediency, not less than piety, led him to seek a closer alliance with the patriarch whom he saw to be so nearly allied to God. Here was a fulfilment of the promise, in part. (Ch. 12 : 2.) Abimelech had noticed remarkable favors of God shown to Abraham. (1.) In the defeat of the four kings. (2.) In the twofold deliverance of Sarah. (3.) In the miraculous birth of Isaac. Besides this, the appearing of God to him in favor of Abraham, the certainty of a large posterity in Isaac, and the growing power of this patriarch, who ten years ago

led out three hundred and eighteen trained servants, made the king anxious for the alliance.—*De Sola*. He was also probably acquainted with the tenor of the promises made to Abraham for the possession of Canaan, and he was anxious to secure the integrity of his own territory, as King of the Philistines. ¶ *Phichol*. This name of the king's commander-in-chief means "*mouth of all*,"—that is, *all-commanding*. This was probably an official title, like that of Abimelech. The presence of this chief officer along with the king on this occasion would imply that it was a public compact. "It is very probable that this event took place before some of the facts recorded in the previous passage and soon after the birth of Isaac."—*Murphy*. ¶ *God is with thee*, etc. This conviction was enough to prompt him to such a procedure. Abraham was called *the friend of God* as being one who was befriended by God in an especial manner. And the humblest Christian has a dignity and a power in the world on this same account; so that often men wish to secure their interest with God on their behalf.

23. A solemn oath was sought of Abraham, *not to deal falsely*. Lit.—*that thou wilt not lie to me*. It was a compact for his own security and that of his descendants—*son and son's son*. Sept.—*Neither my seed nor my name*. ¶ *But*. The king lays claim to such kind treatment on the ground of kindness already shown by him to

24 And Abraham said, I will swear.

25 And Abraham reprov'd Abimelech because of a well of water, which Abimelech's servants ^e had violently taken away.

26 And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I *of it*, but to-day.

27 And Abraham took sheep and oxen, and gave them unto Abimelech: and both of them ^f made a covenant.

28 And Abraham set seven ewe-lambs of the flock by themselves.

29 And Abimelech said unto Abraham, ^g What mean these seven ewe-lambs, which thou hast set by themselves?

e ch. 26: 15, 18, 20, 21, 22. f ch. 26: 31. g ch. 33: 8.

the patriarch. (Ch. 20: 14-16.) Sept. — *According to the righteousness, etc.* ¶ *And to the land.* The king was evidently fearful of such a power as Abraham's, as endangering his territory, especially as the patriarch had proved himself a strong military chieftain and so successful in war, and as he had already an alliance with the neighboring chiefs, Aner, Eshcol, and Mamre.

24. *I will swear.* The term to swear in the Heb. is the verbal form of the number *seven*, because *seven* with the Hebrews was a sacred number, the *seventh day* being from the beginning a sacred part of time. And oaths were confirmed either by *seven* sacrifices, (as here, vs. 28,) or by *seven* witnesses and pledges. (See *Gesenius*.) "Thus worthily does the first chapter in the history of treaties open."—*Kitto*.

25. There was a matter of dispute to be settled before the treaty should be solemnized. Abimelech's men had taken advantage of Abraham about a well. This was indeed a point of difficulty, showing the delicate relations of the parties. The Philistines were naturally jealous of this right which the digging of a well was understood to give to the land, as a lien upon it, lest Abraham's people might thus acquire a title in

their country, and claim possession at length. Hence, when Abraham left that district, they took care to fill up the wells which he had dug. And hence the renewed and bitter strife with Isaac when he afterwards came and cleared out those wells, and dug new ones for himself. (See *Kitto's Pict. Hist. of Pal.*, p. 61.)

26. The king promptly replied to Abraham's complaint that he had heard nothing of this violent proceeding of his own men until that very day; that he knew nothing of who had thus transgressed, and that Abraham had not given information of the wrong till then, else it might sooner have been rectified.

27. This present of sheep and oxen was quite extra to the common ceremony of covenanting, and was meant to express Abraham's goodwill, and to give special emphasis to the transaction. Besides some of these he set aside for a *witness*. And altogether "it was a material pledge that he would reciprocate the kindness shown, and live in friendship with the king and his descendants."—*Keil and Delitzsch*. *Bush* suggests that these animals may have been given to the king to offer before the Lord.

28-30. It was not to redeem the well, but to secure a public and

30 And he said, For *these* seven ewe-lambs shalt thou take of my hand that ^h they may be a witness unto me that I have digged this well.

31 Wherefore he ⁱ called that place Beer-sheba; because there they swore both of them.

32 Thus they made a covenant at Beer-sheba; then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

33 ¶ And *Abraham* planted a grove in Beer-sheba, and ^k called there on the name of the LORD, ^l the everlasting God.

^h ch. 31: 48, 52. ⁱ ch. 26: 33. ^k ch. 4: 26. ^l Deut. 33: 27; Isa. 40: 28; Rom. 16: 26. 1 Tim. 1: 17.

formal concession or agreement about the well as his property, that the present was given. This giving of presents to ratify a treaty is common with Oriental nations; and here Abraham gave the present in token of his good feeling as a subject, and of his satisfaction with the king's explanation, and with his acknowledgment of his property in the well. The reception of the gifts was a pledge that there would no longer be any dispute of Abraham's claim. In this dealing in *seven*, the sacred number, there was the form of an oath.

31. *Beersheba*. The name means *Well of seven*, or *well of an oath*, the term for *seven* being akin to that for *oath*. Keil and Delitzsch take it to mean '*seven-well*,' from the seven lambs by which Abraham secured possession of the well. It is now known as *Bir-es-Seba*. (See Ritter Erd. vol. 14.) ¶ *They swear*. Lit.—they *seven-ed* themselves. According to Herodotus, (3, 8,) the Arabians among others chose some *seven* things to *give validity to an oath*.

32. Nothing is said expressly of slaying animals in this covenant—unless it be implied in the phrase (here and in vs. 27) which is literally, "*And they cut a covenant*,"—which phrase originally refers to the dissecting of the animals and passing be-

tween the parts. (Ch. 26: 33.) The Philistine king and chief now return from Beersheba on the border to their land, (Gerar.) Beersheba was in the *Wady es Seba*, twelve hours journey to the south of Hebron. Two deep wells with pure sweet water are reported by Robinson, and are called *Bir es Seba*.

33. *Planted a grove*. Sept.—*A field*. Ps. Jon. and Jer. Targ.—*A paradise* (or *garden*.) Onk., Syr., Ar.—*A tree*. It is properly the Oriental *tamarisk* tree or *grove*. This was a religious act, it would seem, like building a temple for worship, for himself and his people. And from ch. 12: 6, 7, and 13: 18, we learn that there were such groves at Moreh and at Mamre. "This was evidently a pre-Mosaic usage, since, in consequence of its subsequent perversion, it was, in the Levitical law denounced." (Deut. 16: 21.) "The planting of this long-lived tree with its hard wood and its long, narrow, thickly clustered, evergreen leaves, was to be a type of the enduring grace of the faithful covenant God."—Keil and Delitzsch. This planting, too, implies that Abraham now felt himself more settled in the land. He "*calls upon the name of Jeovah the everlasting God*." By this name he confesses Him as faithful and true to His promises forever.

34 And Abraham sojourned in the Philistines' land many days.

CHAPTER XXII.

AND it came to pass after these things, that ^a God did tempt Abraham, and said unto him, Abraham: and he said, Behold, *here I am.*

a 1 Cor. 10 : 13 ; Heb. 11 : 17 ; Jam. 1 : 12 ; 1 Pet. 1 : 7.

34. Though the king and his general-in-chief are said to have returned from their interview with Abraham to the land of the Philistines, (vs. 32,) yet the latter is said to have sojourned in that land. Beersheba was on the border of it, and did not belong to Gerar, the kingdom of Abimelech in the strictest sense, though the Philistines claimed the district as their own, as is plain from their seizing the well from Abraham. Besides, the patriarch would occupy pasture grounds in that whole region; and as he was invited to dwell in the land, (ch. 20 : 15,) he would be, properly speaking, a *sojourner* there, as a nomad shepherd.

CHAPTER XXII.

§ 44. TRIAL OF ABRAHAM. ISAAC AND THE SACRIFICE. COVENANT PROMISE RENEWED.

Abraham's faith works. It must endure also. First of all he had to part from his country and kindred at God's call. Next, he must go at the stress of famine to a land of strangers. He did it, and returned. Then he must have his kinsman separate from him for richer territory. Next he must go out in battle against plundering kings and their hordes. Then he must go through the grievous doubts about his posterity, and about the promise of blessing to mankind through him. After having a son through his bond-maid, he is called

to cast him out and surrender his natural, paternal affection to the demand of faith. And now, as he has been in the school of trial with such various and difficult lessons, he has to master one more, the hardest of all. Now that his whole soul rests on Isaac as the covenant son for whom Ishmael had been given up, he is called to give up Isaac, and see no other son of promise, according to the flesh, through whom the covenant can be made good. And yet in Isaac's offering the faith that is so sorely tried comes to see the New Testament Isaac as the greater Son of promise, and risen from the dead. So that this Jesus testifies of him: "Abraham rejoiced to see my day. He saw it and was glad." (John 8 : 56.) Abraham was thus led to see, in picture, how God would bless the nations in him through Christ. ¶ *God.* Heb.—*The God.* The personal, true God, not any tempter, as Satan, and not to tempt to sin. (See James 1 : 13.) ¶ *Tempt.* Geneva Vers.—*Did prove.* Sept.—*Tried.* The word means to *try*, or *prove*, to *put to the test*. This is set forth as God's intent in the transaction—not to sanction human sacrifice, but to test Abraham's faith and obedience. "The issue also shows that God did not desire the sacrifice of Isaac by slaying and burning him upon the altar, but his complete surrender, and a willingness to offer him up to God even by death. Nevertheless the Divine command was given in such a form that Abra-

ham could not understand it in any other way than as requiring an outward burnt offering, because there was no other way in which Abraham could accomplish the complete surrender of Isaac, than by an actual preparation for really offering the desired sacrifice."—*Keil and Delitzsch*. This constituted the trial so severe, beyond conception. In God's view, and for the purpose in hand, it was regarded as a burnt offering, for he is said to have "received him from the dead in a figure" (Heb. 11: 19.) and to have "*done this thing*," vs. 16. Luther says: "The human reason simply concluded that either the promise was false, or that the command was not of God but of the devil." Yet upon a last analysis, faith concluded that "God was able to raise him up even from the dead." And as faith gave him up for dead, so faith received him from the dead, and saw in him the risen Lord. Faith is worth trial, (1 Pet. 1: 7,) more than gold is worth refining. "It belongs to the dignity of a moral being to be put to a moral probation. Such assaying of the will and conscience is worthy both of God the assayer and of man the assayed."—*Murphy*. The spot where the patriarch was directed to do this work of faith, being the same site on which the temple was afterwards built, was designed to show the great Messianic idea running through all the history in all the ages. *Lange* and others understand that Abraham was in error in supposing that God called for the actual sacrifice on the altar when He demanded only the surrender. But why then direct him to go to such a distance with all the preparations for the offering if He had not meant to be so understood? But what was the need for this trial? As yet, observe, Abraham was claiming Isaac as of his own body and this fleshly affection contended with the

spiritual which regarded him as a child of grace and of promise. But if his faith is to be perfected, he must deny his fleshly love to his son, that the promise of God might remain the sole basis of his affection, and also of his hope in Him. He must give him up to the dead as his natural offspring, so as to receive him from the dead as the mere gift of God—as purely and simply the son of promise. **OBSERVE.**—(1.) All the imagined difficulty about the Divine call for human sacrifice here, is relieved when we consider that here is a typical reference to the sacrifice of *the man*, Christ Jesus—the only human sacrifice that God will sanction. It was expedient and necessary that *one man* should die for the people. So far as the heathen practised human sacrifices, the practice arose from a sense of the insufficiency of animal sacrifices. The true idea of human sacrifice, however, was as yet only to be hinted of in Isaac, as the type of Him in whom it was to be fulfilled. *Behold the Man!* This was, therefore, not an accomplished human sacrifice, but only foreshadowed in this constructive offering, and like the whole Old Testament system it pointed forward for its completion and fulfilment to the Man, Christ Jesus, who was furnished with a human body and soul, in order to suffer death as a vicarious sacrifice—*A MAN for men*. "Being found in fashion as a man, He humbled Himself and became obedient unto death." **OBSERVE**, further, (2.) This offering by the patriarch of his only son, was an impressive exhibition of the Father's act in giving up his only begotten Son to die for sinners. *Further*, (3.) In the person of Abraham as father and head of the faithful, the various trials of believers in all time are exhibited. God tries those whom He loves—puts them to the test. And yet we

2 And he said, Take now thy son, ^b thine only son Isaac, whom thou lovest, and get thee ^c into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

b Heb. 11: 17. c 2 Chron. 3: 1.

are neither to seek trials, nor to be indifferent to them. Jesus has bidden us to pray "Lead us not into temptation." ¶ *Behold.* He responds, *Lo here I am*—ready.

2. *Said.* "There is great emphasis in this word *said*, because God indeed made trial of Abraham's faith not in the usual manner, but by drawing him into a contest with his own word."—*Calvin.* ¶ *Take now thy son thine only one Isaac, whom thou lovest,* etc. Sept.—*Thy beloved.* The Heb. term *only*, in Prov. 4: 3, is rendered *beloved*. We all see how the one merges into the other. So he is called "his only begotten son." (Heb. 11: 17.) This reminds us of "the only begotten of the Father," and it is meant so to do—pointing all along to him. How the one sentence of the command heaps up the terms of anguish that go like sharp swords to the soul of the father! OBSERVE.—The fundamental principle of the Mosaic code, is that the first-born is consecrated to God in memory of the salvation of Israel's first-born from the slaughter that came upon the households of Egypt. (Ex. 13: 2; 22: 28.) The substitution of an animal victim for the first-born son was allowed, but it is placed thus in the right light; for this adoption by God of the *imperfect* for the *perfect*, (the animal for the son) is precisely the meaning of the Mosaic system.—*Hävernick.* It is only the highest idea of this picture in the death of the only begotten and well beloved son of the Father, which is the basis of the gospel message and of our Christian hope. (Rom. 8: 32.) ¶ *Land of Moriah.* Sept.—*The high*

land—the land seen or beheld. Keil and Delitzsch and Hengs. make *Moriah* "the shown of Jehovah," i. e., the manifestation of Jehovah, as the term *Jehovah-jireh* implies (see vs. 14) from the same verb *to see* and—here *Hoph. Part.—to show.* Onk. and Arab.—*The land of Divine worship.* Sam. Vers. and Vulg. *The land of vision.* Some make it mean "*Mount of Jehovah*," from מֹרְיָה *elevation* הֶהָרִי *Jehovah.* It is here named in advance with a foreshadowing of the event, and of God's appearing to Abraham there. "*The land of Moriah*" is a general phrase for the mountainous district of Jerusalem. But this *Moriah* is the same with the site upon which Solomon built the temple, and was so called (2 Sam. 24: 16, 17) when the old name was revived on another occasion than this. (See 2 Chron. 3: 1.) It is improbable that there were two *Moriahs*, and the temple mount was often called "the mount of the Lord." (Isa. 2: 3; 30: 29; Mic. 4: 2; Zech. 8: 3.) (2.) It is the same distance of about twenty and one half hours, as travelled by Abraham, from Beersheba. (3.) From the general phrase "Land of Moriah," the name became afterwards applied to the temple mount, one of the mountains of Jerusalem opposite the Mount of Olives. Kurtz thinks that Jehovah chose this mountain where the temple worship was to be established, in order to give Divine sanction to the substitution of animals in sacrifice. Yet a further and higher reference was to the event of our Lord's sacrifice in that immediate vicinity; for Calvary was not a dis-

3 ¶ And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him.

4 Then on the third day Abraham lifted up his eyes and saw the place afar off.

5 And Abraham said unto his young men, Abide ye here with the ass, and I and the lad will go yonder and worship, and come again to you.

inct mountain by itself, but only a rocky knoll, near by. Melchizedek also, as "Priest of the Most High God," ministered hereabouts. A ravine ran between Moriah and Mount Zion, and was bridged over by Solomon. ¶ *Offer him up, etc.* Heb.—*Make him go up for a burnt offering.* Might not the dear old father have cried out, "*Anything but this!*" How can I? How can my covenant God command it? Does He mean to deny Himself—to break His own covenant? It cannot be. The command is directly in the face of the promise. Is there not a mistake? Nay, but God commands it. What then? Cannot God "raise him up even from the dead?" But even then how can his faith rally the courage to slay his son? But may not a living faith like Abraham's have power to hush every natural questioning and complaint, and to go bravely forward even to such a task?

3. *Rose up, etc.* We hear no debate, no murmur. He took no counsel with flesh and blood. *Early in the morning* after the revelation came to him in the night, he set out with Isaac and two servants, made ready his ass, and even cut the wood for the sacrifice; thus at the start making the most ample preparations to do the very work of offering up his son. ¶ *Rose up.* This is repeated to express the rising in the morning to the preparations, and then the setting out to the work. It was all ac-

cording to God's commandment—as God had told him. This was his sole warranty and guide.

4. *On the third day.* Reckoning the distance as forty-five miles if they travelled fifteen miles on the first day (partly passed) and twenty miles on the second day, then, allowing ten miles of travel for the third day, (in part,) they came in sight of the place. (See *Murphy*.) Jewish tradition says that the place was indicated by a cloud of glory or a pillar of fire. *Calvin* supposes that Abraham recognized the place as what he had seen in the vision. But God made it apparent to him. Is there a reference here to the third day of our Lord's resurrection?

5. How this reminds us of our Lord in Gethsemane when He said to His disciples "Tarry ye here, while I go and pray yonder." Going into such an agony he could not admit others to go with him. "The heart knoweth its own bitterness." They would not understand the strange proceedings, and would only embarrass him in it all. ¶ *Worship.* If the cloud of the Divine glory marked out the mount, Abraham would recognize the invitation to worship there, where the Covenant Angel dwelt. ¶ *We will come—I and the lad.* Had his faith then already concluded that God would somehow interpose for Isaac's preservation? "Accounting that God was able to raise him up even from

6 And Abraham took the wood of the burnt-offering, and ^d laid it upon Isaac his son; and he took the fire in his hand and a knife: and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here *am* I, my son. And he said, Behold the fire and the wood: but where *is* the lamb for a burnt-offering?

d John 19: 17.

the dead." (Heb. 11: 17.) Doubtless his mind was kept in perfect peace by being stayed on God. How else could he have thus proceeded?

6. *Laid it.* Is this a type of our blessed Lord, the New Testament Isaac, bearing his cross? It was a trial to Isaac as well as to Abraham. The son of promise must bear his cross of sacrifice. "The Lord hath laid on him the iniquities of us all." (Isa. 53: 6.) Isaac's faith also triumphs. He inquires, but goes meekly on. OBSERVE.—It appears that Isaac was not a mere boy, but a young man able to carry the amount of wood necessary to consume the offering. Some, as *Josephus*, make him to have been twenty-five years old. Others, as the *Rabbins*, make him older. Some insist that his age was thirty-three, corresponding with that of the antitype, who was of this *average age* of man when He died for man's sins.

7, 8. Only the scenes of Gethsemane and Calvary surpass this—and the antitype is more than the type. ¶ *My father.* Isaac broke the dreadful mysterious silence with this touching inquiry, which, as Bishop Hall well says, "must have gone to Abraham's heart as deeply as the knife could possibly have gone to Isaac's." If any word or deed could have broken the father down, it would surely have been this innocent and pleading question. Could the father have forgotten? Has Isaac no misgiving of the

plan? Could there be a burnt sacrifice and no victim? ¶ *Where is the lamb?—Where is any of the flock?* —Benisch. The term is used also for a kid of the goats. How like the inquiry of the Great Sacrifice. "He looked and there was none to help, and he wondered *that there was no Intercessor.*" But Jesus answered that question. "Sacrifice and offering thou wouldst not, (of bulls and goats,) but a body hast thou prepared me." (Heb. 10: 5.) ¶ *God will provide, etc.* Heb.—*God will look out for Himself the lamb.* Sept.—*God will see for himself a sheep.* Chald.—*There will be revealed before God for himself a lamb.* The faithful father could only put his son upon the same Divine trust with himself. It was no "evasive answer." This were unworthy of the hero. He can only point his son to God whose sovereignty is gracious, and whose grace is sovereign. This is the granite pillar of his own hope. And they who will have no such strong meat of the Bible doctrine can have no such "strong consolations." (Heb. 5: 14.) The term here rendered *provide* is the same as in the name of the place given by Abraham, *Jehovah-jireh—God will see.* This heroic answer of the father of the faithful strengthened the confidence of the son and of himself. *So they went both of them together.* We may see the love of God in giving up his Son for a sacrifice, here represented. (John 3: 16.)

8 And Abraham said, My son, God will provide himself a lamb for a burnt-offering: so they went both of them together.

9 And they came to a place which God had told him of; and Abraham built an altar there, and laid the wood in order; and bound Isaac his son, and ^elaid him on the altar upon the wood.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 And the Angel of the Lord called unto him out of heaven, and said Abraham, Abraham. And he said, Here *am* I.

e Heb. 11: 17; Jam. 2: 21.

9. *A place.* Heb.—*The place.* (vs. 3 and 4.) At length they have come to the spot where the deed is

to be done, where Abraham is to be tried, and where God also is to be proved. The father of the faithful and the faithful covenant God are to be revealed. In good faith he builds the altar and proceeds with the work. Then came the act which disclosed the plan and solved the mystery to Isaac, if indeed he had not yet been informed of the fact.

He bound Isaac. Here is also the proving of Isaac's faith. Has he indeed trusted God to provide the lamb? Then what if God choose him for the victim? We hear no complaint from the son of promise. "He was led as a lamb to the slaughter"—for a voluntary death, so far as we can judge from the record. It was not merely filial affection and pious obedience to the parent; it was implicit trust in God, on the ground set forth and accepted; that God will see—see to it and provide.

¶ *Laid him on the altar upon the wood.* We see no resistance. We see in him the unresisting Son of God—Lamb of God—Sacrifice for sinners. Isaac on the altar was sanctified for his vocation in connection with the history of salvation. He was dedicated there as the first-born, and "the dedication of the first-born, which was afterwards enjoined in the law, was fulfilled in him."

10. Abraham comes now to the point of actually slaying his son; even so far as to raise the fatal knife. So far as his heart and his intent are concerned, he has shown the deed virtually done. Paul shows that it was so regarded by God. (Heb. 11: 17.) "By faith Abraham when he was tried *offered up Isaac.*" God judgeth not according to the outward appearance, but looketh on the heart. It is not the act so much as the will and the purpose of heart, which God regards. He will take the will for the deed, but never the deed for the will. In His Divine judgment the deed was done as truly as if the knife had been plunged into the heart of Isaac. There is therefore no such contradiction here as some critics pretend to find. God required the sacrifice of Isaac, and it was not withheld. Instead of raising him from the dead, he arrested the hand in the act of slaying him.

11. The names of God here introduced are worthy of note. It was *Ha Elohim*—the God—who demanded the sacrifice; the *Personal* God in distinction from heathen gods—the God whom Abraham worshipped and served. And now it was the *Angel of Jehovah*—the Covenant Angel—who arrested him in the very act. God, as God—as the true God—had the sovereign right to demand all that Abraham had; and yet God Jehovah, as the Covenant God,

12 And he said, ^fLay not thine hand upon the lad, neither do thou any thing unto him: for ^gnow I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me.

13 And Abraham lifted up his eyes, and looked, and behold, behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son.

f 1 Sam. 15: 22; Mic. 6: 7, 8. g ch. 26: 5; Jam. 2: 22.

would not suffer His covenant to fail. These are the different aspects in which God was revealed to the patriarch in the history of redemption. God does not contradict Himself, even though to our poor, feeble view He may seem to do so.

12. *Lay not*, etc. The Angel of Jehovah, who is elsewhere called "*Jehovah*," now interposes for Isaac's deliverance. He has not come to destroy men's lives, but to save them. He declares the ends of God's trial fulfilled, and He interposes at the very critical moment. This is also the province of the Covenant Angel in the whole work of redemption, to interpose for salvation, to furnish a fit substitution, and, in the very article of threatened destruction, to bring life, as from the dead, to the sons of promise. ¶ *For now I know that fearing God art thou.* He was regarded as having offered up his son, since he had not withheld him, but had freely given him up to the sacrifice at God's command. This fear is reverential, filial fear. (1 Pet. 1: 17.)

13. Here occurs the wonderful substitution, in which God set forth as in a figure the plan of the Mosaic economy for the offering of animal victims instead of human sacrifices—the blood of bulls and of goats instead of human blood—animal-offerings for the sins of men; pointing forward to the only acceptable substitute whom they foreshadowed, who is God's Lamb and not man's—the Lamb of

God's providing, and from his own bosom, His only-begotten and well-beloved Son;—*the man—the God-man.* Abraham had by faith already laid hold of the great truth, "*God will provide Himself the Lamb*," and here he finds it according to his faith. Heb.—*Lo, behind, a ram entangled in the thicket by his horns.* "If therefore the appointment of Moriah as the scene of the sacrifice of Isaac and the offering of a ram in his stead were primarily only typical in relation to the significance and intent of the Old Testament institution of sacrifice, this type already pointed to the Antitype to appear in the future, when the eternal love of the heavenly Father would perform what it had demanded of Abraham, that is to say, would not spare His only Son, but give Him up to the real death which Isaac suffered only in spirit, that we also might die with Christ spiritually, and rise with him to everlasting life." (Rom. 6: 5; 8: 32, etc.)—*Keil and Delitzsch.* ¶ *In the stead of his son.* The animal victims of the law foreshadowed Christ, and He at length puts an end to them by offering Himself. And, as the animal victim was offered instead of Isaac, even so Jesus takes the very sacrificial place of the sinner, and gives Himself up an offering and a sacrifice to God, for a sweet-smelling savor. At length he says, "Sacrifice and offering thou wouldest not, which are offered by the law.

14 And Abraham called the name of that place Jehovah-jireh: at it is said to this day, In the mount of the LORD it shall be seen.

15 ¶ And the angel of the LORD called unto Abraham out of heaven the second time,

16 And said, ^hBy myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son;

h Ps. 105: 9; Luke 1: 73; Heb. 6: 13, 14.

Then said I, Lo I come to do thy will, O God." The apostle tells us (Heb. 11) that Abraham rested on God's ability to raise Isaac from the dead, and that in a figure he was so raised from death, and so the resurrection of Jesus was set forth.

14. *Jehovah-jireh.* Heb.—*Jehovah will see*, that is, according to vs. 8, *Jehovah will provide.* Sept.—*The Lord hath seen.* ¶ *As it is said*—"So that it is said, (men are still accustomed to say.) *On the mountain where the Lord appears (yearly), from which the name Moriah arose.*"—Keil and Delitzsch. Heb.—*In the Mount of the Lord one shall be seen.*—Kalisch. "*In the Mount of the Eternal it shall be seen.*"—Benisch. The verb means *He or it shall be seen, or shall appear* (fut. Niphal). Sept.—"*In the mount the Lord hath been seen.*" It is doubtful whether this refers to a proverb in Israel based on this event, as it is found in other languages. *Man's extremity is God's opportunity.* More probably it refers to the locality which was thus divinely designated as the place for Jehovah's appearing as the Shekinah or visible Presence, which should dwell in the sanctuary to be erected in after ages there, in connection with the ritual system of animal sacrifices preparatory to the offering of the Lamb of God. *In the Mount of Jehovah (the Holy Mount), He shall appear (be seen);* that is, that God shall manifest Himself in the sanctu-

ary, and especially that *One shall appear* on that Holy Mount. (Matt. 3.) He whom the Shekinah of His visible Presence should symbolize in the sanctuary, would appear as the Personal Manifestation of God, the Angel of the Covenant. Gr.—*In the mount it* (that Vicarious Sacrifice) *shall be seen to, or provided (providing Himself the Lamb).* The Lamb of God will be provided for sacrifice on Mount Moriah. Is not this the distinct revelation to Abraham of Christ's day, which he saw and was glad? Is not this the meaning of the name which he here gives to the place—*In the Mount of Jehovah He will be seen?* (So Isa. 60: 2; Ps. 84: 7.) And is not this the express reference which 'our Lord Himself makes, when He says, "Your father Abraham rejoiced that he should see my day (the day of my appearing.) He saw it, and was glad"?

15-18. *The second time.* Here we find the covenant promise repeated to Abraham, much the same as at first, yet with important variations. It is the same spiritual grant which the apostle designates as God's "preaching beforehand the Gospel unto Abraham, saying In thee shall all nations be blessed," (Gal. 3: 8; Rom. 4: 16, 17.) It is the promise of salvation to all nations through Abraham. Only here (1.) it is the promise made with the additional sanction of the oath of God—that by two im-

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed ⁱ as the stars of the heaven, ^k and as the sand which is upon the sea-shore; and ^l thy seed shall possess ^m the gate of his enemies;

18 ⁿ And in thy seed shall all the nations of the earth be blessed; ^o because thou hast obeyed my voice.

ⁱ ch. 15: 5; Jer. 33: 22. ^k ch. 13: 16. ^l ch. 24: 60. ^m Mic. 1: 9. ⁿ ch. 12: 3, and 18: 13, and 26: 4; Acts 3: 25; Gal. 3: 8, 9, 16, 18. ^o ver. 3: 10; ch. 26: 5.

mutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge. (Heb. 6: 18.) "*By myself have I sworn.*" The apostle explains. "An oath for confirmation, is to men an end of all strife. Wherein God willing more abundantly to show unto the heirs of promise the immutability of His counsel confirmed it by an oath." (Heb. 6: 13. See the oath referred to, ch. 17: 7; 26: 3; 50: 24; Exod. 13: 5, 11.) (2.) It is here expressed that the salvation for all people is to come through the seed of Abraham; whereas, in ch. 12: 3, it was "*In thee,*" etc. This was fitting, after the offering of Isaac, which brought the promised seed to view so distinctly. The Apostle Paul argues, by the Spirit, that "*the seed*" is CHRIST. The prediction and promise here given is, therefore, the very crown of all promises—as Abraham is father of the faithful. Luther observes that all that is said in Ps. 89: 36; 132: 11; 110: 4, respecting the oath given to David, is founded upon this sworn promise. For in Nathan's promise to David, which is the immediate basis of the Messianic Psalms, nothing is said about an oath. "The sure mercies of David" are founded on this transaction. (3.) This concluding, crowning form of the promise to Abraham dwells chiefly upon the *Seed*; while, in other passages, it had been the *land* of promise more especially, and Abraham more personally. This is quite in accordance with the gradual

unfolding of Gospel Revelation. The Messianic idea is more and more distinctly brought to view. The *multiplying of the seed* of Abraham here promised, to one who had now, in his old age, only the first-born of Hagar and Sarah, looks beyond mere natural posterity to the spiritual progeny, which should become innumerable—like the stars and the sand. This shows the historical reality. ¶ *Thy seed shall possess the gate of his enemies.* Sept.—*Shall inherit the cities of their adversaries.* This also looks beyond the national power of the Jewish people, and refers to the conquest of the church, of which it is said that "the gates of hell shall not prevail against it." (Matt. 16: 18.) But as Jesus Christ was to come of this Abrahamic line, so the ultimate reference is to Him, and herein is couched the precious promise of the Saviour of mankind. OBSERVE.—There were ten revelations to Abraham. Six of them contain the promise of the Covenant Seed and of the Covenant Land. The remaining four are confined to the SEED, and the great blessing therein contained.

18. *Be blessed.* Here it is the *Hithpael* form of the verb which means *Shall count themselves blessed.* In Genesis 12: 2 (the first form of the promise) it is the *Niphal*—*Shall be blessed.* And this later form is perhaps stronger. This blessing, therefore, sums up and embodies all the previous revelations of the coming Messiah—as to Adam, of a bruiser of the serpent, and to Noah, of the

19 So Abraham returned unto his young men, and they rose up,

blessings of Jehovah upon Shem, and upon Japhet through him. And so the promise points forward so as to compass all the blessings of the New Testament times for all nations. **OBSERVE.**—"What God had, at the outset, granted out of free grace alone, and unconditionally, He now confirms as the reward of Abraham's act of faith. This faith which he had created, fostered and proved, had now brought forth its fruits. God first promises, and by His revelation awakens faith in the heart. He then crowns with reward the works of this faith which is the result of His grace."—*Gerlach*. The faith of Abraham is cited in the New Testament as most eminent and exemplary; for he was called to believe where in the nature of the case he could not live to see the fulfilment. "*He patiently endured*," therefore, and thus "obtained the promise" in the germ, which could be realized only long after his death. The promise was indeed rather realized to his patient endurance of faith. The ten Theophanies to Abraham are (1.) In Mesopotamia, Acts 7: 2. (2.) At Sichem, Gen: 12: 7. (3.) At Bethel, ch. 13; 14. (4-8.) At Mamre, ch. 15: 1; 17: 1; 18: 1; 21: 12; 22: 1. (9-10.) At Moriah, ch. 22; 11, 15. —All within a period of about fifty years. Though computations of the population of the globe at Abraham's call are conjectural, Prof. *C. F. Keil* has calculated that taking an average of *eight* children to a marriage, there must have been about twenty-five millions of people; or taking an average of *ten* children, there must have been a sum total of two hundred and ninety-three millions, and this without including such of the earlier generations as would be still living from Shem's time.—Vol. I. p. 178. **OBSERVE.**—The promise to

Abraham is the **THIRD** great patriarchal promise, and it is made to the **THIRD** head of the race. Noah's prediction of blessings upon Shem, and through Shem upon Japhet, is here taken up and expanded. To this Shemite a further Messianic promise is made, when even the line of Shem had become idolatrous. The great point of the promise is (1.) That blessings should come upon the whole human family through Abraham's seed. Abraham must have understood (1.) That these blessings were spiritual, and that it was by the diffusion of the true religion that he should become such a universal blessing. So Peter explains the promise that it was fulfilled in the advent and work of Christ. (Acts 3: 25, 26.) Paul declares that in this promise God preached beforehand the Gospel unto Abraham, saying, etc. (Gal. 3: 8-16.) The promise is therefore (2.) Of a universal religion for man, to come through Abraham. This is the great idea of the Bible. The unity of the race and their brotherhood in Christ, the seed of Abraham, is set forth in both Testaments,—Christ all and in all. (3.) This glorious result for men is by means of a chosen family and people, who are to train a posterity according to the covenant seal. Christianity did not spring out of Judaism as a natural growth, for the Jewish religion had become corrupt, and so it battled the idea of such a universal Church as Christ came to establish. The idea was of God, and the plan thus prosecuted, can be accounted for only as the plan of God, running through the ages, and the golden thread in all history. No heathen philosophy, nor any other religious system ever proposed this spiritual blessedness of mankind as the object and end.

19. Abraham has God for his fath-

and went together to ^pBeersheba; and Abraham dwelt at Beersheba.

20 ¶ And it came to pass after these things, that it was told Abraham, saying, Behold, ^aMilcah, she hath also borne children unto thy brother Nahor;

21 ^rHuz his first-born, and Buz his brother, and Kemuel the father ^sof Aram,

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

23 And ^tBethuel begat ^uRebekah: these eight Milcah did bear to Nahor, Abraham's brother.

24 And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

p ch. 21: 31. q ch. 11: 29. r Job 1: 1. s Job 32: 2. t ch. 24: 15. u Called in Rom. 9: 10, *Rebecca*.

er and covenant portion, and is recognized as his *friend*, while he yet has Isaac, because he gave him up at God's command. We have our possessions most securely ours when we resign them to God. We never enjoy their full benefit till we make them His. It is when we seek to keep them back from Him that we lose them altogether or lose the real enjoyment of them. "He that saveth his life shall lose it, and he that loseth his life for my sake shall find it."

20. The genealogy, which was broken off at chap. 11: 29, is here resumed.

21-24. This family register of Abraham's brother is here inserted to prepare the way for the narrative of Isaac's marriage. This was now the next step for the Covenant Son. And it was God's expressed will that the house of Abraham should not intermarry with the heathen. Here then is *Rebekah* the daughter of *Bethuel*. ¶ *Huz*, (*Uz*.) Job's land (Job, 1: 1.) was so named. (But see ch. 10: 23; 36: 28.) ¶ *Buz*. An ancestor of Elihu who is called *the Buzite*, (Job 32: 2.) ¶ *The father of Aram*. Aram is the name for Syria. ¶ *Chesed*. The Chaldeans are the *Kasdim*.

(See Gen. 11: 28.) We find the same names in different families as now. *Kemuel* was the founder of the family of *Ram*, not of the Arameans. Compare 2 Kings 8: 29 with 2 Chron. 22: 5. This *Chesed* was not the founder of the Chasdim, for they were older than this one. Some suppose he founded one branch of the Chasdim, probably those who stole Job's camels, (Job 1: 17.) Nahor's twelve sons were not the founders of as many tribes, though some have so alleged. ¶ *His concubine*. This was a *halfwife*, such as was not regarded as unlawful at that time, but is pronounced a criminal relation in the light of Christianity. In the East, a concubine is subordinate to the wife. Among the Hebrews, while polygamy was practised, the concubine held a definite position,—could be sent away without a bill of divorce, and yet the relation was not understood as illegitimate,—the family of the concubine was supplementary to that of the wife, and their names occur in the patriarchal genealogies as here. It ought to be remarked that the natural desire of offspring was in the Jew consecrated into a religious hope, which tended to redeem con-

CHAPTER XXIII.

AND Sarah was an hundred and seven and twenty years old : *these were* the years of the life of Sarah.

2 And Sarah died in ^a Kirjath-arba; the same is ^b Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

a Josh. 14: 15; Judg. 1: 10. b ch. 13: 18; ver. 19.

cubinage from the debasement into which the grosser motives for its adoption might have brought it." Such was the case in the family of Nahor, Abraham and Jacob, and in the latter two cases the offspring was regarded as that of the wife herself by a process analogous to that of adoption. Gerlach says, We see how much was allowable in the Old Testament "on account of the hardness of heart," which, after the full revelation of the mystery of love in redemption, was no longer permitted. (See Exod. 21: 9, 10; Levit. 19: 21; Jud. 19: 2.)

CHAP. XXIII.

§ 45. DEATH OF SARAH. PURCHASE OF BURIAL-PLACE.

The death of Sarah and the purchase of a family burial-ground for her interment are recorded in this chapter. This chapter gives us the first record of property in land, of purchase, of silver as money, and of mourning for the dead, and of burial. (1.) Sarah's age is here given—the only instance in which the Scripture mentions the age of a woman. She is thus distinguished as a pattern woman, (1 Pet. 3: 6.) and as the mother of the Hebrew people, and as being the mother of Isaac, in whom the promised seed was most notably set forth. Isaac was now thirty-seven years old, and Sarah died thirty-eight years before Abraham. ¶ *Years of the life.* (Heb. pl. *lives*.)

This plural form is commonly used for life in the Heb., but has been thought here and in some other cases, to refer to eminent life, as the *plural of eminence*. Some of the Jewish interpreters refer the expression to three stages in the life of Sarah. (2.) *Kirjath-Arba.* Lit.—*City of Arba*—who is called the father of Anak or of the Anakim, who were giants. (See Josh. 14: 15; 15: 13.) ¶ *Hebron* is the same city. Here Abraham had resided, and, having been absent some forty years, had returned, and now was called to bury Sarah in the city of his earlier abode. This was a most ancient city, "the earliest seat of civilized life," having been built seven years before *Zoan*, the old capital of Egypt, (Num. 13: 22.) It is now a town of some prominence, but chiefly notable for the mosque built over the tomb of Sarah. ¶ *In the land of Canaan*—as Beersheba, where they lately resided, was in the land of the Philistines. Hebron is finely situated in the hill country of Judea, about thirty miles south of Jerusalem. As we entered it we rode through a long arbor of quince-trees in full blossom, while the large grape-clusters just fully formed indicated what enormous specimens of this fruit the spies might have found. We rode up the steep, rocky slope overlooking the town, so as to get the best view of the mosque which rises from its base, and of the enclosure which is walled high around, and which then could not by

3 ¶ And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

4 ° I *am* a stranger and a sojourner with you : ^d give me a possession of a burying-place with you, that I may bury my dead out of my sight.

5 And the children of Heth answered Abraham, saying unto him,

c ch. 17 : 8 ; 1 Chron. 29 : 15 ; Ps. 105 : 12 ; Heb. 11 : 9, 13. d Acts 7 : 5.

my means be entered by Christians. Since that time Dean Stanley, with the Prince of Wales and his suite have been allowed to enter, in April, 1862, (See Stanley's lectures on the Jewish Church, p. 535. etc.,)

¶ *Came to mourn.* This *coming* does not imply absence at the time of her death, but rather is a formal mode of statement, as in the next verse, *stood up.* ¶ *To weep.* Lit.—*To bewail her.*

3. *Stood up.* According to the Oriental custom, the mourner was seated on the ground, or prostrated himself in the presence of the corpse, "*before his dead,*" sometimes sitting in sackcloth and throwing ashes upon his head. The time was commonly seven days, but for Jacob it was seventy days. ¶ *The sons of Heth.* These are the Hittites, a Canaanite tribe in the neighborhood of Hebron. (Ch. 15 : 20, 23.) Ephron was a prince of the tribe, and they were owners of the land there.

4. Abraham's proposition is here stated, (4-9.) ¶ *A stranger and a sojourner.* He was not one of their tribe, but a stranger—and, indeed, though the soil had become his own by covenant of God, yet he here confessed that he was a stranger and a pilgrim in the land, (Heb. 11 : 13.) David refers to this and confesses the same, (Ps. 39 : 11.) Abraham was not unknown to the people, (vs. 6,) but he was of different race, and did not lay any claim here to the soil, but dealt with the people

according to their natural impressions of him, and as if he had no title to the land from God Himself. *A sojourner* he was, as one temporarily residing among them—and not a mere traveller. He had an interest in this city of his earlier abode, and probably may have had his more permanent dwelling here, though his abode was also in Beersheba. (Stanley, p. 38.) His pastoral life made him a wanderer. Hence he had no burial-ground as yet, (Acts 7 : 5,) and the fact of his now seeking to purchase one at this place, shows his ties to be here. His faith in God's covenant of the land is also indicated by this act. ¶ *A possession of a burying-place,* i. e., a permanent family burial-ground. He here simply proposed that they should give him possession of such a ground on terms to be agreed upon, but not as a gift. (See vs. 9.) This proposal to locate his family sepulchre here implies a purpose to make the country his permanent abode. (See Isa. 22 : 16.) ¶ *My dead.* Not Sarah alone, but the dead of his household hereafter, as well. The Jewish custom was to bury in tombs excavated in the rock, and also to bury in graves. (Matt. 27 : 52, 60.)

5, 6. *Mighty prince.* Lit.—*A prince of God.* So great mountains and cedars are called "mountains and cedars of God." (Ch. 30 : 8 ; Ps. 80 : 10.) The meaning here is a Divine prince, as we would say, or one highly favored of God. Abraham was called

6 Hear us, my lord; thou *art* 'a mighty prince among us: in the choice of our sepulchres bury thy dead: none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

7 And Abraham stood up and bowed himself to the people of the land, *even* to the children of Heth.

8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight, hear me, and entreat for me to Ephron the son of Zohar,

9 That he may give me the cave of Machpelah, which he hath, which *is* in the end of his field; for as much money as it is worth he shall give it me, for a possession of a burying-place amongst you.

ech. 13: 2, and 14: 14 and 24: 35.

"the friend of God," and so called by the people besides being so in fact. Hebron is hence called *El Khalil*, *The Friend*. ¶ *Among us*. Lit.—*In the midst of us*. ¶ *In the choice of our sepulchres*. You shall have the *choice of them* for your purpose, that is of the sites, or of the excavations already made. The offer is repeated—*None of us shall withhold from thee his sepulchre*. They should all stand ready to yield up to him whatever site or sepulchre he should choose.

7. *Bowed himself*. The patriarch stood up and bowed himself in token of reverence or respectful obligation. The term is that which is commonly used to denote religious worship, as that was performed in the attitude of bowing to the ground, sometimes in prostration of the body, or kneeling and bowing the head to the ground. We have seen the sheikh of an encampment come out, as we were passing the tents, and make this low and reverent act of obeisance, as the salutation.

8. *Communed with them*. Lit.—*Spake with them*—had conference with them. *If it be your mind*. Lit.—*If it be with your soul*. Vulg.—*If it please your soul*. Gr.—*If ye have in your soul*. ¶ *Entreat for me to (with) Ephron*. Intercede for me. Ephron, the son of Zohar was

a chief among them, who owned this cave which he desired.

9. *Machpelah*. The term means *double*—a *double cave* as it is. The name applied to the whole plot or field including the cave, and sometimes is limited to the cave itself. The mosque now built over the spot is at the base of a rocky slope looking toward the plain of Mamre, and thus in view of Abraham's encampment. The building was originally a Christian Church, as its structure shows, and was at a later time converted into a mosque. Within the walls are the sacred shrines, or monuments of the patriarchal family in honor of the dead who are buried beneath. A chapel is built around each of these tombs, and is entered through a gateway of the railing, as in modern cathedrals. There are six shrines: those of Abraham and Sarah, the first pair, are in the inner portico,—the former in a recess to the right, the latter to the left, both closed by silver gates. "The chamber is cased in marble. The so-called tomb is a sarcophagus about six feet in height, built up of plastered stone or marble, and hung with three carpets of green and gold. Further on, and within the walls of the mosque, are the shrines of Isaac and Rebekah, with less style, while those of Jacob and Leah are in a

10 And Ephron dwelt among the children of Heth. And Ephron the Hittite answered Abraham in the audience of the children of Heth, *even* of all that ^fwent in at the gate of his city, saying,

11 ^gNay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.

12 And Abraham bowed down himself before the people of the land.

f ch. 34: 20, 24; Ruth 4: 4. g See 2 Sam. 24: 21-24.

separate cloister opposite the entrance of the mosque. All these are what the Biblical narrative would lead us to expect, and there is the evidence that the Mohammedans have carefully guarded these sacred spots, and they stand as the confirmation of our Christian faith. The mosque is called the Great Haram." (See, *Stanley, Hist. of Jew. Chh.* p. 546.) ¶ *End of his field.* At one extremity of his ground. ¶ *For. Lit.—In, or with full silver.* For the full weight of silver—as much as it is worth without deduction, or so much as he shall value it at, or ask. These were the definite and fair terms upon which Abraham would get possession of the ground. This is the first account we have of property in land and of purchase of land with money. We see (vs. 15, 16) that the silver was weighed out till it reached the full weight or price.

10. *Ephron dwelt.* Gr.—*Sat* in the midst, etc. He was now in confidence with the sons of Heth, in the gate of the city. These Hittites had brought about an interview as had been requested by Abraham. *Ephron answered.* He here makes formal reply to Abraham's proposal to buy at a fair price or at the fixed valuation. This answer was publicly made. Such bargains and contracts were commonly transacted at the city gate before the elders or chief men of the city as witnesses. It was

here also in the audience of all who passed to and fro through the gate, so that it would be most public and formal. It was desirable that it should be well known, and this mode would have the advantage which is obtained in our time by entering such a transfer of land upon the public records.

11. Ephron proposes to donate the land. This, however, was probably only after the Oriental fashion of declining a price, the rather to put one under greater obligation, and expecting a full equivalent, either in money or in service. We have often found among the people a refusal to name a fixed price, especially for any service done, expecting more by putting it upon your honor. Besides, it is in true Oriental style to pretend to the greatest liberality, which you find to be only an exaggerated manner of speech. Ephron expressed himself as willing to be bound by this free offer, "*in the presence of these witnesses.*" Abraham being known as rich and powerful, there was the greater motive with Ephron to waive a fixed price.

12. *Abraham, etc.* The patriarch bows himself in token of reverence and of obligation for so generous a proposal. He, however, prefers to have a regular business transaction. This would be more safe. It would save any hard feeling, and would make the title sure.

13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou *wilt give it*, I pray thee hear me: I will give thee money for the field: take *it* of me, and I will bury my dead there.

14 And Ephron answered Abraham, saying unto him,

15 My lord, hearken unto me: the land *is worth* four hundred ^h shekels of silver: what *is* that betwixt me and thee? bury therefore thy dead.

16 And Abraham hearkened unto Ephron, and Abraham ⁱ weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver current money with the merchant.

17 ¶ And ^k the field of Ephron which *was* in Macpelah, which *was* before Mamre, the field and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made sure

h Exod. 30: 15; Ezek. 45: 12. i Jer. 32: 9. k ch. 25: 9, and 49: 30, 31, 32, and 50: 13; Acts 7: 16.

13. *If thou (wilt give it).* Lit.—*Would that thou—would that thou wouldst hear me.* This abrupt and repeated form expresses his strong desire of having the price fixed for a regular purchase; intimating that otherwise he could not take it, and must decline to accept it as a gift.

14, 15. Lit.—*The land is four hundred shekels*, etc. This is still a common phrase among us. The land *is* so much—is worth so much. ¶ *Shekels.* English—*Scales.* This term is from the verb *shakal*, to weigh, and originally applied to a weight, and afterwards to a coin in use among the Jews. The *shekel* as a fixed value is first mentioned here, though the weight was in common use before this time. It is estimated at nine pennyweights and three grains, which would make about two hundred and twenty-five dollars for the field. ¶ *What is that?* Still keeping up the show of gratuity, he speaks of the price as of no account, as merely nominal, and not to be pressed between such friends, and that he need not delay the burial for

the payment, but might proceed at once without this formality. This air of generosity, however, would be greatly misunderstood, if the speaker should be taken at his word.

16. *Weighed.* It was not coined money, but so much in *weight*, the original sense of *shekel*. ¶ *Current.* It is still the custom to weigh money at the East, even where it is stamped. The merchant in the bazaar has his scales fastened to his girdle. The chief coin in the cities is now the gold Turkish coin (*mejhidî*) which is weighed as the English sovereign or French Napoleon is weighed often at our banks, to see if it is *the full weight*,—to see if it is current with the merchants, whether it will pass for so much. The tribes of Canaan were among the earliest merchants. ¶ *Merchant.* The term means *traveller*, and refers to the travelling merchants, who carried their goods as in caravans from country to country for sale.

17. The property was now formally transferred. The ground, including all that was upon it, the cave and

18 Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre; the same is Hebron in the land of Canaan.

20 And the field, and the cave that is therein ¹were made sure unto Abraham for a possession of a burying-place, by the sons of Heth.

¹ See Ruth 4: 7, 8, 9, 10; Jer. 32: 10, 11.

the trees, were made sure, and it was used for a family burial-ground. Abraham and Sarah, Isaac and Rebekah, Jacob and Leah were buried there. (See ch. 49: 31.) ¶ *Mamre*. Hebron was in the plains of Mamre, and the city often bears this name, (vs. 19.) We turned aside from the main road out of Hebron to visit the ancient oak which is pointed out, in the centre of a large field, as the oak under which Abraham pitched his tent. The plains around Hebron are in fine cultivation. The people are more civilized in appearance, but have the repute of being more ferocious and wicked than the average of the people. ¶ *Were made sure*. Lit.—*Stood for a possession*. No deed is here spoken of. What the further formal guarantee may have been does not appear—whether there was any instrument of writing, or only a public proclamation in the gate that the sale was completed. This latter seems to be intimated in this verse. But undisputed tenure was acknowledged as a title. The purchase of this burial-place was Abraham's public confession of faith in the Divine promise of the land to him.

19. *After this*. Probably meaning that as soon as the transaction was thus closed, Abraham proceeded to bury Sarah. This proceeding was the public assertion and admission of his claim to the cave and the field.

20. The confirmation of his title is here repeated. It was a most important step and a great fact in the history. Abraham, as father of the faithful—he to whom the holy land had been promised in covenant—thus declared his faith in the promise, and buried his dead on the soil, to commend his faith to his descendants. ¶ *Were made sure*—the same term as in vs. 17, but here in the Greek rendered *was confirmed*. “It stood” is also expressive, as we say *it stood in his name*, or the transaction *stood*. The mosque, *Al Haram*, as we saw it, has one minaret on each of two oblique corners of the walled inclosure. The walls, as seen from the filthy, narrow streets, are high, solid, and ancient in appearance, having the old bevelled bordering. As seen from the hill, the building proper occupies only a third or fourth part of the enclosure, and stands at one corner. On one side of the outer walls are eight pilasters and two buttresses, and on the other side are twelve pilasters and two buttresses. The masonry bears all the marks of most ancient Jewish architecture, and *Robinson* is confident that it was erected before the downfall of the nation. *Josephus'* account agrees with this view. For a diagram of this noble monument of sacred antiquity, see *Stanley's Lectures on the Jewish Church*, p. 542.

CHAPTER XXIV.

AND Abraham ^a was old *and* well stricken in age: and the LORD ^b had blessed Abraham in all things.

2 And Abraham said unto his ^c eldest servant of his house, that ^d ruled over all that he had, ^e Put, I pray thee, thy hand under my thigh:

3 And I will make thee ^f swear by the LORD, the God of heaven and the God of the earth, that ^g thou shalt not take a wife unto

^a ch. 18: 11, and 21: 5. ^b ch. 13: 2; ver. 35; Ps. 112: 3; Prov. 10: 22. ^c ch. 15: 2. ^d ver. 10: ch. 39: 4, 5, 6. ^e ch. 47: 29; 1 Chron. 29: 24; Lam. 5: 6. ^f ch. 14: 22; Deut. 6: 13; Josh. 2: 12. ^g ch. 26: 35, and 27: 46, and 28: 2; Exod. 34: 16; Deut. 7: 3.

CHAPTER XXIV.

§ 46. ISAAC'S MARRIAGE TO REBEKAH.

The death of Sarah left a sad breach in the family of Abraham. He naturally turns his attention to Isaac, the son of promise, in whom his house was to be enlarged, and in the faith of the numerous posterity covenanted to him, he seeks a wife for his son. This was three years after Sarah's death.

1. *Was old and well stricken in age.* This is the common phrase for expressing *advanced* years. Lit.—*Old and come in days.* He was now in his hundred and fortieth year. Abraham's prosperity is here noted as of God, and universal.

2. *His eldest servant.* Lit.—*To his servant, the elder of his house*—not meaning the oldest servant, but the terms *servant* and *elder* both denote office. He is also designated as *ruler over all that he had*. The term *servant* is here like the term *minister*, a title of dignity. The confidential head servant or steward in an Oriental household was an important officer, exercising chief authority in all the affairs of the family—next to the patriarch himself. The *elder* was not a title of age but of office. It

passed into the church, and is the only permanent office which has come down to us from the Jewish church. This may have been Eliezer of Damascus, who was Abraham's steward fifty-four years before this and prior to the birth of Ishmael. (Ch. 15: 2.)

2. *To put the hand under one's thigh*, was probably a form of making oath, or giving most solemn pledge to another. We do not read of it elsewhere except only where Jacob requires the same of Joseph. (Ch. 47: 29.) The thigh is the part on which the sword rests, and thus it expresses dominion. "Gird thy sword upon thy thigh." It is also the seat of generation, and so it might refer to the covenant of circumcision. The servant sacredly swore subjection and obedience to his master, by this formal act, with reference to the Divine covenant.

3. Lit.—*I will swear thee.* I will put thee upon oath. ¶ *By the Lord.* Lit.—*By Jehovah.* The redemptive name of God showing the designed reference to the covenant of grace made to Abraham. "Jehovah, the God of the heavens, and the God of the earth" is the arbiter of the destiny, and the one who swears may well fear him. ¶ *Not take a wife to my son.* The father, according to Oriental custom, chose a wife for his son, and made the contract with the pa-

my son of the daughters of the Canaanites among whom I dwell :

4 ^h But thou shalt go ⁱ unto my country, and to my kindred, and take a wife unto my son Isaac.

5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land : must I needs bring thy son again unto the land from whence thou camest ?

6 And Abraham said unto him, Beware thou, that thou bring not my son thither again.

7 ¶ The LORD God of heaven, which ^k took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, ^l Unto thy seed will I give this land : ^m he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

^h ch. 23 : 2. ⁱ ch. 12 : 1. ^k ch. 12 : 1, 7. ^l ch. 12 : 7, and 13 : 15 ; and 15 : 18 ; and 17 : 8 ; Exod. 32 : 13 ; Deut. 1 : 8, and 34 : 4 ; Acts 7 : 5. ^m Exod. 23 : 20, 23, and 33 : 2 ; Heb. 1 : 14.

rent of the bride. Here the patriarch was about to send his chief steward on this errand, and he would first of all make him swear that he would not take a Canaanitish woman for Isaac. This oath would be the more important if Abraham should suddenly die before the wife was chosen. ¶ *The Canaanites* were the heathen tenants of the land, whom God had ordained to be exterminated. And Abraham would not have his covenant son become allied to this uncovenanted and wicked people, and thus alienate the household from God. He was not to be unequally yoked with an unbeliever. (2 Cor. 6 : 14.) This godly patriarch would jealously guard his house, and so command his children after him that the Lord might (consistently) bring upon him all that He had promised. (Gen. 18 : 19.)

4. He now instructs his steward as to whither he should go. ¶ *Unto my country.* This was Mesopotamia. Abraham's kindred were Shemites, and had some knowledge of God, though not wholly purged from idolatry. (Ch. 31.) Here Abraham had dwelt for a time after leaving Ur of the Chaldees, and hither the messen-

ger was to go. He was not born here, but in Ur. Isaac was now about forty years old.

5. Before taking this solemn oath, the steward seeks a clear understanding and asks *whether* in the possible event of the maid refusing to leave her country, he should take Isaac thither to her.

6. Abraham answers most positively that on no account would he have Isaac taken to that land to live, however he might desire that his wife should be taken from thence. ¶ *Beware.* Lit.—*Take heed to thyself, lest thou return my son thither ; that is, lest thou come thence and take him back to that land.*

7. Abraham here expresses his faith in God's holy covenant as pertaining to this, and insuring the best result. ¶ *The Lord God.* Lit.—*Jehovah, the God of the heavens*, who controls all agents, elements, and events. The same God who called him out of his country to Canaan, and covenanted to give him this land as an inheritance for his posterity. He would so order all the circumstances as to accomplish His promise, and He would therefore so arrange as that the wife for Isaac would come

8 And if the woman will not be willing to follow thee, then ⁿ thou shalt be clear from this my oath; only bring not my son thither again.

9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

10 ¶ And the servant took ten camels, of the camels of his master, and departed; (^o for all the goods of his master *were* in his hand;) and ^p he arose, and went to Mesopotamia, unto the city of Nahor.

n Josh. 2: 17, 20. o ver. 2. p ch. 27: 43.

to the promised land. What beautiful faith in God, that He will secure the ends which He has engaged to bring about, and that we need not worry and ought not to distrust! Let us not suppose that all will go amiss, but rather that all will turn out well, for what God hath promised he is able to perform, and will perform. ¶ *His angel*, or the Covenant Angel. (Ch. 16: 7.) His messenger, by whatever agency should be needed to bring about the result, would go before him.

8. Abraham here releases the steward from the oath, in case the supposed difficulty should occur; for in no case would he consent to have his son taken to that land, to dwell outside of the land of promise. "This oath implies that if Abraham should die, this steward would have an influential position towards Isaac."—Kurtz.

9. The servant or steward took the oath to his master, as was directed. ¶ *Sware to him.* Lit.—*Was sworn to him.*

10. The preparation and the journey now follow. He took *ten camels* from the camels of his master. These were for the purpose of carrying the presents for the bride, and provisions for the journey, and such as would also indicate the rank of his master. Besides this they would be needed to bring home the bride and her suite. ¶ *For all the goods*, etc. Lit.—*And all the goods of his master in his hand.*

This is not a reason given for the equipage which he took, but an additional clause as to the goods which he took besides the beasts of burden which were to carry them. The Gr. renders, "*And of all the goods of his lord (he took) with himself.*" So the Vulg.—He took valuable and various presents from his lord's goods, to give to the chosen one who should be the bride. Some of these presents are mentioned in vs. 22 and 53. ¶ *To Mesopotamia.* The Hebrew term means *Aram* (or Syria) *of the two rivers*, that is, of the Tigris and Euphrates—the district lying between the two. This is expressed by the Greek word *Mesopotamia* which means, *midst of the rivers*. The entire island tract is about seven hundred miles long, and from twenty-five to two hundred and fifty miles broad. But the region specially meant in the Scripture is the north-western portion of this tract, lying between the great bend of the Euphrates and the upper Tigris. The towns Orfa and Haran, besides modern cities, are in this district. Here we first hear of Mesopotamia as the country where Nahor was located, after leaving Ur of the Chaldees. He probably accompanied his father Terah to Haran (ch. 11: 31) or else he followed him soon after. Haran is properly in Padan Aram—the flat land of Syria—a portion of Mesopotamia.

11 And he made his camels to kneel down without the city by a well of water, at the time of the evening, *even* the time ^a that women go out to draw *water* ;

12 And he said, ^r O LORD, God of my master Abraham, I pray thee, ^s send me good speed this day, and shew kindness unto my master Abraham.

13 Behold, ^t I stand *here* by the well of water ; and the ^u daughters of the men of the city come out to draw water :

14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink ; and she shall say, Drink, and I will give thy camels drink also : *let the same be she that thou hast appointed for thy servant Isaac* ; and ^w thereby shall I know that thou hast shewed kindness unto my master.

q Exod. 2: 16. r ver. 27 ; ch. 26: 24, and 28: 13, and 32: 9 ; Exod. 3: 6, 15. s Neh. 1: 11 ; Ps. 37: 5. t ver. 43. u ch. 29: 9 ; Exod. 2: 16. w See Judg. 6: 17, 37 ; 1 Sam. 6: 7, and 14: 10, and 20: 7.

11. The steward came on his journey to the well outside the city, and as it was at the evening, when the public well was resorted to for water by the daughters of the city, (vs. 13,) he halted there, and made his camels *kneel* so as to rest themselves. Lit.—*At the time of the going forth of the female drawers* (of water vs. 13.). This would be his best opportunity for gathering information, and also for seeing the industrious maidens of the city. In Eastern countries this drawing of water is commonly done by the women, who carry their skin bottle or earthen jar on the shoulder or on the head, (John 4: 7,) or sometimes strapped to the shoulder. The Samaritan woman came out for water at noon, but the hour was commonly at morning and evening. We have frequently seen in Palestine, at the public well or fountain, such groups of women filling their pitchers, at evening.

12. The steward now put up a prayer to God, recognizing his dependence on the providential help which he was encouraged to expect. Lit.—*O Jehovah, God of my lord Abraham, cause to occur to me this*

day (what I seek) *and do kindness to my lord Abraham.*

13, 14. He now proposes a sign by which he shall receive the Divine intimation of the person intended for Isaac's bride. He will use the means. He will do his best as to a choice, but he will submit the decision to God. He must have the Divine confirmation of his choice, else he dare not proceed. The whole matter is of utmost importance, to choose a wife for the son of promise, and God will surely give direction at his humble request. 1st. He was to go so far as he could in making the choice. 2d. She must be such an one as will respond cordially to his application for water. She would then have the marks of a good temper, besides the personal attractions of which he could only judge at first sight. Form and feature and healthful aspect, and charms for the eye of which a stranger could judge, were to be seconded by a prompt and hearty response to the request of a stranger for water. (1.) How a little act of kindness will display the disposition ! The politeness and culture which will give water to the

15 ¶ And it came to pass, before he had done speaking, that behold, Rebekah came out, who was born to Bethuel, son of ^x Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

16 And the damsel ^y was very fair to look upon, a virgin; neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

18 ^z And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink.

x ch. 11: 29; and 22: 23. y ch. 26: 7. z 1 Pet. 3: 8; and 4: 9.

stranger will speak volumes in regard to the character. (2.) How indispensable in a good wife is a good disposition, beyond any mere outward charms. (3.) How requisite, above all, is the approbation of God in so momentous a choice. ¶ *Hast appointed*, *hast indicated*, or demonstrated as the fitting one.

15. So promptly was the desired sign given, that *before he had done speaking Rebekah was coming forth* from the city towards the well. This well or fountain seems to have been reached by steps. This is often the case. Sometimes an enclosure with a roof marks the spot, the wells being regarded as of great value and worthy of all protection. ¶ *Upon her shoulder*. This was considered as the more graceful way of carrying the pitcher, and when it was empty this was the most natural and common mode.

16. *Very fair*, etc. Lit.—*Good of countenance exceedingly*. ¶ *Went down to the well*. Some suppose that it was a cistern of rain-water. We have seen such cut in the rock above ground, and we have seen wells or fountains reached by a declivity or by steps. He had watched her in this movement, and was clear that she fulfilled all the conditions as to personal manners.

17. As she came up, he ran to meet her, and made his application for a drink of water, as Jesus did of the Samaritan woman. By her answers he was to know whether she was the woman whom God would indicate for the bride, or not.

18. Her response was prompt and cordial. She was bearing her pitcher upon her shoulder, as we suppose, and naturally let it down upon her hand. This civility and courtesy added to the already favorable impression. It happened somewhat differently with us. We came up to a cistern hewn out of the limestone rock, and were very thirsty after a hot ride on the road from Jericho to Jerusalem. The cistern was well supplied with rain-water, covered over with a green scum. Our dragoman let down his skin bucket or bottle by a cord, and drew up the water clear and cool from beneath the surface. He poured it into a cup and was handing it to one of our ladies, when an old sheikh, who had escorted us (at five dollars a head from Jerusalem and back,) seized the cup, demanding to be served before the lady. On his being stoutly refused by our dragoman, he mounted his beast in a surly mood and rode off immediately. It was the last we saw of him.

19 And when she had done giving him drink, she said, I will draw *water* for thy camels also, until they have done drinking.

20 And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

21 And the man, wondering at her, held his peace, to wit whether the ^a LORD had made his journey prosperous or not.

22 And it came to pass, as the camels had done drinking, that the man took a golden ^b ear-ring of half a shekel weight, and two bracelets for her hands of ten *shekels* weight of gold,

23 And said, Whose daughter *art* thou? tell me, I pray thee: is there room *in* thy father's house for us to lodge in?

a ver. 12: 56. b Exod. 32: 2, 3; Isa. 3: 19, 20, 21; Ezek. 16: 11, 12; 1 Pet. 3: 3.

19. She now proceeded quite according to the sign which the steward had named. Everything thus goes forward most satisfactorily. She proposes, in her open-hearted way, to furnish water for his camels also; using even the language which the servant had used in his prayer. This indicated, most clearly, the hand of God in the matter.

20. *Into the trough.* In the vicinity of Nazareth we noticed such a well or fountain with a stone trough filled, and at evening the women were gathered there, filling their stone jars at the well, and carrying them on their heads. The trough would also be a convenience for cattle to drink. Around Jerusalem, Damascus, and Hebron the water is conveyed from pools or reservoirs outside the city, in earthen pipes running under cover, but having openings at intervals, along the roadside, for the cattle to drink. ¶ *Ran again to the well.* Her sprightly, cheerful service was most attractive.

21. And the man *wondering at her.* Gesenius makes this form to be from the verb to *behold*, and being a reflexive form, it would mean *looking about with himself at her*,—expressing an emotion of surprise or wonderment. Delitzsch makes it from a verb meaning *to make a noise*, and then to be in confusion. But he

translates it according to the first form. ¶ *Held his peace.* Lit.—*Keeping silence to know whether Jehovah had prospered his way or not.*

22. *Golden ear-ring.* This ring was more properly a *nose ring*. There was but one—not a pair—and such a ring is worn by the Eastern women, the left nostril being pierced at the side for the purpose. This ring is commonly of gold or silver among the higher ranks, and of poorer material among others. Half a shekel weight was slightly less than a quarter of an ounce. (Exod. 38: 26.) ¶ *Two bracelets for her hands.* These are worn about the wrists, and are heavy and large—not always solid, but very showy. Four ounces and a half would be about the *ten shekels' weight* for the pair. These being of gold would be valuable. The women of Palestine often carry most of their valuables in the shape of trinkets for the arms and legs and hair. We have seen women and children wearing a net-work of coins on their heads. The steward took out of his treasure these articles, to present to her not as a bridal gift, but as a token of his thanks for her service, and as a hint or pledge of special interest in her, looking to something further. Before placing these gifts upon her he first inquires as to her name and home and cir-

24 And she said unto him ^c *I am* the daughter of Bethuel the son of Milcah, which she bare unto Nahor.

25 She said, moreover, unto him, We have both straw and provender enough, and room to lodge in.

26 And the man ^d bowed down his head, and worshipped the LORD.

27 And he said, ^e Blessed *be* the LORD God of my master Abraham, who hath not left destitute my master of ^f his mercy and his truth: I *being* in the way, the LORD ^g led me to the house of my master's brethren.

28 And the damsel ran, and told *them* of her mother's house these things.

29 ¶ And Rebekah had a brother, and his name *was* ^h Laban: and Laban ran out unto the man unto the well.

^c ch. 22: 23. ^d ver. 52; Exod. 4: 31. ^e Exod. 18: 10; Ruth 4: 14; 1 Sam. 25: 32, 39; 2 Sam. 18: 28; Luke 1: 68. ^f ch. 32: 10; Ps. 98: 3. ^g ver. 48. ^h ch. 29: 5.

cumstances. We notice from vs. 30 and 47 that it was not until after he had learned these things, that he placed these ornaments upon her. It was not until then, perhaps, that he felt so assured that she was the intended bride. ¶ *Room*. As there were no public houses for travellers, only at best the *khan* or caravan-serai, and as it was and is still customary for strangers to seek a lodging with the sheikh of a village, this question about accommodations was proper, and not surprising.

24. She promptly told of her family relation; and it proved to be of Abraham's kindred—the daughter of his nephew.

25. In keeping with her cordiality, already shown at the well, is her hospitality, in which she goes beyond his request for lodging, and assures him of straw and provender besides. The *straw* was chopped straw for mixture with *provender*—as grasses and herbage, or barley. The term for *provender*, means *feed* in the general.

26. This venerable steward—Eliezer, as is supposed—thankful for so prompt and gracious an answer to his prayer, bowed himself in a solemn

act of Divine worship. It is *Jehovah*—the covenant name of God—God as the Redeemer, that he adores.

27. The language of his thanksgiving is here recorded. ¶ “*Blessed be Jehovah, the God of my lord Abraham, who hath not left his mercy and his truth from my lord*”—(hath not left it off.) “*I in the way, Jehovah hath led me to the house of the brethren of my lord.*” This is true primitive piety. He seeks direction in earnest prayer, and acknowledges the answer in humble, hearty praise. (See vs. 48.)

28. This praise to God was probably offered while Rebekah was running to her home with the exciting news. ¶ *And the damsel ran and told to the house of her mother according to these things*. It would be the female part of the house to whom she would naturally relate all the facts and all her thoughts. How natural the picture! The *mother* and those who cluster around her will first get the interesting news. The family was settled in a fixed abode, as would seem.

29. Here Laban, Rebekah's brother, is introduced. Though parents, at the East, have most to do in ar-

30 And it came to pass, when he saw the ear-ring, and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man, and behold, he stood by the camels at the well.

31 And he said, Come in, ⁱthou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels.

32 ¶ And the man came into the house: and he ungirded his camels, and ^kgave straw and provender for the camels, and water to wash his feet, and the men's feet that *were* with him.

33 And there was set *meat* before him to eat: but he said, ^lI will not eat until I have told mine errand. And he said, Speak on.

34 And he said, *I am* Abraham's servant.

35 And the LORD ^mhath blessed my master greatly, and he is

ⁱ ch. 26: 29; Judg. 17: 2; Ruth 3: 10; Ps. 115: 15. ^k ch. 43: 24; Judg. 19: 21. ^l Job 23: 12; John 4: 34; Eph. 6: 5, 6, 7. ^m ver. 1, ch. 13: 2.

ranging for the marriage of a daughter, yet the elder brothers have also much to say, as the natural protectors of their sisters. *Laban*, when he heard the news from Rebekah, or those to whom she had told it, *hastened forth to the man at the well*. (See vs. 50.)

30. The ornaments of gold presented to his sister, and Rebekah's narrative of all the words that had passed between them, deeply impressed him in favor of the stranger, and brought him out to see him. It does not appear that Eliezer had yet told of his master's house, or of his errand.

31. He cordially invites the man to accept the hospitalities of his house. The stranger had spoken of *Jehovah* in his prayer and praise, but not in the hearing of Laban. Yet he calls him "*blessed of Jehovah*," and he either meant by this, that he was evidently one favored of God in his lot, or that he inferred this of him, that he was a worshipper of the true God. A true child of God will show himself to be such. Laban recognizes the hand of *Jehovah*, the covenant God, in the matter, (vs. 50.) ¶ *I have prepared*, etc. All was made ready for the stranger's recep-

tion, and for the camels also. There was no lack of accommodations.

32. At this invitation Eliezer enters the house. ¶ *And he (Laban) ungirded the camels*. Lit.—*Unloosed*. It is plain that Laban is to be understood as having unsaddled and unloaded the camels, besides furnishing the provender, water, etc. Everything was supplied for their comfort, in true Oriental hospitality. ¶ *Water for the feet* was a great luxury in that hot, dusty land, and it was a thoughtful piece of attention and civility on Laban's part to have even the attendants supplied. He had a retinue of servants with the camel train.

33. So intent was the steward upon his master's errand that he cared more for it than for his food, and he would not eat until he had told it. The first thing in the reception of an Oriental house is to set something before you to eat and drink. He was invited to tell of his business. ¶ *There was set before him to eat*, or *he (Laban) set before him (food) to eat*.

34, 35. He states who and whence he is and what is his errand. How startling must have been his an-

become great: and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses.

36 And Sarah, my master's wife, ⁿ bare a son to my master when she was old; and ^o unto him hath he given all that he hath.

37 And my ^p master made me swear, saying, 'Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

38 ^a But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

39 ^r And I said unto my master, Peradventure the woman will not follow me.

40 ^s And he said unto me, the LORD, ^t before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house.

41 ^u Then shalt thou be clear from *this* mine oath, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from mine oath.

42 And I came this day unto the well, and said, ^v O LORD God

n ch. 21: 2. o ch. 21: 10, and 25: 5. p ver. 3. q ver. 4. r ver. 5. s ver. 7. t ch. 17: 1. u ver. 8. v ver. 12.

nouncement to the family of Bethuel! *I am Abraham's servant. And Jehovah hath blessed my master exceedingly*, etc. He tells of Abraham's prosperity and wealth, and refers all to the hand of his covenant God. Worldly men refer all their increase to their own sagacity, or good fortune at best. They would naturally have thought that Abraham, an emigrant, was poor.

36. He comes now to tell of Isaac. How simple and honest is the narrative! No arts of diplomacy! Isaac was born out of course, as the son of promise, and he was the heir. ¶ *When she was old.* Lit.—*After her old age*—after she had become old, and too old for any such event naturally. Thus they would see how Isaac was a special gift of God. ¶ *All that he hath.* Hagar and Ishmael had been dismissed with their portion, so that Isaac remained his sole heir. (See ch. 25: 5.)

37. He now recites the facts of his

commission under oath for this purpose of getting Isaac a wife from his kindred. ¶ *Made me swear.* Lit.—*Swore me.* It was at his master's bidding that he took the oath.

38. *But thou shalt go.* Lit.—*If thou shalt not go.* This is the form of putting one to the oath; understanding that curses should rest upon him if he did not go.

40. *Jehovah before whom I walk;* that is, obediently. "Walk before me, and be thou perfect," (ch. 17: 1.) ¶ *Will send His angel with thee.* Vs. 7—*Before thee.*

41. Here it is formally stated, what was implied in the previous narrative, that Eliezer was cleared or freed from the obligation of his oath in case there should be no success in his mission. ¶ *Clear.* Lit.—*Thou shalt be pure, innocent, free, from my oath* (imposed by me.)

42. He now recites the incident of his meeting with Rebekah in answer to prayer, and how it was according

of my master Abraham, if now thou do prosper my way which I go :

43 ^w Behold I stand by the well of water ; and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher, to drink ;

44 And she say to me, Both drink thou, and I will also draw for thy camels : *let* the same *be* the woman whom the LORD hath appointed out for my master's son.

45 ^x And before I had done ^y speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder ; and she went down unto the well, and drew *water* : and I said unto her, Let me drink, I pray thee.

46 And she made haste, and let down her pitcher from her *shoulder*, and said, Drink, and I will give thy camels drink also, so I drank, and she made the camels drink also.

47 And I asked her, and said, Whose daughter *art* thou ? And she said, The daughter of Bethuel, Nahor's son, whom she bare unto him : and I ^z put the ear-ring upon her face, and the bracelets upon her hands.

48 ^a And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take ^b my master's brother's daughter unto his son.

49 And now if ye will ^c deal kindly and truly with my master,

^w ver. 13. ^x ver. 15, &c. ^y 1 Sam. 1 : 13. ^z Ezek. 16 : 11, 12. ^a ver. 26. ^b ch. 22 : 23. ch. 47 : 29 ; Josh. 2 : 14.

to a sign that he had asked of God. Thus he shows that he acted under the Divine direction, and that, as would seem, the alliance which he sought for Isaac would have the Divine sanction.

44. *Appointed out.* The same term as is rendered, in vs. 14, *appointed*, meaning *pointed out*—fixed upon as the fitting one.

45. *Speaking in my heart.* Before all the words had even passed in his mind, much less come to his tongue to utter them all, Rebekah came forth.

47. It appears from this passage that Eliezer did not put the ornaments upon her until he had received an answer to his question. ¶ *Upon her face.* This would indicate that

it was a ring for the nose and not for the ear.

48. *In the right way.* Here he adds this additional expression. God's way is *the right way*, (Ps. 107 : 7.) And here he declares that the indication from God Himself was plain that he should take his *master's brother's daughter* for Isaac. Rebekah was rather the *grand-daughter* of Nahor. Thus delicately he states his errand in full, and comes now to the point of *aye or no* for the answer.

49. *And now if ye are* (if it is to you) *doing kindness and truth with my lord, tell me, etc. And I will turn* (that I may turn) *to the right hand or to the left* ; that is, he wished their decision, so that, if they should decline his application, he might look

tell me: and if not tell me; that I may turn to the right hand, or to the left.

50 Then Laban and Bethuel answered and said, ^d The thing proceedeth from the LORD: we ^e cannot speak unto thee bad or good.

51 Behold, Rebekah is ^f before thee, take *her*, and go, and let her be thy master's son's wife, as the LORD hath spoken.

52 And it came to pass, that, when Abraham's servant heard their words, he ^g worshipped the LORD, *bowing himself* to the earth.

53 And the servant brought forth ^h jewels of silver, and jewels of gold, and raiment, and gave *them* to Rebekah. He gave also to her brother and to her mother ⁱ precious things.

^d Ps. 118: 23; Matt. 21: 42; Mark 12: 11. ^e ch. 31: 24. ^f ch. 20: 15. ^g ver. 26. ^h Exod. 3: 22, and 11: 2, and 12: 35. ⁱ 2 Chron. 21: 3; Ezra 1: 6.

among other families of that people for a bride to Isaac.

50. The impression was made upon the father and brother of Rebekah, as he desired; namely, that this was God's pleasure. Lit.—*The word goeth forth from Jehovah; we are not able (we dare not) to speak unto thee bad or good.* We cannot say anything about it of our own notion, to interfere in the case. (Ch. 31: 24; Numb. 24: 13; 2 Sam. 13: 22.)

51. They give their free consent. ¶ *Let her go.* There is no impediment on their part. In Eastern countries this is the common method of negotiating a marriage. Such an one as this old house-servant goes out on the errand; the parent of the son having the direction to give, as to where he should look and where he should not look for the bride. Or, if a suitable one can be found at hand, as is more common, of course, then the parent fixes upon one that he judges to be suitable, and negotiates with her father and brothers as to the terms. (See Ch. 34: 5, 25; Judg. 21: 22; 2 Sam. 13: 22.) A dowry is commonly given of articles counted valuable, or a fixed price is named. In Egypt one of our guides

told me that he had lately bought a wife cheap, at about thirty dollars in our money; that he had had several which had cost him a larger sum, and they had run off with all that they could take away. A writing is given, and in the farther East a sum is named as the amount to be paid in case of the woman being dismissed with a divorce; and the sum is often made very large, so as to prevent such dismissal. Often the groom, like Isaac, has not seen his bride till she is brought to him, and then he is expected to rejoice greatly. Allusion is made to this custom in John 3: 29. ¶ *As Jehovah hath spoken.* This family were worshippers of the true God. Such an alliance with God's people Abraham desired for the son of promise.

52. The aged servant piously acknowledged God's goodness in thus favoring his mission.

53. He now brings forth from the valuables which he had taken for the purpose, out of his master's goods, (vs. 10,) and makes the presents to Rebekah—jewels of gold and of silver and raiment also. So Jesus gives gifts to His bride, the church. He then gave gifts to the brother and to

54 And they did eat and drink, he and the men that *were* with him, and tarried all night; and they rose up in the morning, and he said, ^k Send me away unto my master.

55 And her brother and her mother said, Let the damsel abide with us *a few* days, at the least ten; after that she shall go.

56 And he said unto them, Hinder me not, seeing the LORD hath prospered my way: send me away, that I may go to my master.

57 And they said, We will call the damsel, and inquire at her mouth.

58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

59 And they sent away Rebekah their sister, and ¹ her nurse, and Abraham's servant, and his men.

60 And they blessed Rebekah, and said unto her, Thou *art* our sister; be thou ^m *the mother* of thousands of millions, and ⁿ let thy seed possess the gate of those which hate them.

k ver. 56, and 59. l ch. 35: 8. m ch. 17: 16. n ch. 22: 17.

the mother. ¶ *Jewels*. This term means rather *vessels*, and also *articles* of divers sorts. ¶ *Precious things*. The phrase is used sometimes of fruits of the earth.—Deut. 33: 16.

54. He then partook the food set before him (vs. 33.) After remaining all night, he asked to be sent on his way home. The *brother* and the *mother* pleaded for a delay of at least ten days. This was most natural. Here the heart of mother and brother is seen, craving a season of preparation for such a change as the departure of a favorite from the household. ¶ *Days, or ten* (as we say *some days, say ten*.)

56. The servant insisted on going without delay, to report his good success at the earliest moment.

57, 58. They then proposed to inquire of Rebekah if she was willing to go so soon. And she consented. This does not seem to be a question as to her consent to the marriage. The contract was lawfully concluded by the parent. It was understood to be right and proper. Besides, it could easily be seen that in this case Rebekah's heart had been won by

the proposal. She acted plainly from a high principle of faith in the proposal as directed so manifestly by God. "A prudent wife is from the Lord."—Prov. 19: 14.

59. *And her nurse*. How beautiful! The old maid-servant of the house, who had cared for her and brought her up, must go with her. This is a custom still to be found in that land. The nurse's name was Deborah. (Ch. 35: 8.) She died before her mistress, and in the service of the family. The one who, even more than the mother, knew all about her, and could best do for her, and meet her wants, she was to her a choice memorial of home. She had other female attendants (vs. 61.)

60. The family gave to the betrothed sister their parting blessing that of an innumerable offspring. (*Be thou for thousands of myriads*—according to the large terms used among them) and *let thy seed have* victory over their enemies. (See ch. 22: 17.) *To possess the gate*, is to have control of the city or stronghold. These terms are "indicative of a thin population and of a com-

61 ¶ And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

62 And Isaac came from the way of the ° well of Lahai-roi; for he dwelt in the south country.

63 And Isaac went out ^p to meditate in the field at the eventide: and he lifted up his eyes, and saw, and behold, the camels were coming.

64 And Rebekah lifted up her eyes, and when she saw Isaac, ^q she lighted off the camel.

65 For she *had* said unto the servant, What man *is* this that walketh in the field to meet us? And the servant *had* said, It *is* my master: therefore, she took a vail and covered herself.

o ch. 16: 14, and 25: 11. p Josh. 1: 8; Ps. 1: 2, and 77: 12, and 119: 15, and 143: 5. q Joch. 15: 18.

paratively rude state of society." (See Ps. 45: 10-17.)

61. *Her damsels.* These were her attendants besides her nurse. These were probably given to her as part of her patrimony. (See ch. 23: 3.) Rebekah went in company with Eliezer, and the damsels (attendants and nurse and retinue) followed, in a train or caravan.

62. *And Isaac comes from entering Beer Lahai-roi*—was just come from the entering in of that place. This may mean that here he resided at this time. It was the well where the Covenant Angel had met Hagar. (See ch. 16: 14.) *He was living in the South Country.* And in ch. 25: 11, it is said that he dwelt by this well, and he was just now coming (or come) from that direction towards Beersheba, his father's home, to learn the result. Some suppose that he had been thither on account of its association with the family history and the omnipresence of the Covenant Angel, and had there laid this important matter before God. (See *Delitzsch*.) This would be a reason for noting this incidental fact. This view would be sustained by the connection: he *went out into the field to meditate*. Doubtless his mind was

occupied with this matter. And hence, we suppose, this incident is here stated. How fitting that this man of faith and son of promise should be found in so receptive an attitude—waiting for the blessing to come in answer to prayer. Upon such as wait on God, and wait for God, the blessing comes. ¶ *To meditate.* Chald.—*To pray.* So Luther. Gr.—*To exercise himself*, that is, in religious exercises. What so proper and natural to a believer, when such momentous interests were pending? The impression from the narrative is that he was deeply exercised for the result of Eliezer's mission, and how could he keep it back from his Covenant God. ¶ *At the eventide.* In the still hour of twilight, at the day's close,—a fit time for gathering up the items of the day, and for laying its cares and burdens upon God, and seeking His benediction. In this very attitude of committing his affairs to God, he sees the caravan coming.

64, 65. Rebekah, too, is alive to the scene, and as she sees this man walking towards them alone in the field, she inquires of Eliezer as to his name. And having learned that it was none other than Isaac, *she lighted off the camel.* (Lit.—*Sprang from the*

66 And the servant told Isaac all things that he had done.

67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac^r was comforted after his mother's *death*.

CHAPTER XXV.

THEN again Abraham took a wife, and her name was Keturah.

r ch. 38: 12.

camel) to receive him, and according to the custom, she put on a veil, which covers the face, and hangs down over her breast and shoulders. It is still customary in Syria and Palestine for the bride to be introduced to the groom covered with her veil, denoting modesty and subjection to her husband.

66, 67. The aged servant now makes his report of the whole negotiation, with all its deeply touching incidents. And Isaac received her most cordially. This was the mark of his faith, as it had been the mark of Rebekah's faith to leave her father's house to go at this application from a stranger who referred the case to God. Isaac now takes her into his mother's tent. How simple and beautiful! The tent vacated by his mother's death, where that bright light had gone out, is now to be lighted up by this charming young bride. And now the relation was formally assumed. *He took her and she became his wife*. What is most important is here added. ¶ *And he loved her*. It was a loving union. Marriage without love is misery. A good son makes a good husband; as also a good daughter makes a good wife. Here occurs the first formal mention of the conjugal love that so exalts and honors the ordinance of marriage. Thus Christ loves the church. (Eph. 5: 25.) Isaac and Rebekah are

patterns of conjugal affection. As the bride had been chosen without his personal agency, it is all the more important to note the fact that he was not disappointed. The Covenant Angel directed the choice. ¶ *And Isaac was comforted after his mother*—from mourning after his mother. It was now about three years since her decease. (1.) God can more than supply the breaches which he makes. (2.) Jesus loves the church as His bride (the Lamb wife.) When He was introduced to her by John the Baptist, the friend of the Bridegroom, (groomsman,) He rejoiced. And John rejoiced greatly because of the Bridegroom's voice of joy at meeting His bride. (John 3: 29.) (3.) Christ presents to his bride, the church, the ascension gifts, and He loves her unto the end. Rebekah's marriage was most important to be so minutely recorded as she was to be the mother of the chosen seed, as Sarah was mother of all the faithful.

CHAPTER XXV.

§ 47. DEATH OF ABRAHAM. HIS BURIAL IN MACHPELAH. Ch. 25: 1-11.

In giving here some account of Ishmael prior to the further history of Isaac, Moses refers to the fact that

2 And ^ashe bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.

4 And the sons of Midian: Ephah, and Ephher, and Hanoah, and Abidah, and Eldaah. All these *were* the children of Keturah.

5 ¶ And ^bAbraham gave all that he had unto Isaac.

6 But unto the sons of the concubines which Abraham had,

a 1 Chron. 1: 32. b ch. 24: 36.

Abraham had descendants from Keturah. It would seem from this narrative, that she was taken to wife after Sarah's death. Some have adduced reasons for supposing that their relation had been entered into previously. (1.) In vs. 6, and in 1 Chron. 1: 32, Keturah is called a *concubine* of Abraham. (2.) That as Abraham had six sons by her, it would seem that they must have been born before Isaac, since he was then "*as good as dead*," (Heb. 11: 12,) and that Isaac was born to him out of the course of nature. (3.) These sons, if born after Sarah's death, would seem to have been too young to send away from their father's house—say at 25 or 30. But it is replied (1) that these sons were in any case born after Isaac's birth, and hence after Abraham's renewal of vital powers, as Abraham was childless except in Ishmael, until Isaac's birth. (2.) During the thirty-eight years that he survived Sarah, these sons may have been born. (3.) As he abstained from taking a concubine till Sarah gave him Hagar, so he would naturally have abstained from taking any other while Sarah lived.—*Murphy* and *Kurtz*. As the history does not follow the chronological order, but sometimes goes back, at a new section as here, there is no difficulty in supposing that a previous transaction may be referred to, in introducing Ishmael's history, but there are strong reasons in favor of Ke-

turah having been taken after Sarah's death.

1. *Then again Abraham took a wife.* Lit.—*And Abraham added and took a wife.* She was doubtless an inferior wife as compared with Sarah.

2. These names are not certainly traceable in any known tribe. ¶ *Medan* and *Midian* are compared with *Modiana* on the east side of the *Elanitic gulf*. *Midian* is found in two places west of this gulf, and east of the Salt Sea. Moses took refuge among the former. The latter are east of Abraham's residence. ¶ *Shuah*. *Bildad the Shuhite*. (Job 8: 1.)

3. *Sheba*—probably the *Sabeans*, who robbed Job. (Job 1: 5.) ¶ *Dedan*; (See Jer. 25: 23; Isa. 21: 13; Jer. 49: 6;) in neighborhood of Edom. There is a *Sheba* among the descendants of Joktan, (ch. 10: 26, 28.)

4. *Ephah*. See Isa. 60: 6, where they are mentioned along with *Midian*. Similar names still exist in the country, but are not easily identified. "There are here six sons of Abraham, seven grandsons and three great grandsons, making sixteen descendants in all by Keturah."

5. *Unto Isaac*. This covenant son was the sole heir of Abraham. This disposition of his property was made pending his death. (Ch. 24: 36.)

6. He however, had not left his sons by the concubines destitute, for he had distributed "gifts" among

Abraham gave gifts, and ^e sent them away from Isaac his son (while he yet lived) eastward, unto ^d the east country.

7 And these *are* the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years.

8 Then Abraham gave up the ghost, and ^e died in a good old age, an old man, and full *of years*; and ^f was gathered to his people.

9 And ^g his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which *is* before Mamre;

10 ^h The field which Abraham purchased of the sons of Heth: ⁱ there was Abraham buried, and Sarah his wife.

11 And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the ^k well Lahai-roi.

c ch. 21: 14. d Judg. 6: 3. e ch. 15: 15, and 49: 29. f ch. 35: 29; and 49: 33. g ch. 35: 29, and 50: 13. h ch. 23: 16. i ch. 49: 31. k ch. 16: 14, and 24: 62.

them, and *he sent them away from Isaac his son*, that there might be no disturbance and no confusion with the covenant household. This he did late in life. He sent them *eastward to the east country*, that is, Arabia, east from Beersheba where he lived, in the south of Palestine. Their descendants have settled Arabia. Ishmael had been sent off before this. (Ch. 21: 14.)

7. Abraham lived one hundred and seventy-five years. This was a shorter career than many of his eminent ancestors had, but it was fuller of Divine displays and favors, and an average length.

8. *Gave up the ghost and died—he breathed out and died,—expired.* ¶ *In a good old age—in a happy old age.* In ch. 15: 15, this was promised to him. ¶ *An old man and full.* Having reached old age and being full of comforts and satisfied with his experience of this life, ready and willing to depart. Our translators have added, “*of years.*” ¶ *Was gathered to his people.* This implies that his people exist in another world, and that he joined them at death. “It is also called ‘going to his fathers,’ (ch. 15: 15,) *being gathered to his fa-*

thers, (Judg. 2: 10,) but is constantly distinguished from departing this life and being buried, as it denotes reunion with friends gone before, and therefore presupposes faith in the personal continuance of a man after death, as a presentiment which the promises of God had exalted in the case of the patriarchs into a firm assurance of faith.” (Heb. 11: 13.) *Delitzsch.* “This and the like expression in ch. 15: 15, give the first fact in the history of the soul after death, as the burial is the first step in that of the body.” —*Murphy.*

9. Here at the burial of their venerated father, Isaac and Ishmael come together to perform the last solemn rites. Surely if ever there have been altercations and separations in a household, all may be forgotten and buried in a parent's burial. ¶ *Machpelah.* Abraham in buying a family burial-place had of course provided for his own sepulture. This was the act of his faith that promised to him and to his seed this land for a possession. (Ch. 23: 16.)

11. Isaac, as the heir and the son of promise, was signally blessed by God after his father's death. ¶ *The well Lahai-roi.* (See ch. 24: 62 and

12 ¶ Now these *are* the generations of Ishmael, Abraham's son, ¹whom Hagar, the Egyptian, Sarah's handmaid, bare unto Abraham.

13 And ^mthese *are* the names of the sons of Ishmael, by their names, according to their generations: the first-born of Ishmael, Nebajoth; and Kedar, and Adfeel, and Mibsam,

14 And Mishma, and Dumah, and Massa,

15 Hadar, and Temah, Jetur, Naphish, and Kedemah:

16 These *are* the sons of Ishmael, and these *are* their names, by their towns, and by their castles; ⁿtwelve princes according to their nations.

17 And these *are* the years of the life of Ishmael: an hundred and thirty and seven years: and ^ohe gave up the ghost and died, and was gathered unto his people.

18 ^pAnd they dwelt from Havilah unto Shur, that *is* before

1 chap. 16: 15. m 1 Chron. 1: 29. n ch. 17: 20. o ver. 8. p 1 Sam. 15: 7.

notes.) *Beer-la-hai-roi*, means the well of the living one who seeth me.

§ 47. a. GENERATIONS OF ISHMAEL. Ch. 25: 12-18.

Abraham was to be the father of many nations, and the promise is fulfilled here in part in Ishmael's line, and the promises to Ishmael are fulfilled also. (Ch. 16: 10; ch.

^v17: 20.) ¶ *Now these are the generations.* This is the eighth section so headed, and these words show a change of the subject by the same author. Before proceeding now to follow the covenant blessing in the line of Isaac, the author branches off to trace the history of Ishmael in brief.

13. *Nebajoth.* (See Isa. 60: 7.) The *Nabataei* inhabit Arabia Petraea, and extend eastward; Petra being the capital. ¶ *Kedar.* (See Isa. 21: 17.) Living between Petrea and Babylon. (Job 2: 10; Ezek. 27: 21.) ¶ *Dumah.* (Isa. 21: 11.) This place and *Tema* are in East Haran three quarters of an hour apart. (Job 6: 19; Isa. 21: 14.) ¶ *Jetur.* (See 1 Chron. 5: 19.) Hence the *Itureans* north of the Sea of Galilee.

16. *By their towns*, etc. Lit.—In

their encampments. Keil.—In their strongholds. ¶ *Twelve princes*—one for each tribe descended from his twelve sons. OBSERVE.—The Arabs are divided into two classes, according to their mode of life. They are either the wandering Bedouins, living in tents, or those who dwell in towns and villages. *Kalisch* renders the clause, "*By their villages and by their tents.*"

17. Ishmael lived a hundred and thirty-seven years. His death is here recorded by anticipation. It took place forty-eight years after Abraham's death, and when Isaac was one hundred and twenty-three years old. We may suppose that Ishmael died in the faith of his father Abraham, according to the patriarch's prayer for him.

18. The locality of the Ishmaelites is here given. The Ishmaelites are distinguished in the biblical account from the other inhabitants of Arabia, and this corresponds exactly with the Arab traditions. The oldest tribes of Arabia were the Cushites. (Ch. 10: 7.) The mixed tribes are both the Ishmaelites, here mentioned, and the other children of Abraham by Keturah, named here, (vs. 1-4.)

Egypt, as thou goest toward Assyria: *and* he died ^a in the presence of all his brethren.

19 ¶ And these *are* the generations of Isaac, Abraham's son: ^r Abraham begat Isaac:

20 And Isaac was forty years old when he took Rebekah to wife, ^s the daughter of Bethuel the Syrian of Padan-aram, ^t the sister to Laban the Syrian.

21 And Isaac entreated the LORD for his wife, because she *was*

q ch. 16: 12. r Matt. 1: 2. s ch. 22: 23. t ch. 24: 29.

The pure Arabs are the Shemitic descendants of Joctan. (Ch. 10: 26-29.) ¶ *From Havilah unto Shur.* *Havilah* answers to more regions than one in the Biblical narratives. *Murphy* understands this *Havilah* as on the borders of Arabia Petraea and Felix, according to ch. 10: 29, the country of the Chauloteans. This was the south-eastern border of their territory. ¶ *Unto Shur*—the south-western border of their country, (the desert of *Jifar*, ch. 16: 7,) to the east of Egypt, "in the direction of Assyria." From these borders they extended their nomadic excursions to the north-east as far as the districts under Assyrian rule, that is, to the lands of the Euphrates, and, as *Josephus* says, dwelling from the Euphrates to the Red Sea. (See *Delitzsch*.) There seem to be plain traces of both Cushite and Semitic Arabs. (See ch. 10: 7, and 11: 29.) The borders here described are the same as given in 1 Sam. 15: 7 for the conquests of Saul over the Amalekites. ¶ *And he died.* Lit.—*He fell*, or it fell to him. *He settled down.* This was the promise made to him (ch. 16: 12) and reference is had to it here. The idea is included of keeping by force the settlement or abode, (Judg. 7: 12. See Numb. 34: 2.) ¶ *In the presence of his brethren.* He had his dwelling and the territory of his descendants alongside of his brethren, and unsubjected by them. (See Notes, ch. 16: 12.)

19. The historian now passes to the family history of Isaac, and, as usual, begins with the birth of his sons and with the common formula denoting a new section. The section continues with the history of Isaac's twin sons, Jacob and Esau, up to ch. 36, where their "*generations*" follow.

20. Isaac's age at his marriage is here stated, and is important. ¶ *Forty years old.* He was in his prime. He does not fill any large space in the history. He was of a passive character, the man of patience, acquiescence, susceptibility, and obedience. His qualities were *filial*: he yielded himself to the father's act of laying him on the altar. This was also the working of his faith. "Accordingly, the docile and patient side of the saintly character is now to be presented to view."—*Murphy*. The apostle in the "Hebrews" notices him only as blessing Jacob and Esau concerning things to come. (Ch. 11: 20.) ¶ *Bethuel the Syrian.* Syria was the country of his residence, not of his nativity.

21. *Entreated Jehovah.* His marriage was without issue for nearly twenty years. "The seed of promise was to be prayed for from the Lord, that it might not be regarded merely as a fruit of nature, but be received and recognized as a gift of grace. At the same time Isaac was to be exercised in the patience of faith in the Divine promise."—*Delitzsch*. Isaac does not resort to any human expe-

barren: "and the LORD was entreated of him, and "Rebekah his wife conceived.

22 And the children struggled together within her: and she said, *If it be so, why am I thus?* * And she went to inquire of the LORD.

23 And the LORD said unto her, "Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels: and "the one people shall be stronger than the other people; and "the elder shall serve the younger.

24 ¶ And when her days to be delivered were fulfilled, behold *there were* twins in her womb.

u 1 Chron. 5: 20; 2 Chron. 33: 13; Ezra 8: 23. w Rom. 9: 10. x 1 Sam. 9: 9, and 10: 22. y ch. 17: 16, and 24: 60. z 2 Sam. 8: 14. a ch. 27: 29; Mal. 1: 3; Rom. 9: 12.

dient, as Abraham did, but applies to God for the blessing. ¶ *For his wife.* The terms mean *before, opposite to*, his wife, which *Luther* understands as referring to his intent desire for his object, having nothing in his eye but this. *Bush* takes it rather to imply that he prayed in presence of his wife or conjointly with her. But the term "*in presence of*" is different. So *Jamieson*, and refers to 1 Pet. 3: 7.

22. *Struggled together—jostled each other.* This expresses her feeling, and she was led thus to *inquire into* so strange a phenomenon. She was troubled by so singular a commotion and disturbance, and she naturally enough asked what was the meaning of this symptom in her case. Lit.—*If so, wherefore this am I?*—in this state. Vulg.—*Why was it necessary to conceive?* She had rather have been childless. She may mean, "*Why am I alive?*" (See ch. 27: 46.) Like a true believer, she makes her inquiry of God, through the Divine oracle, and she received a prophetic reply. Her times were in His hand. Here she found the explanation. There was some place of worship there.

23. This struggling, which makes itself so strangely felt that she will never forget it, is significant of a

momentous future,—that this birth is to be of two sons, who represent two nations.—*Keil.* The struggle represents their future conflicts. ¶ *Two nations*—the founders of two nations—the Edomites and the Israelites. Their hostility began to appear as early as in the Exodus, the beginning of their national existence. The Israelites were not allowed to pass through the territory of the Edomites in peace; on the contrary, they were met by an opposing army. The enmity was kept up through their generations. This hostility was most unnatural between those so nearly related; but it was foresignified here at their birth. ¶ Lit.—*And two peoples from thy bowels are separated*, (vs. 24, etc.) Two different people shall be divided or separated from each other from the time of their birth. The order of nature was to be reversed in their case—*the elder should serve the younger.* See Rom. 9: 12, where the apostle dwells on this historical fact. ¶ *One people.* Lit.—*A people shall be stronger than a people*—one than the other. So the Israelites subjected the Edomites.

24, 25. *Red.* This was a singular aspect of her first-born, the elder son. It would indicate his strong animal, wild nature and premature development. His hairy covering,

25 And the first came out red, ^ball over like an hairy garment: and they called his name Esau.

26 And after that came his brother out, and ^chis hand took hold on Esau's heel; and ^dhis name was called Jacob: and Isaac *was* threescore years old when she bare them.

27 And the boys grew: and Esau was ^ea cunning hunter, a man of the field; and Jacob *was* ^fa plain man ^gdwelling in tents.

^b ch. 27: 11, 16, 23. ^c Hos. 12: 3. ^d ch. 27: 36. ^e ch. 27: 3, 5. ^f Job 1: 1, 8, and 2; ^{Ps.} 37: 37. ^g Heb. 11: 9.

like an animal skin, was of a reddish color, all over like a hairy coat. (1 Sam. 16: 12; 17: 42.) He received his name from this feature—is called *hairy*. Some understand it as meaning *made, done, finished*, from the verb *asah*, *to do*, like a full-grown man, as to his hair.

26. *On Esau's heel*. It is shown by medical authorities how this could naturally occur. This was so ordered by God as to be significant, and it was expounded to the mother accordingly. God can and does often so order events, as to make them typical and foreshadowy of other events. Especially in the times of the church's minority He was pleased so to do for their instruction. ¶ Jacob received his name from this circumstance. It means *he shall hold the heel*, (Hos. 12: 4,) thence to grasp the heel in wrestling so as to trip up one. Hence the *supplanter*—tripper up—(ch. 27: 36.) Some take it to mean one who is *on the heel* of another—*following after*. The age of Isaac at their birth is now stated as threescore years. OBSERVE.—Paul dwells on this passage to show the sovereign purpose of God according to a law of separation and of election. Abraham was taken out from his kindred and country. Isaac was chosen over Ishmael from Abraham's sons, who were by different mothers. And here still further, Jacob is chosen over Esau, though they were of the same covenant mother. And still further,

to show that the son of promise must come not according to the ordinary course of nature, and to point forward to the miraculous birth. Isaac was born out of course, and so was Jacob. And Jacob, though the younger, as Isaac was, should rule the elder. It is of *grace* and not of *nature*.

27. The growth of maturity of the sons is recorded. ¶ *A cunning hunter*. Lit.—*A man knowing hunting; a man of the field*. Taking to the field for his occupation. *And Jacob was a plain man*. Lit.—*An upright man*, rendered elsewhere, *a perfect man*—meaning here in contrast with Esau, that he was an *orderly, contented man, sincere man, dwelling in tents* instead of roaming the fields. He was a man of *home* disposition, instead of an *out of doors* man. He was thus his mother's favorite for his domestic qualities, and Esau was his father's favorite, as being more active and manly, and enterprising. It is also meant that he was a man of pastoral life, instead of a hunter. The same phrase is used in the Epistle to the Hebrews, in reference to the patriarchs, and naming Jacob; (ch. 11: 9) and there the *dwelling in tents* is contrasted with a fixed habitation as in a city. The calling of a shepherd was migratory, but much more quiet and settled than that of a hunter. The shepherd in that land moves from place to place with his flocks and herds, changing their pasture with the season.

28 And Isaac loved Esau, because he did ^heat of *his* venison: ⁱbut Rebekah loved Jacob.

29 ¶ And Jacob sod pottage: and Esau came from the field, and he *was* faint.

30 And Esau said to Jacob, Feed me, I pray thee, with that same *red pottage*; for I *am* faint; therefore was his name called Edom.

31 And Jacob said, Sell me this day thy birthright.

h ch. 27: 19, 25, 31. i ch. 27: 6.

28. *Because.* Lit.—*Because game* (venison) *was in his mouth*, i. e., he was feasted by his game. . So low a reason is given for the father's preference. It is all on the side of nature. When parents have favorites among their children in so marked a way, the tendency is to engender and promote strife in the household.

29. An incident now occurred which was trifling in itself, but momentous in its consequences. ¶ *Sod pottage*, that is *seethed or boiled a soup*. "Jacob had become a sage in the practical comforts of life." This *pottage* is a very common dish in that country. It is made of different grain or lentiles, bruised and boiled as a broth. There was a red pottage, made chiefly of a red grain. While Jacob had this pottage fresh, Esau comes in from hunting and is faint and weary.

30. In this condition Esau strongly craves the fresh soup, and makes request of Jacob for it. ¶ *Feed me.* Heb.—*Give me to eat, I pray thee, of the red, the red, the this.* The language shows the eagerness and craving of Esau's hunger, importunate for this savory dish. "*Let me swallow some of that red, that red there.*"—*Delitzsch.* ¶ *Edom*, meaning *red*, was given to him as his name from this incident, though it might also have belonged to him from the complexion of his hairy skin, and here it would be specially fixed upon him from this event. So *Jacob*, who

received the name from the incident at his birth, had the name confirmed to him, and with a new significance from his conduct in this history.

31. *Thy birthright.* Jacob takes advantage of Esau's hunger, to get his birthright. As Jesus was tempted "when a hungered," so was Esau. The birthright had been appointed to Jacob by God, but here he takes his own carnal expedient to get it; showing his weak side of mere human policy, instead of the faith which he should have exercised in the promise. It was a plain business transaction of purchase and sale; but many a bargain is as fraudulent as if illegally made. If the equivalent was amazingly poor, it was Esau's folly and fault that he should so have sacrificed his prerogative for a mess of pottage. Under the Mosaic law the birthright consisted of a double portion of the estate, (Deut. 21: 17;) but under the patriarchs it embraced the chieftainship—the rule over the brethren and the family, (ch. 27: 29,) and the title to the blessings of the promise, which included the future possession of Canaan and of covenant fellowship with Jehovah. (28: 4.) And as the first-born were claimed by God for his service, it would seem that the primogeniture included, also, originally, the priestly office in the family, and so passed from the father to the first-born, and from the first-born afterwards to the tribe of Levi and family of Aaron,

32 And Esau said, Behold, I *am* at the point to die: and what profit shall this birthright do to me?

33 And Jacob said, Swear to me this day; and he sware unto him: and ^k he sold his birthright unto Jacob.

34 Then Jacob gave Esau bread and pottage of lentiles; and ^l he did eat and drink, and rose up, and went his way: thus Esau despised *his* birthright.

^k Heb. 12: 16. ^l Eccles. 8: 15; Isa. 22: 13; 1 Cor. 15: 32.

(Exod. 22: 29; Numb. 3: 45.) (See the Chaldee Targum on ch. 49: 3.) So the Messiah is called the *First-born*, higher than the kings of the earth, (Ps. 89: 28,) and "first-born among many brethren," and "first-begotten of every creature"—meaning that He is God's birthright Son.

32. This proposition was seriously considered by Esau. He knew that in selling his birthright he would part with the highest prerogative temporal and spiritual; but he argues that as he seemed at the point of death the birthright would be of little value to him, and he places his present gratification before all other and higher good. This is the very acting out of his sensual, animal nature. Hence the apostle calls him "*a profane person*, who, for one morsel of meat, sold his birthright." (Heb. 12: 16.) ¶ *I am at the point to die.* Heb.—*I am going to die.* Just because of the faintness that came over him, and his extreme desire to partake of this food, he sees nothing in the future so precious as his present repast would be. It seems amazing that he should so have seriously judged and acted. But it is no more amazing than the conduct of men every day, who put their present trifling gratification before eternal blessings. Often, indeed, in mere temporal matters, men will sell a promise to pay, or a bond that has long time to run, for a very small sum, to expend upon present indulgence. And they argue as Esau did.

Perhaps the idea was included that he could not live on promises. He might die soon, and then the birthright would do *him* little good; and hence he would prefer a small pleasure in hand. Esau seems to have set no estimate upon the spiritual privileges of the birthright.

33. *Swear to me.* Jacob will make a serious transaction of it, because he is alive to its import, and knew and valued what he was getting as Esau did not value it. And so the transaction was solemnly concluded. Jacob held the birthright by a lawful tenure, and the transfer was valid. How many baptized youth sell their Christian birthright for such a mess of pottage! For present indulgence, they turn their back upon their church privileges, and their covenant heritage, and barter away their future all.

34. *Bread.* It seems to have been bread along with broth—(not "*food, even pottage.*") Esau indulged his appetite and was satisfied with his bargain. He was *earnal*, not spiritual. He was not a suitable person to have the birthright. He proves himself to be unfit. His conduct thus vindicates the plan of God. ¶ *He did eat and drink.* His frivolity is manifest—careless of the consequences, only so as that he had his present fill. ¶ *Thus.* The censure is here put upon his conduct, as a *despising* of his *birthright*. This it really was—counting all its precious covenant benefits, temporal and spiritual, as

CHAPTER XXVI.

AND there was a famine in the land, besides ^athe first famine that was in the days of Abraham. And Isaac went unto ^bAbimelech king of the Philistines unto Gerar.

a ch. 12: 10. b ch. 20: 2.

of less value than a single meal. We do not justify Jacob in his expedients. But he is the man of faith, nevertheless, as Esau is the man of unbelief. (Heb. 12: 16.) Jacob is punished, afterwards, in the sufferings and perplexities and want which came upon him in connection with his craftiness. In the after history Jacob does not make this transaction the basis of a claim. (1.) *Bishop Hall* remarks, "There never was any meat except the forbidden fruit, so dearly purchased as this broth of Jacob." (2.) How sadly is the faith of God's people mixed with unbelief, and damaged by carnal expedients! Jacob gains nothing by this, and dishonors God and loses his own credit. (3.) What a crisis and decision in the case of Esau; for "he found no place of repentance, though he sought it carefully with tears." (Heb. 12: 17.)

CHAPTER XXVI.

§ 49. COVENANT RENEWED TO ISAAC IN GERAR. ABIMELECH AND REBEKAH.

The further history of Isaac is now given. He passes through trials remarkably similar to those of his father, yet with striking differences in the particulars, sufficient to show how similar are the cases of believers in the main, yet how unlike, according to their respective characters and God's dealings. He is tried by a sore famine as his father was, goes out in the direction of Egypt, as the grana-

ry of the world, but is not allowed to leave his country, as his father had done—and receives the Divine promise made to Abraham, of the land, of large posterity, and of saving blessings for the race. Strangely enough he resorts to the same expedient among strangers as his father had used, and pretends that Rebekah is his sister. But instead of his wife being taken from him by the king, she is secured to him by his special edict. In both cases a covenant is made with Abimelech. Instead of inferring that there is any lack of truth in the history because of the likeness in these two cases, we observe that it is altogether in accordance with human observation that a son readily practises the same art as his father and often repeats his history in the main.

1. Isaac had last been found at the well *Lahai-roi*. (Ch. 25: 11.) ¶ *A famine*. This is expressly distinguished from that which occurred in Abraham's time, and which is called *the first*—nearly an hundred years before this. This famine led Isaac to depart from Canaan towards Egypt, with the view, it would seem, of going thither for food. (vs. 2.) ¶ *Abimelech*. This seems to have been the name of the royal line, as was the name *Pharaoh* in Egypt. It means "*My father the king*." And this is a royal, titular name. This may have been the son of the former king of Abraham's time. ¶ *Gerar*. This was the southern city of the Philistines who probably came from Egypt. (Ch. 10: 14.) Abraham had

2 And the LORD appeared unto him, and said, Go not down into Egypt: dwell in ^cthe land which I shall tell thee of.

3 ^dSojourn in this land, and ^eI will be with thee, and ^fwill bless thee: for unto thee, and unto thy seed ^gI will give all these countries, and I will perform ^hthe oath which I swore unto Abraham thy father;

4 And ⁱI will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries: ^kand in thy seed shall all the nations of the earth be blessed:

5 ^lBecause that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

c ch. 12: 1. d ch. 20: 1; Ps. 39: 12; Heb. 11: 9. e ch. 23: 15. f ch. 12: 2. g ch. 13: 15, and 15: 18. h. ch. 22: 16; Ps. 105: 9. i ch. 15: 5, and 22: 17. k ch. 12: 3, and 22: 18. l ch. 22: 16, 18.

sworn to the king to be friendly and faithful to his people, (ch. 21: 22-24,) and this covenant made with Isaac's ancestor, would secure to him some confidence and respect.

2, 4. Jehovah here for the first time appeared unto Isaac. The Covenant God of his father repeats to him the covenant promise. Because he is the heir of this land he is not to leave it as his father did. The time for the sojourn of the chosen seed in that land has not yet come (ch. 15: 13.) ¶ *Dwell.* The verb is *Shakan*, which denotes temporary abode. Lit.—To *tabernacle* or dwell in tents. (Heb. 11: 9.) He was to dwell as a stranger in the promised land. ¶ *Shall tell thee.* This reminds us of God's language to Abraham when called from Ur to Palestine. (Ch. 12: 1.) The idea is that he was to follow strictly the Divine direction, and depend implicitly upon His word.

3. *Sojourn.* Tarry as a sojourner and stranger. ¶ *I will be with thee.* In the highest sense this is fulfilled to believers in the person of "Immanuel," *God with us.* (See ch. 21: 22.) He is driven out of his home in search of food, and finds the promise of plenty, and discovers the resources there are for him in God's covenant. How often are our times of affliction

made to us the occasions of finding out all that there is for us in God. ¶ *Will bless thee.* God's presence is itself a rich blessing. Besides the covenant is repeated to him. 1st. The land. ¶ *All these countries.* (See ch. 15: 18-21.) These districts of the Holy land now possessed by various tribes. He will fulfil to him and to his seed His oath to Abraham, as he is the immediate posterity named in the oath. (Ch. 22: 16.) ¶ *Perform.* Heb.—*Establish*, make good. (Lit.)—*Cause to stand.*

4. The next item in the covenant promise is an abundant posterity—as *the stars of heaven* for multitude. The third item is the spiritual blessing for the world, to come through this covenant line. The numberless posterity is fulfilled in a spiritual seed, and in the same spiritual sense is this world-wide blessing to be realized. ¶ *All the nations* are contemplated and included in the blessing.

5. All this is expressly on account of Abraham's obedience and fidelity to the Divine covenant. The piety of Abraham is noted by the Hebrew lawgiver here in legal terms belonging to a later date, when the history was written and the law was completed. The terms denote a full and complete obedience to the commands

6 ¶ And Isaac dwelt in Gerar:

7 And the men of the place asked *him* of his wife; and ^mhe said, *She is my sister*: for ⁿhe feared to say, *She is my wife*; lest, *said he*, the men of the place should kill me for Rebekah; because she ^owas fair to look upon.

8 And it came to pass when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and behold, Isaac *was* sporting with Rebekah his wife.

9 And Abimelech called Isaac and said, Behold, of a surety she *is* thy wife: and how saidst thou, *She is my sister*? And Isaac said unto him, Because I said, Lest I die for her.

10 And Abimelech said, What *is* this thou hast done unto us?

m ch. 12: 13, and 20: 2, 13. n Prov. 29: 25. o ch. 24: 16.

and directions of God. ¶ *Kept my charge.* Heb.—*Kept my keeping, my charge, my special commission.* This is defined by the particulars following *my commandments*, instructions and orders: as to leave Ur, offer up Isaac, etc. ¶ *My statutes.* The express institutes of the ceremonial. ¶ *My laws*, moral laws as of the decalogue, all referring to his universal obedience. OBSERVE.—The son is blessed on account of the fidelity of the father. The covenant is a household covenant—"To thee and to thy seed,"—and here it is proved to be such. Yet the obedience of the son is required. (See Acts 2: 39.)

6, 7. Gerar was the place besides Egypt, where Abraham had used the same device of concealing his true relation to his wife, and had called her his sister, as an expedient to protect her and himself. The men of Gerar *asked of his wife*, being impressed with her appearance, because she was fair to look upon. (See ch. 24: 16.) Isaac replied that she was his sister, and this falsity he practised out of a shameful fear *lest the men of the place should kill him* for Rebekah. This was also the motive in Abraham's case. (Ch. 12: 11, 12.) It was unworthy of men of faith, and proved a poor device in each case,

where they ought to have trusted in God. A lie is a pitiable expedient for self-protection, and it makes God a liar. If Isaac was influenced to this by the example of his father, did he not remember how this very falsity involved his father in serious trouble and disgrace? (Ch. 20: 9.) So also here it turns out poorly for Isaac, (vs. 9.) It would seem from both these cases (ch. 20: 13) that this was a common pretence with married people among strangers, for security.

8. *A long time.* Heb.—*When the days were extended there.* Rebekah was yet in the prime of life, though she had been married thirty-five years, and had two sons fifteen years old. ¶ *Abimelech.* This was the royal name of the Philistine kings, and it was not the same Abimelech as in Abraham's case, ninety years before this. (Ch. 20: 13. See vs. 1.) ¶ *Was sporting.* There was something in Isaac's familiarity with her which showed that she was nearer to him than a sister. Here the fact comes to light without Divine intervention.

9, 10. Abimelech shows the highest sense of propriety, the farthest from anything to justify Isaac's suspicion. He expostulates with Isaac,

one of the people might lightly have lien with thy wife, and^p thou shouldest have brought guiltiness upon us.

11 And Abimelech charged all *his* people, saying, He that^q toucheth this man or his wife shall surely be put to death.

12 Then Isaac sowed in that land, and received in the same year^r an hundred-fold: and the LORD^s blessed him:

13 And the man^t waxed great, and went forward, and grew until he became very great:

14 For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines^u envied him.

15 For all the wells^w which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

p ch. 20: 9. q Ps. 105: 15. r Matt. 13: 8: Mark 4: 8. s ver. 3; ch. 24: 1, 35; Job 42: 12. t ch. 24: 35; Ps. 112: 3; Prov. 10: 22. u ch. 37: 11; Eccles. 4: 4. w ch. 21: 30.

as his predecessor had done with Abraham, and on the same ground. He inquires for his motive in using such deception, and sets before him the danger to which he had exposed his people by such a deceit. He refers to the *guiltiness* which might easily have been brought upon his subjects by such deception. There was here the evidence of some salutary fear of God. Heb.—*Asham* was under the law properly a *debt*; the punishment called *asham* was properly the *trespass-offering*. It is regarded in the light of damages or reparation for a wrong done to the Lord. This offence referred to by Abimelech was one of the four cases in which the trespass-offering was demanded by the law. (Levit. 19: 20.) The Greek version renders this word by the term meaning *ignorance* or *inadvertence* (See Heb. 9: 7) as distinguished from wilful sin. ¶ *Lightly*—easily.

11. Abimelech charges his people against laying hand upon either Isaac or Rebekah for their injury, and threatens them with death as the penalty. (Josh. 9: 19.)

12. Isaac's prosperity in Gerar is now stated. He cultivated the soil and sowed grain for a crop, and Je-

hovah blessed him with a very large harvest—a *hundred fold*. ¶ *Received*. Heb.—*Found*—inventoried. “Thirty, sixty, and a hundred fold” is the variety of product according to the different soils in that land. His yield was the largest that is mentioned. In ordinary cases the return is not greater than twenty-five or thirty fold.

13. *Went forward and grew—went on to grow*. “*Became increasingly greater*.”—Delitzsch. *Until he was great exceedingly*. This was the effect of God's blessing—the blessing of his Covenant Lord, Jehovah.

14. *For*. *And there was to him possession of flocks, etc., and much service*. (See Job 1: 3.) On account of his becoming so strong and rich and powerful, *the Philistines envied him*. They began to fear the presence among them of so formidable a force. The shepherds in that land also engage more or less at times in agriculture, and the appearance was of Isaac settling permanently among them. Hence they were busy in disturbing his comfort, so as to make him remove.

15. *The wells*. The digging of wells in that country makes a title to unoccupied lands. Abraham had

16 And Abimelech said unto Isaac, Go from us: for thou ^xart much mightier than we.

17 ¶ And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Isaac digged again the wells of water which they had digged in the days of Abraham his father: for the Philistines had stopped them after the death of Abraham: ^yand he called their names after the names by which his father had called them.

19 And Isaac's servants digged in the valley, and found there a well of springing water.

20 And the herdmen of Gerar did ^zstrive with Isaac's herdmen,

x Exod. 1: 9. y ch. 21: 31. z ch. 21: 25.

dug wells there, and Isaac could claim these and the grounds belonging, under the covenant made by the former king with his father. But the people filled the wells with rubbish. Through the plains in the south of Palestine, we passed many wells of large diameter, stoned around the sides and level with the surface, open and dry. One well we came to after a hot ride. It was disguised by the overflow of water, which formed a muddy pool around it, in the midst of which we could see only a square stone. A gentleman of our company, anxious to give his pony drink, rode him into the pool, and, as the animal advanced a few steps, he suddenly plunged into what proved the open well. His rider sprang and laid hold of the stone. The poor animal was in the well, with his head out of the water, and only with very hard work of all hands did we succeed in bringing him out, safe and sound. The stoppage of wells would drive out the settlers. To cut off the water supply from an enemy is victory anywhere.

16. The king formally proposed to Isaac to remove from among them, and frankly gave his reason,—that they were afraid of his power, from his large wealth and increasing servants; (vs. 14;) though this may have been said to conciliate.

17. Isaac was a man of submission and endurance, and, instead of risking the trouble threatened by remaining, he removed. ¶ *Pitched his tent—encamped*—referring sometimes to military encamped and to a more settled habitation than the common term for nomadic tenting. ¶ *The Valley of Gerar, or the Wady—"the undulating land of Gerar"*—a narrow plain, through which runs a stream (*Jurf*) which would help to supply his need. ¶ *Dwelt there*. This is the term for more settled abode.

18. He set at work to open the old wells, which had been dug there in his father's time, but which had been closed up by the Philistines after Abraham's death. This was not to be his permanent abode, because it was not the territory of the promised land. He restored to the wells the old names they had borne in his father's day. This was a noble feeling, to keep up the family memorials and to follow in his father's faith and footsteps.

19. A new well was now dug by Isaac's servants. This was Isaac's right. ¶ *Of springing water*. Heb. —*Of living waters*—that is, of running water, fresh and not stagnant.

20. This valuable well was the ground of contention between the herdmen of Isaac and those of Gerar. It was a very important pos-

saying, The water *is* ours: and he called the name of the well Esek; because they strove with him.

21 And they digged another well, and strove for that also: and he called the name of it Sitnah.

22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the LORD hath made room for us, and we shall ^abe fruitful in the land.

23 And he went up from thence to Beer-sheba.

24 And the LORD appeared unto him the same night, and said,

a ch. 17: 6, and 28: 3, and 41: 52; Exod. 1: 7.

session, and was claimed by the people of the country. ¶ *Esek*. *Oppression*. Gr.—*Injury*, because they injured him. Latin.—*Calumny*. ¶ *Because they strove with—oppressed him*.

21. *Strove*. This is a different term from the former, and means *contended*. ¶ *Sitnah*. From the term *Satan*, and means *accusation*.

22. Isaac yielded, in both these cases, his just claims rather than to have strife. The one who gives the second blow makes the battle. He was not a man of contention, though they would contend with him. He followed the Divine injunction, "If it be possible, as much as lieth in you, live peaceably with all men." He must have a supply of water. Accordingly, he again removes, and digs another well, which he calls *Rehoboth*, meaning *space*, *enlargement*. Robinson found this name preserved in *Wady el Ruhaibeh*, midway between *Wady Jerar* (Gerar) and *Wady es Seba* (Beersheba), at that very point in the wilderness where the roads to Gaza and Hebron diverge. Near this is *Wady es Shutein*, (Sitnah.) Isaac is now on the road from Gerar to Beersheba. ¶ *Room for us*. The patriarch recognizes Jehovah's provision for his camp, and the pledge in this of prosperity in the land. He has gotten quite out of the strife. Isaac's homely

realizing faith in a present and presiding Lord here comes out.

23. *To Beersheba*. Wearied, as he must have been with such disturbances in the Philistine country, he is all the more ready to go to Beersheba, the border town of the promised land, and the paternal homestead, where the covenant blessings had been promised. Here God appeared to Abraham, (ch. 20: 1,) and now he again appears here to Isaac, (vs. 24,) and yet afterwards to Jacob, (ch. 46: 1-4.) This place therefore, was the place of high covenant interest. Ranke observes that the previous existence of this name is here presupposed, while vs. 15 expressly states that Isaac restored the old names to the wells which his father had dug.

24. *Appeared*. The patriarchal period is that of *Theophany*, added to promises. Afterwards a religion of symbolical institutes will be further added. ¶ *The God of Abraham*. "God is not the God of the dead, but of the living." Therefore he is assured that Abraham is not lost by death, nor God's covenant with him lost. (See ch. 18: 32, 35, 37, 38.) This is the same person as the Angel of the Covenant who appeared to Moses in Horeb, in the burning bush, (see Exod. 3: 2,) and is therefore the Messiah. Abraham was the man of faith, Isaac was the man of endurance, and Jacob was

^b *I am* the God of Abraham thy father: ^c fear not, for ^d *I am* with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

25 And he ^e builded an altar there, and ^f called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

26 ¶ Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, ^g and Phichol the chief captain of his army.

27 And Isaac said unto them, Wherefore come ye to me, seeing ^h ye hate me, and have ⁱ sent me away from you?

28 And they said, We saw certainly that the LORD ^k was with

^b ch. 17: 7, and 24: 12, and 28: 13; Exod. 3: 6; Acts 7: 32. ^c ch. 15: 1. ^d ver. 3: 4. ^e ch. 12: 7, and 13: 18. ^f Ps. 116: 17. ^g ch. 21: 22. ^h Judg. 11: 7. ⁱ ver. 16. ^k ch. 21: 22, 23.

the man of prayer. "God is God to each believer in all his peculiar circumstances. OBSERVE.—Isaac is here promised the blessing for Abraham's sake. This is the actual working of the household covenant. God has so displayed Himself in all the history of the church as a covenant God to the families of His people. And we may trust God for our children if we be faithful, not as if He would bless them for any merit of ours, or theirs, but for His covenant mercy and love in Christ Jesus. God's promises remove our grounds of fear.

25. *An altar.* This was the public testimony to God which he set up there, in instituting thus the public worship of God. It would seem that he first paid his homage to God, there, and thus consecrated the place for his residence. He first built an altar and then digged a well, and fixed his abode there, where he had located a sanctuary. ¶ *Digged a well.* As Abraham had dug a well here, which probably had been stopped by the jealous people. (See ch. 21: 31, and notes.) There are two wells now existing at Beersheba, (which is now called *Bir-es-Seba*.) and both of them have water, sweet and pure.

26. *Abimelech*, the present king, seeks a covenant with Isaac, such as

his predecessor had made with Abraham, and it is a renewal of that covenant. (Ch. 20.) But Abraham was offered a home in that kingdom, and Isaac had been invited to leave. ¶ *Ahuzzath*, etc. This personage is called "*one of his friends*," which means *his priest counsellor*. This person does not appear in the former case. ¶ *Phichol*. This is probably an official name for the commander-in-chief, and not the same person as mentioned before, as some ninety years had elapsed. This treaty was meant to be formal, as being public business.

27. Isaac inquires of him sharply as to his errand, seeing the hostile disposition that had been displayed towards him. He construes it as hatred, and refers to their sending him away from them, alluding to the king's request that he should go away (vs. 16) implying that though the king had pretended that Isaac was mightier than they, yet he was able to enforce his command, and that it was hard usage.

28. The secret of the transaction is here revealed. They ^h saw that Isaac, like Abraham, was a friend of God, and enjoyed the Divine presence and favor, (see ch. 21: 22,) and this made him strong and formidable, as had been seen in Abraham's vic-

thee : and we said, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee :

29 That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace : ¹thou *art* now the blessed of the LORD.

30 ^m And he made them a feast, and they did eat and drink.

31 And they rose up betimes in the morning, and ⁿsware one to another : and Isaac sent them away, and they departed from him in peace.

32 And it came to pass the same day, that Isaac's servants came and told him concerning the well which they had digged, and said unto him, We have found water.

l ch. 24: 31; Ps. 115: 15. m ch. 19: 3. n ch. 21: 31.

tory over the four kings, etc. ¶ *We saw certainly.* Heb.—*Seeing we have seen.* This treaty sought by the king was a fulfilment of God's promise, (ch. 12: 2,) and here was a proof of what they were forced to acknowledge, that God wrought for Isaac. ¶ *And we said.* This is what they proposed, and may refer to the former transaction with Abraham, of which this was only a renewal. It is natural (says *Kalisch*) that the succeeding part of the narrative should in almost every particular be parallel with the corresponding event in Abraham's life. (Ch. 21: 22-32.)

29. *That thou wilt,* etc. Heb.—*If thou shalt do us hurt.* He proposes the common form of imprecation, calling curses upon himself if he should harm them. The king seeks only to bind the patriarch by oath, but not to bind himself. He makes their kind treatment of Isaac the ground of his proposal, implying fairly that they would not touch him in future. But unhappily this was not according to the facts. They had worried and injured him, and driven him away from the fruit of his toil. ¶ *Not touched thee.* Not driven thee away forcibly. ¶ *Thou art now (the) blessed of the Lord.* "This explains the one-sidedness of the covenant. Isaac needed no guar-

anty from them as Jehovah was with him." This clause may refer to his being under the Divine protection, and therefore safe, or as being sufficiently provided for not to make account of the injury done him by the servants. Or it may express the king's *salaam* at the conclusion of the treaty pronouncing him blessed, or supposing he makes the treaty as proposed, calling him *blessed of Jehovah*. The king knows the name of Jehovah.

30. Though Isaac had received the king so sharply, yet he yields to his plea, however selfish it is, and makes them a feast as the common mode of celebrating a covenant. (See ch. 31: 54.)

31. Early in the morning after the feast, they exchanged their solemn oath. ¶ *One to another.* Heb.—*A man to his brother.* The treaty engaged to keep the peace with these Philistines, and to exempt them from the fate of the Canaanites. Isaac showed them true hospitality and fidelity, sending them away in peace, as they had not done to him.

32. Blessings follow quickly in the path of a large-hearted charity. As Isaac forgave them for depriving him of his wells, (rather than quarrel with them,) so the Lord opened to him another well for his need *the same day*.

33 And he called it Shebah; ° therefore the name of the city *is* Beer-sheba unto this day.

34 ¶ ^p And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite :

35 Which ^a were a grief of mind unto Isaac and to Rebekah.

CHAPTER XXVII.

AND it came to pass, that when Isaac was old, and ^a his eyes were dim, so that he could not see, he called Esau his eldest

o ch. 21: 31. p ch. 36: 2. q ch. 27: 46, and 28: 1, 8. a ch. 48: 10; 1 Sam. 3: 2.

The well that Isaac's servant digged (vs. 25) was a success. They *found* water.

33. He called the well *Sheba* (*oath*) in commemoration of the oath here made, thus confirming the name given the town by Abraham, on the like occasion. (Ch. 21: 31.) It is not here said that the place now first took its name, but that it retained its name under this new confirmation up to the writer's day. It was rather the *well* that was named by Abraham "*Beersheba*," meaning "*well of an oath*." Now the name was again given to the well, and was thereafter fixed upon the city.

34, 35. *Forty years old*. This was eighteen years after this new settlement, and we have no record of the interval, which was doubtless quiet and peaceful, in enjoyment of covenant relations. His father Isaac was also forty years old when he married. (Ch. 25: 20.) Esau took two wives which was polygamy, and these were of the heathen, *Hittites*, whom God had cursed, and who were steeped in crime and corruption. These were the children of Heth, with whom Abraham had dealt in buying Machpelah. They dwelt around Hebron. It was an unholy alliance and especially for this family of the covenant. These daughters-in-law were a *grief*

of mind to Esau's parents, who valued their relations to God. Esau at length saw his mistake, (ch. 28: 8, 9,) and had reason to lament his wrong doing, which was made an offence against God by the Levitical law. ¶ *Grief of mind*. Greek.—*Were contentious with*. Chald.—*Were rebellious and stubborn against*. Jer. Targ.—*They served God with a strange service*,—were idolaters. Heb.—*They were bitterness of spirit to Isaac and to Rebekah*, a standing grief, not only because of their heathen descent, but also because of their uncongenial tempers. They brought only trouble into the family. Such ill-assorted marriages, of those having a differing religion or unsuitable connections and associations in life, introduce discord into the household. "Be ye not unequally yoked together with unbelievers," etc. (2 Cor. 6: 14.)

CHAPTER XXVII.

§ 50. JACOB OVERREACHES ESAU, AND OBTAINS THE BIRTHRIGHT BLESSING.

Isaac growing old, wishes to give his paternal blessing to Esau, but Rebekah by stratagem secures it to her favorite son, Jacob. This pro-

son, and said unto him, My son : and he said unto him, Behold, *here am I*.

2 And he said, Behold now, I am old, I ^b know not the day of my death.

3 ^c Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me *some* venison ;

4 And make me savory meat, such as I love, and bring *it* to me, that I may eat ; that my soul ^d may bless thee before I die.

b Prov. 27 : 1 ; Jam. 4 : 14. c ch. 25 : 27, 28. d ver. 27 ; ch. 48 : 9, 15, and 49 : 23 ; Deut. 33 : 1.

vokes the enmity of Esau against Jacob, which leads to a further device of his mother for his departure to Mesopotamia.

1. *Isaac was old*. It is calculated that he was now one hundred and thirty-seven years old. Esau had now been married about thirty-seven years. Ishmael had been dead fourteen years. He himself did not die until forty-three years after this. (Ch. 35 : 28.) Isaac's life may be divided into three periods. During the first seventy-five years he is bound up with his father's history. During the next period from his father's death, sixty-two years, he has his more active life. And the closing period of forty-three years, during which he is blind, he passes in dreariness and retirement. ¶ *Dim so that he could not see*. Heb.—*Dim from seeing*. ¶ *Called Esau his eldest son*. Because he was his *eldest*, he overlooked all that God had said of the children before their birth, and also the fact of Esau having parted with the birthright and also the fact of Esau's ungodly connection with the Canaanites. He may not have regarded the transaction with Jacob as valid, even if he knew of it, nor may he have understood God's words, "The elder shall serve the younger," (ch. 25 : 23,) as implying the transfer of the birthright. He seems not to have concluded that Jacob was heir of the promise. Jacob and Esau are distinguished in the history as

"the upright man" (ch. 25 : 27) and "the man of the field," and Isaac prefers the latter, and that from a merely natural appetite as he loved his venison. So he gave way to a merely natural taste and desire, rather than to the spiritual. Yet he would convey the blessing according to the natural rights of the first-born. Perhaps he aims to settle thus the disputed claim.

2. *I know not*. Life was to him most uncertain, and, as he was conscious of his patriarchal relation and responsibility, he would transact this most important business of making his last will and testament.

3. The direction was to go out to the chase and bring him in such game as he loved. ¶ *Take me some venison*. Heb.—*Hunt a hunt for me*. What this hunt should be, except of the deer or gazelle, does not appear. And hence it is not surprising that kids of the flock answered the purpose when so cooked and flavored as to make a savory dish.

4. *Savory meat*. This is here a noun in the plural, and means *delicacies or relishes*. ¶ *That my soul may bless thee*, etc. There seems to have been some connection between this special act of service on Esau's part, and the conveyance of the blessing. Such covenant solemnities were usually associated with a meal among the Orientals, and it was probably regarded as necessary in this case. The venison (says Ka-

5 And Rebekah heard when Isaac spake to Esau his son: and Esau went to the field to hunt *for* venison, *and* to bring *it*.

6 ¶ And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savory meat, that I may eat, and bless thee before the LORD, before my death.

8 Now therefore my son, ^e obey my voice, according to that which I command thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them ^f savory meat for thy father, such as he loveth:

10 And thou shalt bring *it* to thy father, that he may eat, and that he ^g may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, ^h Esau my brother *is* an hairy man, and I *am* a smooth man:

12 My father peradventure will ⁱ feel me, and I shall seem to him as a deceiver; and I shall bring ^k a curse upon me, and not a blessing.

e ver. 13. f ver. 4. g ver. 4. h ch. 25: 25. i ver. 22. k ch. 9: 25; Deut. 27: 18.

lisch) is evidently like a sacrifice offered by the recipient of the blessing, and ratifying the proceedings, and hence Jacob killed and prepared *two* kids of the goats, whereas one would have been more than sufficient for an ordinary meal. This imparted to the transaction in some respects the character of a covenant, obedience on the one part and conveyance of the blessing on the other part.

5-7. Rebekah overheard this direction of Isaac, and at once she devised a scheme for securing the blessing to Jacob instead of Esau. She recognized Jacob as the birthright son, remembering God's words to her at their birth, and knowing of Esau's reckless contempt for the birthright, knowing also of Jacob's greater fitness for the privilege. But Isaac did not take her view of the case, and she would have resort to stratagem. She was the cunning mother of the cunning Jacob, and, regarding the end as right, she did not hesitate about the means, and, she felt the utmost confidence in her

success. Accordingly, while Esau was gone to the chase, she related to Jacob the order given by his father to Esau, and she added to his words so that they should indicate the most solemn and momentous transaction—"that I may bless *thee* before the Lord." Heb.—*Before Jehovah*, the redemptive name of God.

8-10. She states her plan to have Jacob fetch from the flock immediately *two kids of the goats—good*—and she would prepare them; and Jacob should present the dishes to his father and obtain the blessing in anticipation of Esau. And she had her plan well devised.

11. Jacob saw at once the risk he should run, even with his blind father. He does not object for the wrong of it, but only for the risk. If his father, being blind, should feel him, or should lay hands upon him in the ceremony, so as to feel his skin, he would detect the deceit, and give his curse instead of the blessing.

13 And his mother said unto him, ¹ Upon me *be* thy curse, my son; only obey my voice, and go fetch me *them*.

14 And he went, and fetched, and brought *them* to his mother: and his mother ^m made savory meat, such as his father loved.

15 And Rebekah took ⁿ goodly raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob, her younger son:

16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:

17 And she gave the savory meat and the bread, which she had prepared, into the hand of her son Jacob,

18 ¶ And he came unto his father, and said, My father. And he said, Here *am* I; who *art* thou, my son?

19 And Jacob said unto his father, I *am* Esau, thy first-born; I

1 ch. 43: 9; 1 Sam. 25: 24; 2 Sam. 14: 9; Matt. 27: 25. m ver. 4: 9. n ver. 27.

13. Rebekah declares herself willing to take the curse, if it should come. She was so sure that the birthright was designed by God for Jacob, that she is willing to stand between him and harm; so eager is she to have her plan carried out. If she is basing her course upon what she knew of God's will, she is acting very unjustifiably as to the means of accomplishing it. Selfishly, cunningly, dishonestly, she was undertaking to do God's work; and what seems to be based on faith is no faith, because it lacks confidence in God as able to do His own work without her dishonest agency.

14. Jacob's hesitancy was overcome by the bold assurance of his mother. He seems to have had an eye only to the chances of success, though it was in a solemn religious transaction, *before Jehovah*. He may have pleaded with himself, his mother's command, or the right he had to the birthright blessing, or the temptation may have found him unfortified by any strong moral principle, and his constitutional *supplanting* carried him away.

15, 16. *Goodly raiment*. Heb.—*The desirable garments*. The choicest

garments of Esau were put upon Jacob. It would seem from vs. 27 that there was something in the smell of the garments that would carry the odor of the field. Some suppose that this was a priestly robe worn by the elder son as priest of the household. (Ch. 49: 3.) But this is not implied in the text, though the terms used in the Greek are such as are applied to the holy garments of the priesthood, and may here denote the desirable robes of the birthright son, *kept in the tent* as of sacred value. And though Isaac could not see them, he could identify them by the feeling.

¶ *Skins*. These skins are those of the Eastern *camel-goat*, black and silken, used also by the Romans for false hair. These were used to disguise his smooth hands and neck, and make them appear hairy as Esau's.

17-19. Jacob stands ready to do the mother's bidding in this work of deception. How his soul must have quaked, in consciousness of the fraud he was practising upon his aged father! He will find the way of transgressors to be hard. ¶ *Who art thou?* Is he not already detected? How his heart sinks at such a question. ¶ *I am Esau*. He has undertaken

have done according as thou badest me: arise, I pray thee, sit and eat of my venison, ° that thy soul may bless me.

20 And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he said, because the LORD thy God brought *it* to me.

21 And Isaac said unto Jacob, Come near, I pray thee, that I ^p may feel thee, my son, whether thou *be* my very son Esau, or not.

22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau.

23 And he discerned him not, because his ^a hands were hairy, as his brother Esau's hands: so he blessed him.

o ver. 4. p ver 12. q ver. 16.

this wicked work, and now he is called on to lie, if he will carry it out. How one sin leads to another and another to maintain it! He feels himself to be suspected and begins to insist, so as by greater boldness to confront the suspicion. He must back up one lie by another so as not by any means to fail. He probably had a way of twisting to himself the plain statement by some secret reserve,—as that he was Esau by right,—but how could he carry it through? Plainly, he intended to deceive, and this is the essence of falsehood. **OB-SERVE.**—Jacob uttered only one word at first. Not so Esau. (Vs. 31.)

20. Isaac's suspicion is here further expressed. Jacob has hastened so as to get the start of his brother Esau, and he is in danger of exposing the deceit by this very means. How could he so soon have returned from hunting? The answer is cunning but profane! Oh! how the man who undertakes to lie gets into deep water and mire, and must load his conscience with awful burdens of falsehood before he gets through! Here he must even bring in God Himself as having helped him to this result, when he knew that God must abhor the falsity. All this has come perhaps from a perverted conscience,

supposing that because the birthright was his, of right, and his by Divine intent, therefore he could use wicked means to secure the end. As though God could not accomplish His own plan, or as though He was not to be trusted to do it. ¶ *The Lord. Heb. —Jehovah thy God* (the covenant God of the patriarchs) *made to meet before me.* Onk.—*Prepared it for me.* Rather *hath brought it in my way*—hath made all the circumstances to conspire for my success.

21–23. *Come near.* Oh, what a thrill of horror must this have sent through the deceiver's soul! *Luther* says, "I should probably have run away with horror, and let the dish fall." The poor father, uneasy with suspicion, asks to feel him, whether he is his *very son Esau, or not.* Now the cunning device of his mother proves a success. If this precaution had lacked, the whole scheme would have failed. If, like Abraham, Rebekah had possessed a faith that would have even lifted the knife to slay her son at the call of duty, trusting in God to raise him up, how much happier would have been the whole company! All of them suffer for this wrong. How the deceiver is recompensed by deceits practised upon him in the beautiful

24 And he said, *Art thou my very son Esau?* And he said, I *am*.

25 And he said, Bring *it* near to me, and I will eat of my son's venison, ^rthat my soul may bless thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

26 And his father Isaac said unto him, Come near now, and kiss me, my son.

27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See ^athe smell of my son *is* as the smell of a field which the LORD hath blessed:

28 Therefore, ^tGod give thee of ^uthe dew of heaven, and ^wthe fatness of the earth and ^xplenty of corn and wine:

^r ver. 4. ^s Hos. 14: 6. ^t Heb. 11: 20. ^u Deut. 33: 13, 28; 2 Sam. 1: 21. ^w ch. 45: 18. ^x Deut. 33: 28.

coat of Joseph! (Ch. 37.) ¶ *So he blessed him.* The deed was done and could not be revoked. It was not done at this instant, but after eating the venison. (Vs. 27.) OBSERVE.—How God works by various instruments, good and bad, and brings to pass His purposes by such strange links in the chain of events.

24. The father still again puts the question, and in a most pointed way, as if his suspicions were not yet utterly quieted. There seems to him something doubtful in this voice and in all the circumstances. And he asks, *Art thou my very son Esau?* as if he would put the question so pointedly as to admit of no evasion. It would seem that he knew Jacob's character for cunning; and, when one has lost confidence,—when he has forfeited his character for straightforward and honest and truthful conduct,—it is hard to put away doubt, and every little item stirs the suspicion afresh.

25, 26. The father expresses himself as satisfied at length, and is ready to partake the meal. ¶ *Kiss me.* This kiss is not asked to prove the identity of his son any further, but simply as an expression of paternal affection, and in recognition of the filial service.

27, 28. *Smelled.* To a blind man, the sense of smell is often an important means of recognizing objects. Isaac naturally enough felt of Jacob and smelled his clothes. As a man of the field, just returned from the hunt, his garments would be expected to smell of the chase—especially as, in that land, the fields are strongly scented with odors of herbs and flowers. It is common, too, in Hindoostan, to salute each other by *smelling* the crown of the head; and they speak of “the *smell* of a man's goodness.” Isaac now praises the smell of his son, as fragrant with the odors of a rich and fruitful field. ¶ *God give thee.* This brought up the association of Divine blessing in this department of his vocation as a man of the field. ¶ *The dew of heaven.* This is a chief blessing in Palestine. We learned, before landing at Beyrout, that rain would scarcely fall after the middle of March until September, and so we found it. Hence the dew is mainly depended on for necessary moisture of the fields, and these are copious. So the dew of Hermon is spoken of by the Psalmist, and the dew upon the Mountains of Zion, (Ps. 133; Deut. 33: 13, 28,) as an evidence of the Divine blessing

29 ^y Let people serve thee, and nations bow down to thee: be lord over thy brethren, and ^z let thy mother's sons bow down to thee: ^a cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee.

30 ¶ And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made savory meat, and brought it unto his father; and said unto his father, Let my father arise, and ^b eat of his son's venison, that thy soul may bless me.

32 And Isaac his father said unto him, Who *art* thou? And he said, I *am* thy son, thy first-born, Esau.

33 And Isaac trembled very exceedingly, and said, Who? where *is* he that hath taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea, ^c and he shall be blessed.

34 And when Esau heard the words of his father, ^d he cried with a great and exceeding bitter cry, and said unto his father, Bless me, *even* me also, O my father!

y ch. 9: 25, and 25: 23. z ch. 49: 8. a ch. 12: 3; Num. 24: 9. b ver. 4. c ch. 28: 3, 4; Rom. 11: 29. d Heb. 12: 17.

there. In addition to this, the richness (*fatness*) of the soil is of great moment as an item of prosperity; and this, along with the dew, would result in a *plenty of corn and wine*, as choice products of the soil. This accords with the exceeding fertility of the holy land. (Deut. 8: 7-9.)

29. Next to this item of blessing in the products of the earth is here added a political preëminence. The blessing rises here to the idea of universal dominion. He was to be lord not only over his brethren of kindred tribes, by his birthright claim, (vs. 37,) but also over foreign nations. The same items as in the covenant promise to Abraham—of possession of the land and of increased posterity to subjugate other people—are here. And as to blessing the nations, it is expressed in the more general terms of a curse to those who should curse him and of a blessing to those who should bless him.

This item does not rise to the full height of the Divine blessings of salvation to be conveyed to all people through him and his seed, as had been expressed in the Divine covenant blessing upon Abraham. It was only afterwards, when he found that in here pronouncing the blessing upon Jacob, contrary to what he had willed, he was made to follow the saving counsel of God, that he felt awakened in him the consciousness of his patriarchal vocation, so as to impart the blessing of Abraham to the son whom he had kept back. (Ch. 28: 3, 4.)

30-34. The sequel is now related. Jacob had scarcely left his father's presence, after the blessing had been obtained, before Esau came in from the chase with his venison. Esau prepared the dish and brought it to his father and claimed the blessing, in very similar terms to those used by Jacob. Esau must have remembered how he had parted with his

35 And he said, Thy brother came with subtlety, and hath taken away thy blessing.

36 And he said, ^eIs not he rightly named Jacob? for he hath supplanted me these two times: ^fhe took away my birthright; and behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

37 And Isaac answered and said unto Esau, ^gBehold, I have made him thy lord, and all his brethren have I given to him for servants; and ^hwith corn and wine have I sustained him: and what shall I do now unto thee, my son?

38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father! And Esau lifted up his voice, ⁱand wept.

e ch. 25 : 26. f ch. 25 : 33. g 2 Sam. 8 : 14; ver. 29. h ver. 28. i Heb. 12 : 17.

birthright to Jacob, and therefore in his conscience he could not be entirely unprepared for the discovery of his loss. Esau is too late. Isaac must have been smitten with a sense of his own sin in his carnal preference for Esau, contrary to all the indications of the Divine pleasure, and in violation of Jacob's right as acquired from Esau. He felt, too, that this patriarchal blessing was at the Divine direction and not from any personal preference, and he found himself strangely controlled and overruled by the Divine hand. ¶ *Trembled exceedingly.* Heb.—*Was horrified a great horror exceedingly.* How shocking to all his paternal feelings to have been so deceived by his own son! Yet he remembers the Divine intimations and the transfer of the birthright as looking to the same result; and the whole matter flashed upon him with strongest conviction of its fixedness in the Divine counsels, and that Jacob was to be the covenant son of Abraham and ancestor of the Messiah and propagator of Abraham's faith. ¶ *And he shall be blessed.* Heb.—*Yea, blessed he shall be.* (See Heb. 12 : 17.) Esau now feels the more keenly his own fault and folly in having so

slighted his birthright and despised the privilege of the covenant blessing. Yet he found no place of repentance, (no place for his father's revoking the act,) though he sought it carefully with tears. He implored a blessing for himself also.

35, 36. The calamity of Esau is referred to Jacob's fraud practised upon him. Isaac now sees the whole case in keeping with his suspicions. Esau replies, "*Is it that they call his name Jacob (overreacher); for he hath overreached me these two times,*" (tripping up the heel.) Esau blames Jacob for taking away his birthright, though he freely bartered it for the pottage; and it is a grave question how far one has a right, even with full consent of the party, to take his property at a price far below its value—especially when advantage is taken of his necessity. How many a transaction is there which is just as wrong as theft, though it be legally binding! Is there nothing then at all left for poor Esau?

37, 38. Isaac here explains the sense of his blessing upon Jacob, and that the lordship over his brethren implied that they should be his servants, including Esau. In such

39 And Isaac his father answered and said unto him, Behold, ^kthy dwelling shall be the fatness of the earth, and of the dew of heaven from above;

40 And by thy sword shalt thou live, and ^lshalt serve thy brother; and ^mit shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

41 ¶ And Esau ⁿhated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, ^oThe days of mourning for my father are at hand, ^pthen will I slay my brother Jacob.

42 And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth ^qcomfort himself, *purposing* to kill thee.

k ver. 28; Heb. 11: 20. l ch. 25: 23; Obad. 18, 19, 20; 2 Sam. 8: 14. m 2 Kings 8: 20 n ch. 37: 4, 8. o ch. 50: 3, 4, 10. p Obad. 10. q Ps. 64: 5.

case he finds himself perplexed, not seeing what he can do for Esau. Esau's grief here rises to the highest pitch of bitter entreaty.

39, 40. Isaac here at length pronounces the lot of Esau in a form which, as compared with the blessing upon Jacob, makes it "*a modified curse*," and which is not even described as a blessing, but introduces a disturbing element into Jacob's blessing—a retribution for the impure means by which he has obtained it. ¶ *The fatness.* Heb.—*Of or from the fatness.* The preposition is here the same as in Jacob's blessing, (vs. 28.) But there it is used in a partitive sense, after a verb of giving. Here it is used in a *privative* sense, after a noun of place, and accordingly it means, *From or without the fatness and the dew.* And this further appears from what follows: *By thy sword shalt thou live.* And Isaac had complained, also, that he had no more corn or wine to give. The sense is that Esau should have his dwelling in a country opposite to that of the covenant land in these qualities,—a wild and barren country, as it is. So said God by Malachi, (1: 3,) "I hated Esau, and

laid his mountains and his heritage waste for the dragons of the wilderness." "And thy brother thou wilt serve; yet it shall come to pass, as (*in proportion as, or when*) thou shakest (the yoke) thou shalt break his yoke from thy neck." Between Edom and Israel it was a continual alternation of rebellion, submission, and renewed subjection. **OBSERVE.**—Isaac is said to have uttered these words in faith concerning things to come. (Heb. 11: 20.) This prediction was spoken nine hundred years before the entire fulfilment. (See 1 Sam. 14: 47; 2 Sam. 8: 14; 2 Kings 8: 20, 22; 2 Chron. 21: 8–10.) "Conquered by Saul, subdued by David, repressed by Solomon, restrained after a revolt by Amaziah, they recovered their independence in the time of Ahab. They were incorporated into the Jewish State, and furnished it with the dynasty of princes beginning with Antipater." ¶ *Have the dominion* Gesenius and others—*When thou shalt roam at large.*

41, 42. Esau's wrath now expressed itself in a secret resolve to slay his brother Jacob during the

43 Now therefore, my son, obey my voice : and arise, flee thou to Laban my brother ^r to Haran ;

44 And tarry with him a few days, until thy brother's fury turn away ;

45 Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him : then I will send, and fetch thee from thence. Why should I be deprived also of you both in one day ?

46 And Rebekah said to Isaac, ^a I am weary of my life, because of the daughters of Heth : ^t if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me ?

CHAPTER XXVIII.

AND Isaac called Jacob, and ^a blessed him, and charged him, and said unto him, ^b Thou shalt not take a wife of the daughters of Canaan.

r ch. 11 : 31. s ch. 26 : 35, and 28 : 8. t ch. 24 : 3. a ch. 27 : 33. b ch. 24 : 3.

days of mourning after his father's death.^c He would postpone his bloody act till his aged father should die. This shows the most callous and infidel disregard of the Divine arrangement to which he himself had been a party in the transfer of the birthright. Esau even expressed his purpose in words, and they were told to Rebekah. She is quick in her devices for Jacob's safety. Mother and favorite son must now suffer for their deceptive conduct. Besides, Jacob was punished in kind. He was cheated by Laban and in case of his son Joseph, and had a life of domestic trouble. *Esau comforteth himself to thee* (concerning thee) *to kill thee*.

45, 46. She seems to plan for only a brief absence so far as she states the case to Jacob. Yet she, perhaps on farther reflection, arranges for a matrimonial errand. This kept her favorite twenty years absent, and perhaps she may never have seen him again. ¶ *Both in one day*. Ja-

cob, that is, would be lost through the bloody wrath of Esau, and Esau would suffer the death - penalty through the blood-avenger. ¶ *Said to Isaac*. By artfully planning this errand now, she is able to cover the worst features of the case before Isaac, and thus she makes a fair reason for Jacob's prompt departure from home.

CHAPTER XXVIII.

§ 51. JACOB'S VISION AND VOW.

Isaac, though he survived this event forty-three years, has now passed from the scene, and Jacob henceforth takes his place in the patriarchal history. Abraham is the man of active faith, Isaac is the man of passive submission, and Jacob is the man of struggling trial.

1-4. Esau had put himself out of the covenant relations and had shown his unfitness for the birthright position by his domestic alliance with

2 ^c Arise, go to ^d Padan-aram, to the house of ^e Bethuel, thy mother's father; and take thee a wife from thence of the daughters of ^f Laban thy mother's brother.

3 ^g And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;

4 And give thee ^h the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land ⁱ wherein thou art a stranger, which God gave unto Abraham.

5 And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

6 ¶ When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him, he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan:

7 And that Jacob obeyed his father, and his mother, and was gone to Padan-aram;

8 And Esau seeing ^k that the daughters of Canaan pleased not Isaac his father;

9 Then went Esau unto Ishmael, and took unto the wives which he had ^l Mahalath, the daughter of Ishmael, Abraham's son, ^m the sister of Nebajoth, to be his wife.

^c Hos. 12: 12. ^d ch. 25: 20. ^e ch. 22: 23. ^f ch. 24: 29. ^g ch. 17: 1, 6. ^h ch. 12: 2. ⁱ ch. 17: 8. ^k ch. 24: 3, and 26: 35. ^l ch. 36: 2. ^m ch. 25: 13.

the heathen. Isaac sees that Jacob is the covenant son of promise, and he summons him to receive his blessing and to obey his charge as to his matrimonial connection. He bade him go and take a wife from the family of Laban, his relative, and he pronounces willingly upon him, now, the blessing of "*God almighty*," "*the blessing of Abraham*," which he recognized now as falling to him by covenant right. (Ch. 17: 2; 22: 16-18.) The first item of the blessing is a numerous offspring—that thou mayest become a multitude of peoples. This term means rather a congregation or assembly of peoples, and answers to the term *ἐκκλησία* in Greek, from which also is the scriptural idea of the church—as a people called out from the world. The Greek here renders—a *synagogue* of peoples.

¶ *Inherit the land.* The second item of the covenant blessing is here the inheritance of the promised land—never overlooked—very important in God's view, as showing his hand in secular and national history. The marriage of sons seems to have been under the immediate control of the father; but Esau did not submit to this. "*The blessing of Abraham*" with all its privileges was the patriarchal covenant blessing, comprising rich spiritual benedictions and benefits.

5. Isaac is now the mover in the matter—fully alive to the importance of Jacob's errand, as the birthright son. He went to the low-land of Aram. Bethuel was "the Syrian," not as a descendant of Aram, but as a dweller in that land.

6-10. The effect of this movement upon Esau is to make him take a

10 ¶ And Jacob ⁿ went out from Beer-sheba, and went toward ^o Haran.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set: and he took of the stones of that place, and put *them for* his pillows, and lay down in that place to sleep.

12 And he ^p dreamed, and behold, a ladder set up on earth, and the top of it reached to heaven: and behold, ^q the angels of God ascending and descending on it.

n Hos. 12: 12. o Acts 7: 2. p ch. 41: 1; Job 33: 15. q John 1: 51; Heb. 1: 14.

conciliatory step, and choose an additional wife from the family kindred—the house of Ishmael. He does not show any regard for the covenant relations, or he would consider the alienated position of Ishmael. Ishmael himself had been dead fourteen years. ¶ *Mahalath* is called Bashemath in chap. 36: 3. *Hengstenberg* thinks that all the three wives of Esau had gotten new names, when they left their own families at their marriage. Female names in the East were frequently changed. (Comp. chs. 26, 34 and 28: 9, with ch. 36: 2, 3.)

11. *He lighted upon.* The term means *he fell upon the place*, as the providential stopping-place incidentally coming upon it, or coming up to it, as the lodging place for the night. This place was about forty-eight miles from Beersheba, and eight miles north of Jerusalem, near the town of Bethel, and is defined as *the place*, from its being so well known in the history. He may have been too late to enter the city, after the time for shutting the gates, or he may not have chosen to cast himself upon the hospitality of strangers. And it was common and comfortable to sleep out in the open air, and greatly to be preferred in ordinary circumstances. It would also better accord with Jacob's feeling of loneliness at this time. He

therefore *took of the stones of that place and put* (them for) *his head-rests* or pillows. The stony nature of the place reminds travellers of this history.

12. *Dreamed.* God was pleased to reveal Himself in dreams and visions. The dream was of a ladder or stairway. As connecting earth and heaven it was a striking image of mediation and reconciliation by Him who is *the Way*. This is the New Testament explanation of it. Hereafter ye shall see heaven opened and the angels of God ascending and descending upon the Son of Man. (John 1: 51.) Whether it was the vision of a common ladder or flight of steps, or whether, as some suppose, it was of a pile of mountain terraces, matters little. The flight of steps hewn in the rocky sides of the mountain near Tyre, on the edge of the Mediterranean, is called "*the ladder of Tyre.*" We traversed it with trained horses. The idea plainly is of communication opened with heaven, which had been cut off by sin. And the immediate application of it, is the providential care which is secured to him by the covenant. Angelic messengers traversing this stairway executing the gracious purposes of Redemption, (Heb. 1: 14,) and all on the basis of the mediation of Christ, the Angel of the Covenant, — this is the traveller's vision.

13 ^r And behold, the LORD stood above it, and said, ^s I am the LORD God of Abraham thy father, and the God of Isaac; ^t the land whereon thou liest, to thee will I give it, and to thy seed.

14 And ^u thy seed shall be as the dust of the earth; and thou shalt spread abroad ^w to the west, and to the east, and to the north, and to the south: and in thee, and ^x in thy seed shall all the families of the earth be blessed.

15 And behold, ^y I am with thee, and will ^z keep thee in all places whither thou goest, and will ^a bring thee again into this land: for ^b I will not leave thee, ^c until I have done *that* which I have spoken to thee of.

16 ¶ And Jacob awaked out of his sleep, and he said, Surely the LORD is in ^d this place; and I knew *it* not.

17 And he was afraid, and said, How dreadful *is* this place! this

^r ch. 35: 1, and 48: 3. ^s ch. 26: 24. ^t ch. 13: 15, and 35: 12. ^u ch. 13: 16. ^w ch. 13: 14; Deut. 12: 20. ^x ch. 12: 3, and 18: 13, and 22: 18, and 26: 4. ^y ver. 20: 21; ch. 26: 24, and 31: 3. ^z ch. 48: 16; Ps. 121: 5, 7, 8. ^a ch. 35: 6. ^b Deut. 31: 6; Josh. 1: 5; 1 Kings 8: 57; Heb. 13: 5. ^c Num. 23: 19. ^d Exod. 3: 5; Josh. 5: 15.

13. *The Lord.* Heb.—*Jehovah.* The Covenant God here called by the Redeeming Name, stood at the top, superintending all this providential scheme of grace, and this gracious scheme of Providence. He is on the throne of Grace. The grace is enthroned. The sovereignty is gracious and the grace is sovereign. Jacob's birthright privilege is here assured to him so that no wrath of Esau could deprive him of it. *Jehovah* stands to him in the covenant relation as the lineal successor of Abraham. He promises to him the Holy Land, the numerous offspring, (which guarantees him against Esau's rage,) and the overspreading dominion in a world-wide kingdom under the promised seed, which is Christ. And here the covenant promise reaches to the spiritual blessings to come upon *all families of the earth* by Jesus Christ.

15. The promise here comes home to his present personal case. It is "a covenant ordered in all things and sure." What could be more comforting and assuring to the lonely and trembling Jacob, than these comprehensive words—protection on

his journey and safe return to his home and success in his mission as the object of God's covenant blessing, and the presence of God with him to the end? This is a blessing fitted to Jacob's desire, as it would not have been to Esau's, and herein he is proved to be the heir of the covenant with Abraham. "This vision is thus a grand survey and summary of the history of the old covenant."—*Kurtz.*

16. *Surely the Lord,* etc. Jacob on awaking expresses his strong impression of the Divine presence in the person of *Jehovah*, the God of redemption. — *Chald.*—*The glory of the Lord.* Such a manifestation he did not expect. It amazed him to consider it. In his loneliness and away from his sanctuary and his father's house, he had no thought of being thus met and communed with by *Jehovah*, in reassuring to him the covenant of His grace, which was the cherished desire of his soul. "If I had known it I would not have presumed to sleep in so holy a place."—*Jew. Com. Rashi.*

17. *How awful.* Heb.—*Nora—awe-inspiring,* commonly rendered

is none other but the house of God, and this is the gate of heaven.

18 And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and ^eset it up *for* a pillar, ^fand poured oil upon the top of it.

19 And he called the name of ^gthat place Beth-el: but the name of that city *was called* Luz at the first.

^e ch. 31: 13, 45, and 35: 14. ^f Lev. 8: 10, 11, 12; Num. 7: 1. ^g Judg. 1: 23, 26; Hos. 4: 15.

fearful or terrible. It was so as it was, *nothing but the house of God*—the place of God's manifestation, where He revealed himself as He was wont to do in His sanctuary. ¶ *And this is the gate of Heaven*, alluding to the ladder or stairway opening to him access to the heavenly world. If it was a ladder for angels to traverse, it was also a ladder for men, the poor, humble, distressed sinner like himself. If it was a ladder for God to come down in the flesh, it was a ladder for men to go up to God, Jehovah, at the top.

18. *Early.* He was in no condition to indulge in sleep. He must be up and expressing the homage of his soul for such precious, gracious revelations. ¶ *A pillar.* The stones which he had used for a *pillow*, he now set up for a *pillar* or monument, by which to commemorate God's covenant-appearing to him. ¶ *Poured oil.* This was an ancient mode of consecration by anointing, as was the case in setting apart a man as king. (1 Sam. 10: 1.) Oil was the emblem of holiness and dignity and royal favor. Oil of consecration was called "*holy oil*." It was also poured upon guests as a special mark of distinction. (Ps. 23: 5.) Such pillars were afterwards erected by other nations as sacred memorials and monuments and places of worship. Some have supposed that the Greeks called them *Baitulia* from this name *Bethel*, but this is not clear.

But here it was a sacred memorial merely, marking the place as a place of the Divine revealing. (Num. 7: 1.) ¶ *Bethel.* Abraham had already worshipped at this *place* and had found the name already existing. (See notes ch. 12: 8; 13: 3; 25: 30.) The historian adds: The *town* or *city* adjacent had been called *Luz* in former times. *Hävernicks* remarks, "This gives us a remarkable glimpse of the *time of the patriarch*, when the city *Luz* which certainly lay in the neighborhood of Bethel (taking that appellation in its narrowest sense) was not yet in existence—and of the *time of the narrator*, at which there was here the ancient Canaanitish city of *Luz* which we meet with in this place in the time of Joshua; so that we are here brought quite to the stand-point of the Mosaic composition of the book." *Von Gerlach* says: "Afterwards the *town* of *Luz*, which was in existence even then, received its name from this holy *spot*. Later on, God confirmed the promise here given, and the name of the place was renewed on this fresh occasion." *Kurtz* says: "The city in the immediate neighborhood was, at the time, called *Luz*. The descendants of the patriarchs transferred the name of Bethel to that city. The Canaanites not caring for this, continued to call it *Luz*, which was retained till Joshua occupied the land. Bethel the holy *place*, is distinguished from *Luz* the city."

20 ^h And Jacob vowed a vow, saying, ⁱ If God will be with me, and will keep me in this way that I go, and will give me ^k bread to eat, and raiment to put on,

21 So that ^l I come again to my father's house in peace : ^m then shall the LORD be my God :

22 And this stone which I have set *for* a pillar, ⁿ shall be God's house : ^o and of all that thou shalt give me, I will surely give the tenth unto thee.

^h ch. 31: 13; Judg. 11: 30; 2 Sam. 15: 8. ⁱ ver. 15. ^k 1 Tim. 6: 8. ^l Judg. 11: 31. ^m 2 Sam. 19: 24, 30. ⁿ Deut. 26: 17; 2 Sam. 15: 8; 2 Kings 5: 17. ^o ch. 35: 7, 14. ^o Lev. 27: 30.

20-22. Jacob's vision is properly followed up by a *vow*. Special privilege points to special duty. This was a step in advance of his predecessor in the covenant relation. It was a voluntary covenanting to God on the basis of God's covenant promise. ¶ *If God*. This is not making any condition with God, for this is only a recital of the promise, and is more properly rendered *since—inasmuch as*. It expresses no doubt or contingency. "I *if* I be lifted up," means "*as surely as I shall be lifted up*." And so here—as surely as God will be with me (has promised to be.) ¶ *Then shall*. Heb.—*And Jehovah shall be*, etc. *So surely He shall be my God*; Hengstenberg reads: "And (so surely as) he shall be my God, *my covenant God*—the same as He has been to Abraham and Isaac, *so shall this stone*." ¶ *God's house*—a place sacred to the memory of God's presence—as a place where He manifested Himself. The apostle calls the Church "the pillar and ground of the truth," alluding to this passage, (1 Tim. 3: 14.) ¶ *The tenth*. This is the prompting of his grateful heart. The Christian does not serve God in order thereby to gain heaven; but because heaven is already promised to him, he must serve God out of a lively gratitude. So here with Jacob it is the truly gospel motive. "The mention of

a tenth here after the example of Abraham, (ch: 14: 20,) is doubtless made with prospective reference to the Levitical enactments." (Lev. 27: 30, 31; Numb. 18: 24, etc; see also Deut. 14: 28, 29.) "The number *ten* expresses the idea of perfection as being the last of the cardinal numbers. Among almost all ancient people, the tenth of their goods was set apart, and very frequently as a holy offering. This was an acknowledgment that the whole was God's property and thus the possession and enjoyment of the rest was sanctified." (Comp. ch. 14: 20.) "Thus Jacob opens to God his heart, his home, and his treasure. These are the simple elements of a theocracy—a national establishment of the true religion. "As the Father is prominently manifested in regenerate Abraham, and the Son in Isaac, so also the Spirit in Jacob."

OBSERVE.—The distinct and significant use which Jacob here makes of the names of God. If *God* will be with me, as promised (or seeing He so engages) *the Lord* (Jehovah) shall be my God, and this stone shall be a house of *God*—a place of sacrifice—and I will give a tenth unto thee—(Jehovah) who appeared to him. As regards the fulfilment of this vow, we learn (ch. 35: 7) that Jacob built an altar and probably also there offered the tenth to Jehovah; or as

CHAPTER XXIX.

THEN Jacob went on his journey, and came into the land of the people of the east.

2 And he looked and behold, a well in the field, and lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth.

3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

4 And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we.

a NALA. 23: 7; Hos. 12: 12.

some suppose, applied it partly to the erection and preservation of the altar, and partly to burnt and thank offerings connected with sacrificial meals.—*Keil and Delitzsch.*

CHAPTER XXIX.

§ 52. JACOB SERVES LABAN FOR
LEAH AND RACHEL.

1. Jacob having received this encouragement, went on his journey, (Heb.—*Lifted up his feet*—(see Ps. 74: 3,) with alacrity, and came into the land of the sons of the East, that is Mesopotamia—east of Palestine. *Rashi*, the Jewish commentator, says, “his heart was elated, and his feet felt light.” The distance of Haran from Beersheba was about four hundred and fifty miles, and at thirty miles a day he would be fifteen days on the journey. If he reached Bethel the first night, this would be about fifty miles’ travel.

2, 3. *A well in the field.* In the pasture-grounds in the suburb of the town he came upon a well. This is not the same as where Abraham’s servant met Rebekah, but differently constructed. We found cisterns hewn out of the limestone rock, and some of these covered with a large

stone to keep the water from impurities, from interference, and from loss. The open wells also would fitly enough be covered for the safety of travellers. We came upon an open well that had overflowed, and as we saw only a pool of water and the horses were very thirsty, a gentleman who was travelling with us rode his horse into the pool to drink, and the animal stepping forward, plunged into the well, and only with the greatest difficulty was he drawn out. ¶ *Three flocks.* This accords with the Eastern custom, for shepherds to gather their several flocks at the well, at the time of watering, and thus secure greater care of the well, which was the common property of these native shepherds. This custom is described here. ¶ *They rolled.* That is, this was the custom. In this case it was done by Jacob, (vs. 20.) *Kalisch* thinks it is implied, in vs. 2, that the shepherds of the three flocks had not been able to remove the stone, and that Jacob shows himself endued with preternatural strength. The watering is done twice a day.

4–6. This natural and free questioning on Jacob’s part, indicates some confidence in his relation. ¶ *Laban, the son of Nahor.*—that is, grandson, as he was son of Bethel,

5 And he said unto them, Know ye Laban the son of Nahor? And they said, We know *him*.

6 And he said unto them ^b *Is he well?* And they said, *He is well*: and behold, Rachel his daughter cometh with the sheep.

7 And he said, Lo *it is* yet high day, neither *is it* time that the cattle should be gathered together: water ye the sheep, and go *and* feed *them*.

8 And they said, We cannot, until all the flocks be gathered together, and *till* they roll the stone from the well's mouth; then we water the sheep.

9 ¶ And while he yet spake with them, ^c Rachel came with her father's sheep: for she kept them.

10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and ^d rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

11 And Jacob ^e kissed Rachel, and lifted up his voice, and wept.

b ch. 43; 27. c Exod. 2: 16. d Exod. 2: 17. e ch. 33: 4, and 45: 14, 15.

yet called *son*, according to Heb. usage. ¶ *Is he well?* Heb.—*Is there peace to him?* according to the Oriental salutation or *salaam*. ¶ *Cometh*. *Is just now coming*.

7. *High-day*. *The day* (sun) *is yet high*. Heb.—*The day is yet great*—long. He suggested that it was quite too early as yet to gather the flocks for the night, but that they should be pastured. He wished, it would seem, to have the shepherds retire that he might meet Rachel alone.

8. *We cannot*. It was not permitted, according to the rule, which needed to be rigid in so important a matter as a well for the cattle. This rule may have been made to secure a fair distribution of the water, that equal privileges might be shared, and perhaps, also, that the several shepherds might be there to roll away the stone and to replace it surely. *Till all the flocks be gathered—then they roll the stone from the mouth of the well, and we water the sheep*. The custom is thus clearly described.

9. Rachel came up while they

were in conversation. Young women very commonly attend to the sheep in the East.

10–12. Jacob's enthusiasm and ardent impulse at the sight of Rachel, displayed itself in so manly and gallant an act as is here narrated, calculated to excite her utmost admiration, and to earn for himself the kiss of friendship, at which he burst into tears. *Murphy* suggests that "the remembrance of home, and of the relationship of his mother to Rachel overpowers him." Conscious of his birthright privilege and of God's covenant relation, he made bold to announce himself, and his errand. *Kitto* says, "We begin to feel that there is much truth in this man."

12, 13. Rachel's eager, cordial reception of him, and the simplicity of her joy in carrying home the news, all remind us of Rebekah in the previous history. ¶ *Kinsman*. Heb.—*Brother of her father*, that is, *near relative*. How exciting is all this! How impossible to be quite calm at such news—that this stranger, who distinguished himself by his manner,

12 And Jacob told Rachel that he *was* ^f her father's brother, and that he *was* Rebekah's son; ^g and she ran and told her father.

13 And it came to pass when Laban heard the tidings of Jacob his sister's son, that ^h he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

14 And Laban said to him, ⁱ Surely thou *art* my bone and my flesh: and he abode with him the space of a month.

15 ¶ And Laban said unto Jacob, Because thou *art* my brother, shouldest thou therefore serve me for nought? tell me, what *shall* thy wages *be*?

16 And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.

17 Leah *was* tender-eyed, but Rachel *was* beautiful and well-favored.

18 And Jacob loved Rachel: and said, ^k I will serve thee seven years for Rachel thy younger daughter.

19 And Laban said, *It is* better that I give her to thee, than that I should give her to another man: abide with me.

^f ch. 13: 8, and 14: 14, 16. ^g ch. 24: 28. ^h ch. 24: 29. ⁱ ch. 2: 23; Judg. 9: 2; 2 Sam. 5: 1, and 19: 12, 13. ^k ch. 31: 41; 2 Sam. 3: 14.

(and by his retinue, doubtless,) was her near relative from a far country! What a joy had she for the dear household! *Laban* was overcome with the tidings. His running to meet him with embraces and kisses, and his taking him home, is all purely natural to the customs of the country. ¶ *All these things*—that had just now passed; not yet his full errand.

14. Laban recognizes the kindred, in strong language, to make Jacob feel at ease in his house. (Comp. ch. 2: 23 and Judges 9: 2.) ¶ *A month.* Heb.—*A month of days.* (Ch. 41: 1; Numb. 11: 20.) He remained this length of time before any fixed arrangement was made for wages.

15. *Laban* proposes a fixed contract. This may have been only to protect himself against any undue expectations of Jacob. He will pay him like an ordinary servant. *Art thou indeed my kinsman, and shouldest thou serve me for nought?* Or it

may have been in a fair and manly generosity.

16, 17. The two daughters of *Laban* are now mentioned and described. Rachel, the younger and more beautiful in feature and form. *Leah, tender-eyed—weak-eyed*, which was a blemish among Orientals. Bright eyes well lighted up was a chief beauty with them as it is this day. Heb.—*Beautiful in form and beautiful in appearance.*

18. Jacob's heart went out to Rachel. It was love, doubtless, at first sight. "Isaac loved Rebekah after she was sought and won as a bride for him. Jacob loves Rachel before he makes a proposal of marriage."—*Murphy.* Jacob was worth only his labor. Parents often received valuable presents for their daughters, as a wedding gift. Jacob could only pay by service. The daughter was not necessarily sold as a slave; but the parent received a price as a compensation for her rearing and training.

20 And Jacob ¹served seven years for Rachel; and they seemed unto him *but* a few days, for the love he had to her.

21 ¶ And Jacob said unto Laban, Give *me* my wife (for my days are fulfilled) that I may ^mgo in unto her.

22 And Laban gathered together all the men of the place, and ⁿmade a feast.

23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.

24 And Laban gave unto his daughter Leah, Zilpah his maid, *for* a handmaid.

25 And it came to pass, that in the morning, behold, it *was* Leah: and he said to Laban, What *is* this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?

26 And Laban said, It must not be so done in our country, to give the younger before the first-born.

1 ch. 30: 26; Hos. 12: 12. m Judg. 15: 1. n Judg. 14: 10; John 2: 1, 2.

19. This preference for a relative as the husband of his daughter is natural and according to the custom of the country at present. The agreement was concluded, and Jacob was to remain in Laban's service.

20. The seven years passed by so pleasantly to Jacob that the time seemed but a few days. A week of years was like a week to him. Coleridge says, "No man could be a bad man who loved as Jacob loved Rachel." Jacob's proposal may have been prompted somewhat by the need he had of remaining from home on account of his relations to Esau. By a later law the slave became free in the seventh year. (Exod. 21: 2.)

21, 22. Jacob now demanded his wife, as his time had expired that he was to serve for her. Laban made a marriage feast, (of seven days,) according to the custom in such cases. (John 2: 1.) Jacob, having no house, but being in the family of Laban, could not conduct the bride to a new home as yet.

23. According to the custom, the bride was conducted to the chamber

of the husband closely veiled, and if it was at *evening*, as in this case, the deception here named could be more easily practised. Thus it was that Jacob was punished for the deception practised upon his father by a like imposition upon himself, (vs. 25.) Thus God often punishes sin by sin, in kind if not in measure. This was a cruel cheat indeed!

24. This was an Oriental custom in the marriage of a daughter, if the father could afford it, to give the bride a female slave to be her confidential attendant. (Ch. 24: 59-61.) This maid-servant was the most valuable dowry.

25. In the morning Jacob discovered the fraud practised upon him by the father—as Isaac his father discovered the fraud which Jacob practised upon him—when it was too late. "This is the first retribution Jacob experiences for the deceitful practices of his former days." He is not backward in complaining of the deception. He can now feel how keen must have been his father's anguish and Esau's under his overreaching.

27 ° Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years.

28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.

29 And Laban gave to Rachel his daughter, Bilhah his hand-maid, to be her maid.

30 And he went in also unto Rachel, and he ^p loved also Rachel more than Leah, and served with him ^q yet seven other years.

31 And when the LORD ^r saw that Leah *was* hated, he ^s opened her womb: but Rachel *was* barren.

o Judg. 14: 12. p ver. 20; Deut. 21: 15. q. ch. 30: 26, and 31: 41; Hos. 12: 12. r Ps. 127: 3. s ch. 30: 1.

26. Laban answers to Jacob's just demand that it would be contrary to the established usage to give the younger daughter in marriage prior to the elder one. But why, then, had he promised it, and never revealed this objection till the time has come for the fulfilling his promise? This custom prevails in India.

27. Laban now proposes to Jacob to give to him Rachel after the marriage feast of a week was fulfilled. Some suppose that this refers to a second marriage feast given for Rachel, and that Leah was not put upon Jacob until the close of her marriage-week. This seems to be more probably the case. This proposal was a shrewd device of Laban to bind Jacob to him for a longer period, as his service was very valuable to him. Heb.—*Fulfil the week of this one and I will give to thee also this one.* Kalisch understands that it was Leah's week that was to be fulfilled, and that then Rachel was to be given to him also. So Keil and Delitzsch: "Let Leah's marriage week pass over." (See Judg. 14: 12.) A week is the time of the marriage feast among the Arabs.

28. Jacob then received two wives in eight days. This bigamy of Jacob must not be judged of by the Mosaic law directly, which prohibits marriage with two sisters at the same

time, (Lev. 18: 18,) nor must it be set down as incest, since there was no positive law on the subject then. Only that "in the beginning it was not so." The original institution in Eden was plainly of one man and one wife, as our Lord insists. (Matt. 19: 8.)

29. Bilhah, a maid-servant of Laban, was given to Rachel for a maid. Rebekah seems to have had several maids—"damsels." (Ch. 24: 61.)

30. Jacob's preference for Rachel above Leah is here stated, as it had appeared from the first. How Jacob could so tamely have assented to the arrangement is wonderful, when he had already a legal claim for Rachel. But, by this stipulation, he gets her at once, and, though he has seven years' service to give for her, the service will seem only as so many days, now that she is his beyond any risk. A Greek sage wrote over his door, "Nothing ugly must enter." But the Scripture has said, Favor (gracefulness) is deceitful and beauty is vain; but a woman who feareth the Lord she shall be praised. Leah should not be rejected for her lack of beauty; but beauty gives to Rachel the advantage, if other qualities be the same. Gracefulness of person and of manner, without grace in the heart and life, is a cheat. OBSERVE.—Long service is made short by love.

31. *Was hated.* That is, compara-

32 And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely the LORD hath ^t looked upon my affliction: therefore my husband will love me.

33 And she conceived again, and bare a son; and said, Because the LORD hath heard that I *was* hated, he hath therefore given me this *son* also: and she called his name Simeon.

34 And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have borne him three sons: therefore was his name called Levi.

35 And she conceived again, and bare a son; and she said, Now will I praise the LORD: therefore she called his name ^u Judah, and left bearing.

CHAPTER XXX.

AND when Rachel saw that ^a she bare Jacob no children, Rachel ^b envied her sister; and said unto Jacob, Give me children, ^c or else I die.

^t Exod. 3: 7, and 4: 31; Deut. 26: 7; Ps. 25: 18, and 106: 44. ^u Matt. 1: 2. ^a ch. 29: 31. ^b ch. 37: 11. ^c Job 5: 2.

tively. She was less loved than Rachel, who was preferred to her. So God says, "I have loved Jacob and hated Esau." (Mal. 1: 2, 3.) *The Lord* Jehovah measures out the compensations of life. Leah was also loved, but not so much as Rachel.

32. *Reuben*. This name means, *See! a son*. The fond mother set her hope upon this event to balance the domestic relations and to give her favor in the eyes of her husband. Leah had the grace to acknowledge God's hand in her mercies.

33. *Simeon*. The depth of her affliction is expressed in this name, which means *hearing*, and implies her earnest entreaty for this blessing, as a domestic bond and conjugal tie.

34. *Levi*. This name means *attachment, joined*, and implies that the breach would be healed and the disunited husband and wife would be bound together by this *threefold cord* of attachment.

35. Now her grief was turned to *praise*. *Judah* means *praise*, a sort

of hallelujah, at his birth. Her noble nature was evinced in all this devout feeling, bearing patiently her loads, and hoping in God under affliction. What was personal beauty as a charm in comparison of such a character? The sense of some of these names was wonderfully changed in the after history. Judah may well be the occasion of *praise*; for he becomes "the ancestor of the promised seed. It is remarkable that the wife of priority, but not of preference, is the mother of the seed in whom all nations are to be blessed. Levi, the reconciler, is the father of the priestly tribe. Simeon is attached to Judah. Reuben retires into the background."—*Murphy*.

CHAPTER XXX.

§ 53. JACOB'S INCREASE AND PROSPERITY.

Besides the first four sons by Leah, Jacob has also two sons by Leah's

2 And Jacob's anger was kindled against Rachel; and he said, ^d *Am I in God's stead, who hath withheld from thee the fruit of the womb?*

3 And she said, Behold ^e my maid Bilhah, go in unto her; ^f and she shall bear upon my knees, ^g that I may also have children by her.

4 And she gave him Bilhah her handmaid ^h to wife: and Jacob went in unto her.

5 And Bilhah conceived, and bare Jacob a son.

6 And Rachel said, God hath ⁱ judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan.

7 And Bilhah, Rachel's maid, conceived again, and bare Jacob a second son.

d ch. 16:2; 1 Sam. 1:5. e ch. 16:2. f ch. 50:23; Job 3:12. g ch. 16:2. h ch. 16:3, and 35:22. i Ps. 35:24, and 43:1; Lam. 3:59.

maid, and two sons by Rachel's maid, and also three children by Leah, and one son (Joseph) by Rachel. He then proposes to return to Canaan. But Laban again retains him upon terms which by a skilful management yield him a large return.

1. Rachel also has her troubles, and finds herself, with all her beauty, at disadvantage. This leads to an envying of Leah. She would have exchanged places with her, it may be. She burst into a fit of impatience, which provoked anger in Jacob. The maternal relation is counted a great glory in Oriental countries, and a childless marriage is regarded as a shame and calamity. Rachel reproaches her husband and says to him, *Give me children, and if not, I die*, shall be regarded as dead, (ch. 20:3,) or die of mortification. The hope of Hebrew mothers was that they might give birth to the promised Seed. How different is Rachel's conduct from Rebekah's in like circumstances, (ch. 25:22,) and from Hannah's, (1 Sam. 1:11.)

2. Jacob being angry replied to her, "*Whether instead of God am I? Who hath withheld from thee the fruit of the womb?*" (See ch. 50:19.) Could Jacob give what God had

pleased to withhold? Instead of complaining to him, she ought to have inquired of God. Little did she know that she should die in giving birth to a child. (Ch. 37:16-19.)

Though this is recorded after the record of Leah's fourth son, yet Rachel had probably discovered her own case, and given her maid to Jacob before this. Dan may have been before Judah, and also Naphtali not long after him.—(See *Keil* and *Delitzsch*.)

3. Rachel's plan was not an uncommon one at the East. This was Sarah's course, (ch. 16:2.) In such cases it was regarded as substitutionary for the mother, and was called bearing upon the mother's knees, she thus promising to recognize the offspring as her own.

4, 5. Hence, by this arrangement Bilhah is called his wife. There was no positive law against this, though it was impliedly against nature and Scripture. Such children were sometimes treated as on a level with the legal children, or as, in case of Ishmael, they were held as inferior and dependent on the parent's pleasure, to send away if he chose. (Ch. 21:10.)

6, 7. *Judged me*. She here confessed God's righteous dealing in

8 And Rachel said, with great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name ^k Naphtali.

9 When Leah saw that she had left bearing, she took Zilpah, her maid, and ^l gave her Jacob to wife.

10 And Zilpah, Leah's maid, bare Jacob a son.

11 And Leah said, A troop cometh, and she called his name Gad.

12 And Zilpah, Leah's maid, bare Jacob a second son.

13 And Leah said, Happy am I, for the daughters ^m will call me blessed: and she called his name Asher.

14 ¶ And Reuben went in the days of wheat-harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, ⁿ Give me, I pray thee, of thy son's mandrakes.

15 And she said unto her, ^o *Is it* a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to-night for thy son's mandrakes.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.

k Matt. 4: 13. l ver. 4. m Prov. 31: 23; Luke 1: 48. n ch. 25: 30. o Num. 16: 9, 13.

withholding hitherto, and his gracious judgment in now granting what she besought. *Dan* means *judge* or *judging*. Jacob and Rachel use in this passage the common noun "God,"—the Everlasting and therefore the Almighty,—who rules in the physical relations of things: a name suitable to the occasion.

8. *Wrestlings*. Heb.—*Struggles of God have I struggled with my sister*, that is, *mighty struggles*. She regarded the withholding of children as evidence of her lacking God's favor; and she had been led to wrestlings of prayer to God for the blessing, as between herself and her sister, and she had *prevailed*. She now regarded the conflict as decided to her advantage. So *Heng. Del.* etc. ¶ *Naphtali*—*my conflict*. Rachel speaks of *Elohim* only. Leah refers her four sons to the gift of *Jehovah*, the God of redemption, and thus shows her recognition of the cove-

nant blessing. Leah was shown to be the wife of God's appointment, as "the tribe-mother of the greater part of the covenant nation."

9, 10. Leah now resorted to the same expedient as Rachel had used for further enlarging her household. It was probably after a year's interval.

11. *A troop*. Gerlach reads; *With good fortune*. Kalisch—*In felicity*. So most of the early versions. So the *Greek* and *Vulg.* Jacob interprets the name (ch. 49: 19,) as a *troop*—or *victory cometh*. "She too claims a victory."—*Murphy*.

13. *Happy am I*. Heb.—*In my happiness, for the daughters will call me blessed who am so rich in sons*. ¶ *Asher*, which means *happy* or *blessed*.

14. *Mandrakes*—*love-apples*. These were known to possess an exciting quality. Rachel is intent on applying the expedients in which she was so fruitful, rather than patiently wait-

17 And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

18 And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar.

19 And Leah conceived again, and bare Jacob the sixth son.

20 And Leah said, God hath endued me *with* a good dowry; now will my husband dwell with me, because I have borne him six sons: and she called his name ^p Zebulun.

21 And afterwards she bare a daughter, and called her name Dinah.

22 ¶ And God ^a remembered Rachel, and God hearkened to her, and ^r opened her womb.

23 And she conceived, and bare a son; and said, God hath taken away ^s my reproach:

24 And she called his name Joseph; and said, ^t The LORD shall add to me another son.

25 ¶ And it came to pass, when Rachel had borne Joseph, that Jacob said unto Laban, ^u Send me away, that I may go unto ^v mine own place, and to my country.

p Matt. 4: 13. q ch. 8: 1; 1 Sam. 1: 19. r ch. 29: 31. s 1 Sam. 1: 6; Isai. 4: 1; Luke 1: 25. t ch. 35: 17. u ch. 24: 54, 56. v ch. 18: 33, and 31: 55.

ing upon God. Leah was willing to let go the mere carnal means which would take the matter out of God's hand, and she would pray and trust in Him. (See Sol. Song 7: 13.)

17, 18. *Hearkened*, implying that Leah prayed, and she has again the advantage of Rachel with all her expedients. ¶ *My hire*. That for which she hired her husband with the mandrakes. She recognized God as giving to her that for which she had parted with the mandrakes, and for which she had given her maid to her husband. Not as a reward for giving her maid, but God had rewarded her with the offspring, to procure which she had given her maid. ¶ *Issachar*. *It is a reward*. Heb.—*Yesh* (yes) *sakar*.

20. *God hath endowed*. Heb.—*Hath presented me with a goodly present*. Six sons constituted a strong ground of hope in her husband's fast affection, and she embodied the hope

in this son's name. ¶ *Zebulun—a dwelling*.

21. *Dinah*, meaning *judgment*, from the same root as *Dan*. This is the only daughter of Jacob mentioned, and that on account of her connection with the history of Jacob. (Ch. 34.)

22, 23. *Remembered*, with favor after having tried her with His disciplinary dealing. ¶ *My reproach*. (See Luke 1: 25; 1 Sam. 1: 6.)

24. *Joseph*. Heb.—*He will add*, or *may He add*. She now uses the redemptive name of God. Benjamin was added afterwards. The birth of Joseph was after the fourteen years were ended.

25. Jacob now proposed to return to his home, having filled out the second period of seven years. He has now reached fourscore and ten years of age, and as the birthright son he must have a heart for the land of promise which was guaran-

26 Give *me* my wives and my children, ^x for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

27 And Laban said unto him, I pray thee, if I have found favor in thine eyes, ^y *tarry*; for I have learned by experience that the LORD hath blessed me ^z for thy sake.

28 And he said, ^a appoint me thy wages, and I will give it.

29 And he said unto him, ^b Thou knowest how I have served thee, and how thy cattle was with me.

30 For *it was* little which thou hadst before I *came*, and it is now increased unto a multitude; and the LORD hath blessed thee since my coming: and now, when shall I ^c provide for mine own house also?

31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing. If thou wilt do this thing for me, I will again feed *and* keep thy flock:

^x ch. 29: 20, 30. ^y ch. 39: 3, 5. ^z ch. 26: 24. ^a ch. 29: 15. ^b ch. 31: 6, 38, 39, 40; Matt. 24: 45; Tit. 2: 10. ^c 1 Tim. 5: 8.

teed to him and to his seed. Besides he longs to see his parents again, and he has been detained in Mesopotamia so much longer than he had planned, no wonder that he seeks now to return to Canaan and provide for his own family. See Heb. 13: 14, where his faith in this is recognized and recorded. ¶ *Send me away.* Give me the facilities for the journey.

26. Jacob claims now his right according to the contract which he had faithfully fulfilled.

27. Laban urges him to remain in his service, because he had noticed how Jacob was the object of Divine favor, and valuable to him for his experience and fidelity. ¶ *Learned.* This verb, taken from the noun which means a serpent, denotes a shrewd and searching observation. This is a high compliment to Jacob. Men of the world often see that the good and pious are a benefit to them, and they prefer such for servants and employees. They often receive temporal benefits of such pious associations and relationships in life.

28. Laban will now engage Jacob on his own terms, or so at least he proposes, and will draw him into negotiation. ¶ *Appoint.* Heb.—*Denote or mark down thy hire upon me.*

29, 30. Jacob thinks it only fair and just to remind Laban of the substantial benefit which he has derived from his services already, as his flocks and herds would show, and he makes this a reason for his now being released, as Laban made it a reason for his being retained. Especially he claims to look after his own household interests now, after bringing so much wealth to Laban. ¶ *Increased.* Heb. *Broken forth.* ¶ *Since my coming.* Heb.—*To my foot*—in my path, or for my service—under my management.

31. Laban again asks only for Jacob's terms—to have him name a price for his services. Jacob names the condition on which he would agree to remain.

32. Jacob's proposition is distinctly made. *I will pass through all thy flocks to-day to remove from thence every speckled and spotted sheep, and*

32 I will pass through all thy flock to-day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and ^d *of such* shall be my hire.

33 So shall my ^e righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

34 And Laban said, Behold, I would it might be according to thy word.

35 And he removed that day the he-goats that were ring-streaked and spotted, and all the she-goats that were speckled and spotted, *and* every one that had *some* white in it, and all the brown among the sheep, and gave *them* into the hands of his sons.

36 And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

37 And ^f Jacob took him rods of green poplar, and of the hazel

d ch. 21: 8. e Ps. 37: 6. f ch. 31: 9-12.

every brown sheep among the lambs and the spotted and speckled among the goats, and it shall be my hire. This would fairly imply that the spotted ones, thus separated, should be Jacob's wages. Nothing was said about the future, though it was meant by Jacob and understood by Laban, as would seem, and would be included in the contract. Laban undertook the separation himself to make more sure, and then gave those which were set apart as Jacob's wages to his own sons to tend, since it was Jacob's duty to take care of Laban's flock, and so as to prevent any copulation between the animals of the two flocks.—*Keil and Delitzsch.* It is more commonly understood, (as *Murphy*,) that Jacob was not to have the spotted sheep already in the flock, but that they were first to be removed, and he was to start with nothing, and have only such as should be thereafter brought forth of that spotted kind. Jacob was willing to trust to Providence, with an artful use of the means which his experience furnished him. And the bargain would nat-

urally seem to Laban to be largely in his own favor, and the chances would be also on his side, as the sheep were most commonly white and the goats brown or black in that country. Laban, therefore, readily agrees.

33. *My righteousness.* That is, my honesty will be vindicated, as the color will show for itself, and there can be no suspicion of fraud, when the time shall come for settlement. This implies that there was to be a time of separation and settlement, and at such time he would retain only such as should be spotted, and any others should be counted as not his property of right, but as *stolen* property. ¶ *In time to come.* Heb. —*In day to-morrow*—in future time.

34-36. Laban assents to this proposal. The separation was immediately made.

37-39. Jacob now practises a skilful expedient for securing a large share of the product of the flocks. This was not in the contract; yet he deemed it only a fair advantage of his superior experience and tact in

and chestnut tree; and pilled white streaks in them, and made the white appear which *was* in the rods.

38 And he set the rods which he had pilled before the flocks in the gutters, in the watering-troughs when the flocks came to drink; that they should conceive when they came to drink.

39 And the flocks conceived before the rods, and brought forth cattle ring-streaked, speckled, and spotted.

40 And Jacob did separate the lambs, and set the faces of the flocks toward the ring-streaked, and all the brown in the flock of Laban: and he put his own flocks by themselves, and put them not unto Laban's cattle.

41 And it came to pass whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put *them* not in: so the feebler were Laban's, and the stronger Jacob's.

the raising of sheep. As an offset to the great disadvantage with which he started, he made use of this cunning method to get his fair share. Heb.—*He peeled the white bare in the rods.* He *pilled* or peeled off the bark of twigs of different trees, which were very white under the bark, so that they would be speckled and ring-streaked; and, having noticed that the young brought forth would be determined in color by such colors as were set before the eyes of the dams when they conceived, he adopted this plan of placing the speckled rods before them in the watering troughs. The plan was successful. Providence was on the side of Jacob in this matter, and he attributes the success of his plan to God. (Ch. 31: 11, 12.) Yet the bargain was not made by Laban, with any such understanding that secret and extra means would be resorted to. Here is Jacob's craft and cunning, which cannot be justified in itself, or as a pattern and rule of action. Some have held that there was a miraculous interposition in Jacob's favor, as intimated ch. 31: 5-13. As regards the morality, however, Jacob seems to have bar-

gained with his secret scheme in view, and consulted only his own interest and avarice, the effect of which was to secure to himself a large portion of the flocks. Laban, discovering this, regarded himself as released from the compact, and changed the terms time after time. This loss to Laban was only a providential punishment for his exaction of Jacob's service those fourteen years. But Jacob was guilty in relying more upon craft than upon the covenant of God.

40. This further scheme was to the same effect; so that the white sheep might have the speckled and brown ones constantly in view, and the product of the fold might be determined thereby, so as to give him constantly new additions of the spotted ones. ¶ *Put them not.* He kept these speckled flocks apart so as to get more of the same sort. *Kalisch* translates thus: "And he set the faces of (Laban's) flocks toward (his own) ring-streaked, and all (his) dark (he set) to the flocks of Laban; and he put his own flocks by themselves, and did not put them to Laban's cattle."

41, 42. He managed also to get

43 And the man ^gincreased exceedingly, and ^hhad much cattle, and maid-servants, and men-servants, and camels, and asses.

CHAPTER XXXI.

AND he heard the words of Laban's sons, saying, Jacob hath taken away all that *was* our father's; and of *that* which *was* our father's hath he gotten all this ^aglory.

2 And Jacob beheld ^bthe countenance of Laban, and behold, it *was* not ^ctoward him as before.

3 And the LORD said unto Jacob, ^dReturn unto the land of thy fathers, and to thy kindred: and I will be with thee.

4 And Jacob sent and called Rachel and Leah to the field unto his flock,

5 And said unto them, ^eI see your father's countenance, that it is not toward me as before: but the God of my father ^fhath been with me.

^g ver. 30. ^h ch. 13: 2, and 24: 35, and 26: 13, 14. ^a Ps. 49: 16. ^b ch. 4: 5. ^c Deut. 28: 54. ^d ch. 28: 15, 20, 21, and 32: 9. ^e ver. 2. ^f ver. 3.

the stronger ones for himself and the feebler ones for Laban; so as in every way to take all possible advantage, without absolutely grasping the whole, and exciting the suspicion of Laban. The trouble is yet to come upon Jacob. ¶ *Increased.* Heb.—*Brake forth exceedingly.* On all sides his prosperity was enlarged.

CHAPTER XXXI.

§ 54. JACOB'S RETURN TO CANAAN.

An occasion had now come for Jacob's departure.

1. *He heard.* How often what a man *hears* said of him determines his course in life! This was probably a report to him of what his cousins had said, as they were three days' journey distant. They were dissatisfied with Jacob's large share of the flocks, and no wonder. He had gotten so much of their father's property, and

all with nothing of his own to start with, that they are incensed, and intimate that there must be the *over-reaching* of Jacob in it all.

2. Laban was also plainly displeased with Jacob. His countenance (lit.) *was not towards him as yesterday* (and) *the day before*.

3, 4. *The Lord.* Jehovah gave him, now, express direction to go to his paternal home. He called his wives, the daughters of Laban, and explained to them the whole case, and appeals to their knowledge of the facts, and declares the favor of God towards him. OBSERVE.—(1.) The case is clear for his return when God so commands. (2.) He shows himself to be a kind and faithful husband.

5. The manifest alienation of Laban from him, added to the bitter reproaches of Laban's sons, are now mentioned to Rachel and Leah to justify the departure for Canaan. Jacob looks to the Divine covenant, and regards his prosperity in such

6 And ^eye know that with all my power I have served your father.

7 And your father hath deceived me, and ^hchanged my wages ⁱten times: but God ^ksuffered him not to hurt me.

8 If he said thus, ^lThe speckled shall be thy wages; then all the cattle bare speckled; and if he said thus, The ring-streaked shall be thy hire; then bare all the cattle ring-streaked.

9 Thus God hath ^mtaken away the cattle of your father, and given *them* to me.

10 And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and behold, the rams which leaped upon the cattle *were* ring-streaked, speckled, and grizzled.

g ver 33, 39, 40, 41; ch. 30: 29. h ver. 41. i Num. 14: 22; Neh. 4: 12; Job 19: 3; Zech. 8: 23. k ch. 20: 6; Ps. 105: 14. l ch. 30: 32. m ver. 1, 16.

adverse circumstances as the mark of Divine favor. He says nothing of his own cunning, of which he may well be ashamed.

6. He appeals to his wives in regard to his fidelity in serving Laban. ¶ *With all my power.* That is, of course, within the terms of the contract. The last arrangement with Laban had allowed him, during the latter six years, some opportunity of providing for himself.

7. He complains of Laban's deceiving him, yet he was himself guilty of practising deceit upon Laban. OBSERVE.—How often men reprove in others the very wrong of which they are guilty themselves. Often, God punishes sin in kind, allowing the deceiver to be deceived, etc. ¶ *Ten times.* This is probably to be understood as a round number, meaning any number of times—as often as he could. The changes are not mentioned, but consisted probably in the color from speckled to ring-streaked and again to grizzled. (Vs. 8; ch. 30: 28–39.) ¶ *God suffered him not.* Jacob must confess that Laban would have gotten the better of him but for God's covenant help. OBSERVE.—He puts the best face on his matters in this statement

to his wives, and hence says nothing of his own artifice.

8, 9. How this came to pass, he here narrates with great simplicity,—that whatever change Laban made to take advantage of him, God interfered accordingly in the result for Jacob's benefit. Hence it was God who took the cattle from Laban, and gave them to him.

10. Jacob was confirmed in this view by what appeared to him in a dream, after he had made the bargain with Laban, and at the critical time when the result was pending. This dream was intended to assure Jacob of the Divine power and grace on his behalf; and the effect of it should have been to make him trust in the God of the covenant. But, instead of this, he resorted to his cunning and craft, probably beyond the legitimate use of the means. So it had been in getting by deceit the birthright, after God signified that it should be his. OBSERVE.—How much policy and scheming to carry out important ends would be spared, if there were a proper reliance upon God. God did not authorize any of Jacob's strategy to do the work which God had promised to do, and He did not need the aid of Jacob's craft.

11 And ⁿ the angel of God spake unto me in a dream, *saying*, Jacob: And I said, Here *am* I.

12 And he said, Lift up now thine eyes and see, all the rams which leap upon the cattle *are* ring-streaked, speckled, and grizzled: for ^o I have seen all that Laban doeth unto thee.

13 I *am* the God of Beth-el, ^p where thou anointedst the pillar, *and* where thou vowedst a vow unto me: now, ^q arise, get thee out from this land, and return unto the land of thy kindred.

14 And Rachel and Leah answered, and said unto him, ^r *Is there* yet any portion or inheritance for us in our father's house?

15 Are we not counted of him strangers? for ^s he hath sold us, and hath quite devoured also our money.

n ch. 48: 16. o Exod. 3: 7. p ch. 28: 18, 19, 20. q ver. 3; chap. 32: 9. r ch. 2: 24
s ch. 29: 15, 17.

11, 12. Beyond the dream, there came an express revelation from the *Angel of God*. This may refer to the same occasion or to a further and fuller dream afterwards, accompanied by the Divine assurance. And the ground is here stated of God's intervention on his behalf. "*For I have seen.*" All this was calculated to confirm Jacob's faith in his Covenant God. *Delitzsch* thinks the vision was given to Jacob after the event, to explain to him that it was not his stratagem but the providence of God that foiled Laban's overreaching. *Kurtz* thinks that it was given to him in advance, to teach him that the help of God, without any such self-help, could procure him justice and safety as against Laban's craftiness.

13. God reminds him of his covenant relations and of the covenant history. ¶ *The God of Bethel*. This refers him back to the promise there made, (ch. 28: 13-15,) and to the vow there offered, (ch. 28: 20-22.) It is the same "Angel of the Covenant" who has been with him, and now encourages him for the future; even for all the perils and trials of his return home.

14. His wives having heard these

statements express themselves as despairing of any further good from their father's house, and ready to give it up in disgust. So, 1 Kings 12: 16, "What *portion* have we in David, or *inheritance* in the Son of Jesse? To your tents, O Israel." They had no longer any part nor lot in the paternal estate.

15. The father had treated them as if they had been strangers, trying to make the most gain out of them, instead of dealing with them as daughters. Lit. *And he has even constantly devoured our money* (silver.) Besides making merchandise of us, *he has consumed the property brought to him by our service*,—that is,—of Jacob, whose service was in lieu of a dowry which would fairly have been theirs. These accusations with which the wives readily follow up the charges of Jacob, are not well grounded, because they had no portion nor inheritance to expect, where there were sons to inherit as here, nor was it true that they had received no dowry, for each had received an handmaid, and Laban had kept them and their families during seven years. Yet in all such cases of complaint there are two sides to the matter.

16 For all the riches which God hath taken from our father, that *is* ours, and our children's: now then, whatsoever God hath said unto thee, do.

17 ¶ Then Jacob rose up, and set his sons and his wives upon camels;

18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram; for to go to Isaac his father in the land of Canaan.

19 And Laban went to shear his sheep: and Rachel had stolen the *ṭ*images that *were* her father's.

20 And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled.

21 So he fled with all that he had; and he rose up, and passed over the river, and ^u set his face *toward* the mount Gilead.

22 And it was told Laban on the third day, that Jacob was fled.

23 And he took ^x his brethren with him, and pursued after him seven days' journey: and they overtook him in the mount Gilead.

t ch. 35: 2. u ch. 46: 28; 2 Kings 12: 17; Luke 9: 51, 53. x ch. 13: 8.

16. They boast themselves therefore, in having secured something from the grasp and greed of their father, so as not to be wholly destitute. And they are ready to indorse his plans as already intimated, especially as those plans are directed by God.

17-19. Jacob now makes all his formal preparations for journeying to Canaan. His family and goods, servants and cattle, form an encampment, as is still the custom in the migration of a family or tribe. We have seen such travelling companies in Palestine, and the description here annexed answers to the customs of the present day. ¶ *Shear his sheep.* Jacob wisely took this opportunity, in Laban's absence, to leave, knowing that if his plans were discovered before he was gone, he would be prevented from carrying them out. Rachel also *stole the teraphim, which* (belonged to) *her father.* These (rendered images, idols, teraphim) were household divinities of heathen, idolatrous worship, consulted as oracles. They were sometimes images of ancestors. (1 Sam. 19: 13.) The Romans

had them, (Penates, tutelary deities,) guardians of the household, so regarded. Some of these figures among the Romans were miniature casts of boys, with short tunic, and with cornucopia on the head. Others were of hooded graybeards. Others were mere heads and busts, and they were made of metal or of terra-cotta; their place was the chimney-corner. Incense was even offered to them among the Romans. (*Barker's Lares and Penates.*) These images were found even in David's house, and their use was regarded for a time as not distinctly idolatrous; yet Josiah rooted them out. (2 Kings 23: 24.) Rachel's object was either probably to prevent her father consulting these as to their flight, which would imply that she believed in them, or to have them as family memorials, or possibly as guardians of their journey home. (See 2 Kings 13: 24; 1 Sam. 15: 23; Zech. 10: 2; Hosea 3: 4.) This was done without Jacob's knowledge (vs. 32.)

20-23. Jacob fairly succeeded in getting away without Laban's knowl-

24 And God ^y came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou ^z speak not to Jacob either good or bad.

25 ¶ Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and ^a carried away my daughters, as captives *taken* with the sword?

27 Wherefore didst thou flee away secretly, and steal away from me, and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?

28 And hast not suffered me ^b to kiss my sons and my daughters? ^c thou hast now done foolishly in *so* doing.

y ch. 20: 3; Job 33: 15; Matt. 1: 20. z ch. 24: 50. a 1 Sam. 30: 2. b ver. 55; Ruth 1: 9, 14; 1 Kings 19: 20; Acts 20: 37. c 1 Sam. 13: 13; 2 Chron. 16: 9.

edge. His time had fully expired and he was at liberty to go if he pleased. He however again practised his wily arts, *and stole away*. Heb.—*Deceived the heart of Laban*.

¶ *Mount Gilead*. He aimed for the south part of Palestine. Therefore he crossed the Euphrates, and travelled in a south-western course toward the Mount Gilead, (vs. 21,) the mountain range known by that name, and running north and south through the territory of Reuben, Gad, and the south part of Manasseh. (See vs. 48.) It was not till the *third day* that Laban received information of the flight. And Jacob already had well the start; but cumbered with his flocks and family, he could be overtaken by swift pursuers. *Laban* set out on the fourth day, it would seem, and overtook Jacob on the seventh day of the pursuit. But as he would require two days at least to reach his home from his absence of three days' journey, Jacob would have the start by five days, and a seven days' pursuit would give twelve days for the travel of over three hundred English miles. ¶ *His brethren*,—his *kindred*, and the servants or adherents. It was not till the Mount

Gilead was reached that Jacob's company was overtaken.

24. Laban, doubtless full of wrath, was met in a night-dream by God, who charged him not to speak to Jacob *either good or bad*. Heb.—*From good to bad*. This is not the same as in ch. 24: 50. Here it means to avoid getting into a rage; to abstain from words which would lead to bad results—from words to blows. *Keil* and *Delitzsch* understand thus: "not to say anything decisive and emphatic for the purpose of altering what had already occurred," (vs. 29.) Sept.—*Anything evil to Jacob*. Vulg.—*Anything harshly against Jacob*. Bish. Bible—*Speak not to Jacob aught save good*. Mark his language when they meet. (Vs. 26–30.)

26–28. Laban begins with some sharpness, accusing Jacob of stealing away like a thief, and of acting like a thief, with his daughters as booty. He repeats the tart questioning, and charges him with gross unkindness in thus denying to him the opportunity of paternal leave-taking. He intimates that he would surely have given them a handsome farewell with music such as was used to mark great festal occasions. And that he would

29 It is in the power of my hand to do you hurt; but the ^d God of your father spake unto me ^e yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

30 And now, *though* thou wouldest needs be gone, because thou sore longedst after thy father's house; *yet* wherefore hast thou ^f stolen my gods?

31 And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.

32 With whomsoever thou findest thy gods, ^g let him not live; before our brethren discern thou what *is* thine with me, and take *it* to thee: for Jacob knew not that Rachel had stolen them.

33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maid-servants' tents; but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent.

34 Now Rachel had taken the images, and put them in the cam-

d ver. 53; ch. 28: 13. e ver. 24. f ver. 19; Judg. 18: 24. g ch. 44: 9.

have desired to kiss them a good-bye, as a tender and fond father. But this did not well comport with his conduct towards them while they were at home. He throws the whole blame, of course, upon Jacob, and takes no share to himself. The musical instruments of the Hebrews we know very little of, only that they were very rude and harsh. ¶ *Ta-bret—timbrel*—a kind of drum or tambourine. (Judg. 11: 34.)

29. Laban asserts his superior power which puts Jacob at his mercy, but he refers to the appearing of God to him warning him against violence. ¶ *In the power of my hand.* Heb.—*There is to God my hand.*—*Keil and Delitzsch.* My hand serves me as God. (Mic. 2: 1; Deut. 28: 32; Neh. 5: 5.) The power lies in my hand. It is entirely within my ability, or my reach. How such proud, vindictive boasts give vent to the passion. I could crush you if I pleased, or if God had not forbidden.

30–32. Even if thy stealthy departure can be explained, why did you steal my gods? Laban now

acknowledges how naturally Jacob would wish to return to his home, yet he comes down upon him with a positive charge of theft—of sacrilege! ¶ *My gods.* Laban should have been ashamed of such heathen images; and Jacob surely did not want them—would not have them as a gift—would sooner throw them out of his house. He answers the charges, therefore, in order. As to the hasty and covert departure, it was because he was afraid of being stopped and of having his wives forcibly wrested from him by their father. But as to the idols, he knows nothing of any such in his possession. He repels the charge boldly, and is willing that if they be found on any of the company, such an one should suffer death. He would cheerfully be searched and give up anything that Laban could find of his property. Jacob was ignorant of the theft.

34. Rachel had hidden these teraphim in the furniture (*litter*) of the camel, and sat upon them. Kitto thinks that it was under the common pack-saddle of the camel, which is high, and shaped so as to suit the

el's furniture, and sat upon them. And Laban searched all the tent, but found *them* not.

35 And she said to her father, Let it not displease my lord that I cannot ^h rise up before thee; for the custom of women *is* upon me. And he searched, but found not the images.

36 ¶ And Jacob was wroth, and chode with Laban; and Jacob answered, and said to Laban, What is my trespass? what *is* my sin, that thou hast so hotly pursued after me?

37 Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set *it* here before my brethren, and thy brethren, that they may judge betwixt us both.

38 This twenty years *have I been* with thee; thy ewes and thy she-goats have not cast their young, and the rams of thy flock have I not eaten.

39 ⁱ That which was torn *of beasts*, I brought not unto thee; I bare the loss of it; of ^k my hand didst thou require it *whether* stolen by day, or stolen by night.

40 *Thus* I was; in the day the drought consumed me, and the frost by night: and my sleep departed from mine eyes.

^h Exod. 20:12; Lev. 19:32. ⁱ Exod. 22:10, &c. ^k Exod. 22:12.

ridge of the camel's back; and that under this, or among the shawls, cloaks and rugs which are used to make the saddle easy for women, the teraphim were concealed. The saddle of the camel is often surmounted with a large chair of wicker-work for women's comfort, and this is sometimes covered with a canopy for shelter from sun or rain. When the woman dismounts, this chair is often used in the tent, and looks like a basket or cradle, and may be large enough for two. There was room enough under this for the small teraphim, or *busts* of human form, and Rachel, cunning as ever, did not lack a device and pretence to give her success. Laban could not think that in such circumstances, she would sit upon his gods.

36. Jacob now takes greater boldness—grows indignant—and retorts upon Laban with sharpest crimination. He demands now the cause of this hot pursuit and the ground of

such severe accusations, which he could not at all prove. Little did Jacob dream of what Rachel had done and of how the search might have turned the tables against him to the triumph of Laban. He had better not have been quite so sure of the innocence of all his family. Alas! he thinks they could do no such wrong; but he should rather not so freely offer the wrong-doer's life as a forfeit.

37. Jacob challenges Laban now to produce any of his property that has been found in the search, and dares him to the judgment of their common relatives, and attendants.

38–40. Jacob recites the particulars of his faithful and laborious service for a score of years, and shows that he owes Laban nothing; and that but for the interposition of his Covenant God, he should have been sent away empty from Laban's house. According to this showing, Jacob had proved a pattern servant and

41 Thus have I been twenty years in thy house: I¹ served thee fourteen years for thy two daughters, and six years for thy cattle: and ^mthou hast changed my wages ten times.

42 ⁿExcept the God of my father, the God of Abraham, and ^othe Fear of Isaac had been with me, surely thou hadst sent me away now empty. ^pGod hath seen mine affliction, and the labor of my hands, and ^qrebuked thee yesternight.

43 ¶ And Laban answered, and said unto Jacob, *These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine; and what can I do this day unto these my daughters, or unto their children which they have borne?*

44 Now therefore come thou, ^rlet us make a covenant, I and thou; ^sand let it be for a witness between me and thee.

45 And Jacob ^ttook a stone, and set it up *for* a pillar.

46 And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap.

1 ch. 29: 27, 28. m ver. 7. n Ps. 124: 1, 2. o ver. 53; Isa. 8: 13. p ch. 29: 32; Exod. 3: 7. q 1 Chron. 12: 17; Jude 9. r ch. 26: 23. s Josh. 24: 27. t ch. 23: 18.

Laban a hard master. ¶ *Rams*, etc. Faithless shepherds would often feed themselves off of the rams. (Ezek. 34: 1-5.) ¶ *Torn of beasts*. Any such depredations upon the flock, he was always held responsible for, even when it occurred at night and without carelessness of his. *Day and night* he suffered—from the drought by day and the frost by night. This we found in the summer in the hill country of the Lebanon—that the cold nights were very trying, as well as the summer droughts. (Jer. 36: 30.) ¶ *Sleep*. He did not allow himself a fair measure of rest but gave his nights even to the care of Laban's flocks.

41. *Fourteen* years for the daughters—this was a severe exaction—and *six* for the cattle; during which time Laban had changed his wages so as better to suit himself *ten times*, or as often as he could.

42. The covenant God is referred to as having been Jacob's protector

from Laban's overreaching and craft. ¶ *The Fear of Isaac*. This is used as a name of God in His covenant relation. He who is the object of Isaac's fear, or reverential awe: like "the Hope of Israel." (Jer. 14: 8.) ¶ *Rebuked thee—judged thee—* by giving forewarning against violent language. *Keil and Delitzsch* read, *He judged it*; that is, the labor of my hands. "But the fact that God defended him from Laban's revenge did not prove him to be right." (See Prov. 20: 22.)

43-45. "These words of Jacob cut Laban to the heart with truth, so that he turned round, offered his hand, and proposed a covenant." Laban boastfully reminds Jacob that he could claim everything he had—that he owned him and all his. ¶ *And what can I do?* When it comes to the point, he has it not in his heart to do anything against his own flesh and blood. ¶ *A covenant*. He proposes to enter into a covenant

47 And Laban called it Jegar-sahadutha: but Jacob called it Galeed:

48 And Laban said, "This heap *is* a witness between me and thee this day. Therefore was the name of it called Galeed:

49 And ^v Mizpah; for he said, The LORD watch between me and thee, when we are absent one from another.

50 If thou shalt afflict my daughters, or if thou shalt take *other* wives besides my daughters; no man *is* with us; see, God *is* witness betwixt me and thee;

51 And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee:

52 This heap *be* witness, and *this* pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me for harm.

u Josh. 24: 27. v Judg. 11: 29; 1 Sam. 7: 5.

of reconciliation with Jacob. Heb. —*Cut a covenant.* To this proposition Jacob readily assented, and proceeded to erect the pillar. What a sudden change from the angry strife of words to this conciliation!

¶ *Witness.* (See vs. 52.)

46-48. *His brethren.* Laban and the relatives who accompanied him. (See vs. 54.) This heap of stones formed a table for the covenant meal. "This was meant to serve as a ratification of the covenant; for a thing is completed by becoming an outward reality, perceptible by the senses."—Kurtz. ¶ *Galeed.* *Hill of witness.* Alluding to the name of the mountain *Gilead*, and also expressing the idea of a *witnessing heap* or *heap of testimony*. The corresponding Syriac or Chaldee name is given to it by Laban. This name ("Mountains of Gilead," vs. 21-25,) is used in the widest sense and includes the northern half of the mountains, and not the southern half alone. It may be used here by the author as the name in his time, owing its origin to the monuments erected here by Jacob and Laban. (See Josh. 13: 26; Judg. 11: 29.)

49. *Mizpah*, that is, *watch*—*watch-tower*—*observatory*. (See Josh. 13:

26; Judg. 11: 29.) The pile of stones was to be not only a memorial, but a sort of *lookout*—when they should be absent from each other—keeping watch upon each of them for their fidelity. There are places bearing this name of Mizpah, or Mizpeh. One was a city of Benjamin, where Samuel judged Israel, (1 Sam. 7: 5-16,) now called Nebi-Samwil. Another was a town in the plain of Judah. (Josh. 15: 38.) Besides it was the name of a valley near Mt. Hermon. (Josh. 11: 3, 8.) This verse and the next seem parenthetical.

50. In the case mentioned of fidelity to his wives, the daughters of Laban, when they should be far removed out of his sight, this monument should be a watch-tower, representing God's omniscient watch of both parties—Jacob and Laban.

51, 52. Laban now further proclaims the use of this pillar of stones as a pledge, that neither of them should pass it with any hostile intent towards the other. ¶ *Cast—placed—erected.* Laban speaks of his erecting it, though Jacob seems to have undertaken it, yet along with Laban's company—"his brethren."

53 The God of Abraham, and the God of Nahor, the God of their father, ^y judge betwixt us. And Jacob ^z swore by ^a the Fear of his father Isaac.

54 Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread : and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban rose up, and kissed his sons and his daughters, and ^b blessed them : and Laban departed, and ^c returned unto his place.

CHAPTER XXXII.

AND Jacob went on his way, and ^a the angels of God met him. 2 And when Jacob saw them, he said, This is God's ^b host : and he called the name of that place Mahanaim.

^y ch. 16 : 5. ^z ch. 21 : 23. ^a ver. 42. ^b ch. 28 : 1. ^c ch. 18 : 33, and 30 : 25. ^a Ps. 91 : 11 Heb. 1 : 14. ^b Josh. 5 : 14 ; Ps. 103 : 21, and 148 : 2 ; Luke 2 : 13.

53. This monument, which had probably been consecrated by sacrifices and a feast, was put by Laban under the protection of Jacob's God and Nahor's. Some suppose he mixed the true God with the heathen gods. But this is rather an acknowledgment that Terah "their father," and his descendants down to Laban, still confessed the true God, even in their idolatry. But Jacob swore by the *Fear of his father Isaac*—by the God whom Isaac feared. It was the hand of this Covenant God that so turned Laban's wrath into peace.

54. The covenant was accordingly ratified with sacrifice and a common meal. "They who have one God should have one heart. They who are agreed in religion should be agreed in everything else."

55. This genial parental conduct on Laban's part is a beautiful close of a scene so threatening at the first.

CHAPTER XXXII.

§ 55. JACOB'S WRESTLE WITH

THE COVENANT ANGEL. ISRAEL.

Jacob, thus delivered from Laban's scheming, had yet, on his return home, to meet his alienated brother Esau; and for this peril he required the Divine protection. As the angels appeared to him in a dream on his way to Laban, so now they appear to him more visibly on his return home. This sight is assuring, like that vision of the ladder, which he had seen twenty years before, traversed by the angel guards. Here they are encamped around him. (Ps. 34 : 8.) The promise made to him that he should be returned to his own land in peace was to be made good. (Ch. 28 : 15.) ¶ *Met him*. This is not in a dream, but at the morning hour and a real meeting. *Hengstenberg* regards it as a dream. Jacob had arrived now at the border of the holy land.

2. *God's host*—as against any host of men that might come against him. ¶ *Mahanaim*. This means a double host—the host of God joined to his own host, or a double encampment

3 And Jacob sent messengers before him to Esau his brother, ^o unto the land of Seir, ^a the country of Edom.

4 And he commanded them, saying, ^e Thus shall ye speak unto my lord Esau: Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:

5 And ^f I have oxen, and asses, flocks, and men-servants, and women-servants: and I have sent to tell my lord, that ^g I may find grace in thy sight.

6 ¶ And the messengers returned to Jacob, saying, We came to thy brother Esau, and also ^h he cometh to meet thee, and four hundred men with him.

7 Then Jacob was greatly afraid, and ⁱ distressed: and he divided the people that *was* with him, and the flocks, and herds, and the camels into two bands;

8 And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

c ch. 33: 14: 16. d ch. 36: 6, 7, 8; Deut. 2: 5; Josh. 24: 4. e Prov. 15: 1. f ch. 30: 43.
g ch. 33: 8, 15. h ch. 33: 1. i ch. 35: 3.

of forces. This is the name of a city, often mentioned afterwards, north of the Jabbok, probably the same as the modern *Mahneh*, on the boundary line between Gad and Manasseh, and one of the Levitical towns.

3. Jacob from this point sent messengers before him to conciliate Esau, in terms of great humility. ¶ *Seir*. This is Arabia Petrea, on the east and south of the Dead Sea, inhabited by the Horites, of which *Petra* was probably the capital. Esau had become connected with this region through his marriage with a daughter of Ishmael some twenty years before this time. He had probably felt that he was excluded from the inheritance of the promise—the future possession of Canaan. In ch. 36: 6, we find him in Canaan. But he seems to have had a double establishment, or was now on a warlike expedition.

4, 5. Jacob sends Esau this message of his wealth in order to show him that he did not come claiming his inheritance, that he even acknowledged him as *lord*, not even insisting on these temporal preroga-

tives of the birthright. Jacob may have felt some compunction at his ill-treatment of his brother, and he would at least disarm opposition. (See ch. 27: 29.) This concession would not in any way give up his claims to the spiritual headship and blessing. ¶ *That I may find grace in thy sight*. This was Jacob's avowed object in sending such a message.

6-8. Why Esau should come to meet him with four hundred men has been variously explained; but it seems most probable that this was a military band, with which he had attacked the Horites of that region, and that, on hearing of Jacob's advent, he took them with him, yet with no hostile intent. Jacob's sudden terror at the report of such a formidable troop was his punishment—a terror enhanced by all his self-reproaches of unfair dealing with his brother in obtaining Isaac's blessing. ¶ *Divided*. Jacob takes every precaution on the theory of Esau's hostile intent. This was his first step. The second step was prayer. Jacob was ready first to ply his devices, then to call

9 ¶ ^k And Jacob said, ^l O God of my father Abraham, and God of my father Isaac, the LORD ^m which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee.

10 I am not worthy of the least of all the ⁿ mercies and of all the truth, which thou hast shewed unto thy servant: for with ^o my staff I passed over this Jordan, and now I am become two bands.

11 ^p Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and ^q the mother with the children.

12 And ^r thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

13 ¶ And he lodged there that same night, and took of that which came to his hand ^s a present for Esau his brother;

k Ps. 50: 15. l ch. 28: 13. m ch. 31: 3, 13. n ch. 24: 27. o Job 8; 7. p Ps. 59: 1, 2. q Hos. 10: 14. r ch. 28: 13, 14, 15. s ch. 43: 11; Prov. 18: 16.

upon God. This division of a party into two bands was a prudential measure often resorted to in caravans, for the greater security of one part at least.

9-12. This prayer of Jacob is very touching; and here Jacob the schemer appears as Jacob the pious believer. (1.) He appeals to God as the Covenant God and Father. (2.) He pleads His gracious promises. (3.) He confesses his own deep unworthiness and God's great fidelity and free favor. (4.) He entreats for deliverance from the impending calamity. (5.) He closes with cleaving to God's word of promise. ¶ *Not worthy.* Heb.—*I am less than—too little for—all the mercies.* ¶ *With my staff.* Onk.—*By myself alone I crossed over this Jordan.* When he had crossed in his flight from Esau, he went as a poor, lonely fugitive, and, in a score of years, he had been blessed with all this increase. ¶ *Thou saidst.* God's word of truth and promise assures him, and he can press his plea. Skeptics claim to find in this manner of Jacob something improper in petitioning God.

But Kurtz remarks that this is only what true suppliants in all time have done—pleading the promises. (Ch. 28: 15.) Here it is the great covenant promise.

13-23. Jacob along with the prayer uses the fair expedients by which he hopes to conciliate Esau. *He took of that which came to his hand*—which came into his possession—in his service with Laban—five hundred and fifty head of cattle for a present to Esau; so that he is willing to give up about one half of the flocks he had acquired (vss. 7, 8) to appease Esau's supposed wrath. The milch camels were of great value, their milk being an article of common use. He would have a *space put between* *drove and drove*, so that the whole array might be more formidable, and might make a stronger impression of his liberality upon Esau. ¶ *Behind us.* To show that he did not purpose to escape. ¶ *Appease him.* Heb.—*Cover his face.* Gr.—*I will propitiate his countenance.* Chal.—*I will assuage his anger.* Esau would, several times, hear the same humble, conciliatory reply, and would so

14 Two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams.

15 Thirty milch camels with their colts, forty kine and ten bulls, twenty she-asses and ten foals.

16 And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose *art* thou? and whither goest thou? and whose *are* these before thee?

18 Then thou shalt say, *They be* thy servant Jacob's: it *is* a present sent unto my lord Esau: and behold also he *is* behind us.

19 And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him.

20 And say ye moreover, Behold, thy servant Jacob *is* behind us. For he said, I will 'appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me.

21 So went the present over before him; and himself lodged that night in the company.

22 And he rose up that night, and took his two wives, and his two women-servants, and his eleven sons, ^uand passed over the ford Jabbok.

23 And he took them, and sent them over the brook, and sent over that he had.

t Prov. 21: 14. u Deut. 3: 16.

much the more likely be moved to tenderness by the present itself. Jacob, with his keen sagacity, could understand how much better such conciliation would be for appeasing an angry brother than any severe terms or military prowess. (Prov. 21: 14.) *Lodged that night in the company—the camp*—after first sending his present in advance of him across the *brook Jabbok*. ¶ *Jabbok*—Jabbok, nearly the same word as is rendered *wrestled* in vs. 24, from which the brook may have derived its name. This brook is the *Zerka*, and empties into the Jordan on the east side, a distance below the Sea of Galilee, nearly half way to the Dead Sea, or

about forty miles. He sent forward his company, the present and all, across the brook, wishing, it would seem, to remain alone at prayer. He comes to a deeper reliance upon his covenant God. Such Divine manifestations have encouraged his faith. It is very seldom that our worldly affairs suffer from any loss of time in prayer. The brook at the ford is about ten yards wide. It would seem that he, at first, crossed the ford, to ascertain its safety, and then sent over his family and all that he had, and he himself remained on the northern bank, where the camp had been. The same night it is as in vs. 13.—God controls men's minds.

24 ¶ And Jacob was left alone; and there ^xwrestled a man with him, until the breaking of the day.

25 And when he saw that he prevailed not against him, he touched the hollow of his thigh: and ^ythe hollow of Jacob's thigh was out of joint, as he wrestled with him.

26 And ^zhe said, Let me go, for the day breaketh; and he said, ^aI will not let thee go, except thou bless me.

^x Hos. 12: 3, 4; Eph. 6: 12. ^y Matt. 26: 41; 2 Cor. 12: 7. ^z Luke 24: 28.
^a Hos. 12: 4.

24. Jacob was now left alone by his own choice, entrusting his all to God, and *there wrestled a man with him*. This was no dream nor vision, but reality. In Hos. 12: 4, 5, the *man* who wrestled with him is called *the angel*, and the Lord of hosts, and in vs. 30 of this chapter, Jacob calls him *God*. Who then is the God-man, the Angel of the Covenant, but the Eternal Son of God? This wrestling was a real hand to hand encounter and struggle, yet not necessarily in the form of common wrestling. The idea is of close, personal, corporeal conflict, in which the issue of physical strength was joined. This is plain from the crippling of the thigh which arrested the conflict and disabled him. God would in this form come against Jacob, as his enemy, instead of Esau whom he feared, would show him that it was He who had the controversy with him, and who must be propitiated.

25. When the Covenant Angel found his antagonist prevailing over him, Jacob was crippled in his hip-joint by the angel to humble his carnal nature, and to show the Divine nature of the mysterious wrestler. Henceforth he must go halting and feeling his weakness in the carnal fleshly department, where he had been strong and had boasted himself. And so soon as he discovered that the wrestler was God, the Covenant Angel, he struggled not any longer by muscle but by prayer, and so he

prevailed. "When God has a new thing, of a spiritual nature, to bring into the experience of man, he begins with the senses. He takes man on the ground on which he finds him, and leads him through the senses to the higher things of reason, conscience, and communion with God." —*Murphy*. This was the turning-point in Jacob's life. Henceforth he will put less dependence on the flesh, and fleshly means, and more upon God his deliverer. He prevailed indeed, but bore about in his body the marks of the struggle, and succeeded only by prayer and faith. The thigh is the pillar of a man's strength, and the hip-joint is the seat of physical force for him who would stand his ground as a wrestler.

26. Jacob still struggled and held fast, though disabled. This was the believer's importunity—the *bruising* of the persistent wrestler (Luke 18: 5), which prevails as it did over the unjust judge. But Jacob conquers at the moment his physical strength is crippled. "When I am weak then am I strong." (2 Cor. 12: 10.) The All-powerful cannot go without Jacob's leave. And Jacob will not let Him go except He bless him. What loving condescension of the covenant God, binding himself to the sinner! "I will not leave thee nor forsake thee." (Heb. 13: 5.) "Concerning the work of my hands command ye me." What power of faith to hold on, and not to let go

27 And he said unto him, What is thy name? And he said, Jacob.

28 And he said, ^bThy name shall be called no more Jacob, but Israel: for as a prince hast thou ^cpower with God, and ^dwith men, and hast prevailed.

29 And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name: and he said, ^eWherefore, is it *that* thou dost ask after my name? And he blessed him there.

30 And Jacob called the name of the place Peniel: for ^fI have seen God face to face, and ^gmy life is preserved.

b ch. 35: 10; 2 Kings 17: 24. c Hos. 12: 3, 4. d ch. 25: 31, and 27: 33. e Judg. 13: 18. f ch. 16: 13; Exod. 24: 11, and 33: 20; Deut. 5: 24. g Judg. 6: 22, and 13: 22; Isa. 6: 5.

the Covenant Angel without a blessing!

27, 28. Jacob's name is now asked, not for information, but in order to call attention to his former self, as needing to be put away. "Put off, therefore, the old man." (Col. 3: 9.) The great change is indicated by a new name. He is no more *supplanter* (Jacob), but *prevailer with God*, (Israel.) ¶ *For as a prince*, etc. Jacob presents a resistless force when he comes to God, as the helpless, disabled suppliant, still cleaving to Him, though prostrate in the dust. This is the Divine energy in the weak creature, which prevails alike with God and with men. Now Jacob is father of the praying ones. "The sons of Jacob" are the children of firm faith and earnest prayer. Where this phrase occurs elsewhere, this is the significance of it. It designates the class of praying ones. (Mal. 3: 6.) OBSERVE.—How gracious in God to call His praying children *prevailers*—to give them thus beforehand the assurance of success, so as to encourage prayer and importunity. (Luke 11: 8; Isa. 45: 19.) Sept. reads, *Because thou hast had power with God thou shalt be mighty with men*. His prevalence with the angel (man) is referred to as the pledge of his prevalence with Esau. OBSERVE.—He who wins God to his side wins

man also, and gains the day, surely. The victory which Jacob had formerly gained over man in struggling for his birthright was now sanctioned and ratified by the victory he had obtained over God. The birthright which he had before obtained by unfair means was now granted to him as the gift of God.

29. When Jacob now inquires for the name of this mysterious wrestler, he gets not the name, but a blessing, which sufficiently reveals His identity. If the name of Jacob is *Prevailer*, the name of God is *Blessing*. "God is Light." "God is Love." (1 John 1. See Judges 13: 16–18.) The coveted *blessing* is obtained.

30. Jacob names the place of this memorable scene *Peniel*, meaning *the face of God*. He is first spoken of as a *man*. Hosea calls Him *the Angel*, (ch. 12: 4; See also vs. 5,) and here Jacob calls Him *God*. Jacob was fully satisfied that this was God. It is in His blessing us that God reveals Himself most clearly to us. (Luke 24: 30, 31; John 20: 16, 17; ch. 16: 13.) *To see God face to face and live* is the marvel of human experience. In this outward wrestling of man with man, God comes down to our senses and adapts Himself to our every day circumstances. (So in ch. 18: 1, 4, 8.) He shows also here, through the de-

31 And as he passed over Penuel, the sun rose upon him, and he halted upon his thigh.

32 Therefore the children of Israel eat not *of* the sinew which shrank, which *is* upon the hollow of the thigh, unto this day; because he touched the hollow of Jacob's thigh in the sinew that shrank.

CHAPTER XXXIII.

AND Jacob lifted up his eyes, and looked, and behold, ^aEsau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

3 And he passed over before them, and ^bbowed himself to the ground seven times, until he came near to his brother.

a ch. 32: 6. b ch. 18: 2, and 42: 6, and 43: 26.

partment of sense, that spiritual conflict in which God wrestles with our carnal nature and the Spirit strives with man, who is flesh, yet so disabling mere self and carnal strength by His grace as to put him upon prayer and faith for a real victory. Here also is a prophetic representation of God's conflict with the Israel, His covenant people, in which they contend against God and resist the Holy Ghost, until He at length breaks down their pride and boast by His mysterious touch, and they become a new people, called by a *new name*, as men of dependence and of prayer and of prevalence with God.

31, 32. *Penuel*—same as *Peniel*. With the sunrise after that night of conflict came the daybreak upon his soul. ¶ *And he halted upon his thigh*. His lameness was painfully apparent. God will have us remember our weakness daily and hourly in the whole journey of life. ¶ *The sinew that shrank*. This is the principal nerve or cord in the movement of the hip, which is most readily injured in wrestling.

CHAPTER XXXIII.

§ 56. JACOB CONCILIATES ESAU WITH PRESENTS. ARRIVES IN CANAAN.

The dreaded meeting is now at hand. Jacob calmly prepares for it, and makes ready for the worst. He arranges his company into three bands, forming a long train. He himself took the lead to meet Esau with utmost courtesy and conciliation; the presents having been sent before. Jacob has faith in God, but not in his brother.

1-3. He so arranges his family as that those most dear to him shall be most in the rear and the last to be exposed. He made sevenfold obeisance to his brother—in the form of Oriental prostration before a superior—bowing his head to the ground. Esau has the array of physical force. Jacob has only a weak band of women and children. Yet Jacob prevails. He acknowledged Esau as the elder brother, and remembered

4 ^c And Esau ran to meet him, and embraced him: ^d and fell on his neck, and kissed him; and they wept.

5 And he lifted up his eyes, and saw the women and the children, and said, Who *are* those with thee? And he said, The children ^e which God hath graciously given thy servant.

6 Then the handmaidens came near, they and their children, and they bowed themselves.

7 And Leah also with her children came near, and bowed themselves; and after came Joseph near and Rachel, and they bowed themselves.

8 And he said, What *meanest* thou by ^fall this drove which I met? And he said, *These are* ^gto find grace in the sight of my lord.

9 And Esau said, I have enough, my brother; keep that thou hast unto thyself.

10 And Jacob said, Nay, I pray thee, if now I have found

^c ch. 32: 28. ^d ch. 45: 14, 15. ^e ch. 48: 9; Ps. 127: 3; Isa. 8: 18. ^f ch. 32: 16. ^g ch. 32: 5.

doubtless, his own unfair treatment of him.

4. Esau now shows a most remarkable tenderness. His brotherly feelings control all his alienation and passion. He makes the fondest advances. It is a scene like that of the prodigal son meeting his father. What a picture of love instead of hate—fraternity for enmity! Who can so change the heart of man but God alone? The lion is turned to be the lamb. God is better to Jacob than his fears, better than his deserts. “When a man’s ways please the Lord, He maketh even his enemies to be at peace with him.”

5. *Who.* Heb.—*Who these to thee*—pertaining to thee—along with thee? The majority were *the children whom God hath graciously granted to thy servant*. Jacob thus faithfully acknowledges God’s hand in his affairs. He is his Covenant God.

6–9. The groups passed along with profound obeisance before Esau, in their order. ¶ *What.* Heb.—*What to thee is all this train?* The

caravan or camp he had already met he cannot understand. What relation do they sustain to Jacob, or what is his object in such an array? He states the object. It is *to find grace in the eyes of my lord*. They were to conciliate Esau’s favor. Esau declines the gift, on the ground that he has enough already and is in no need of such an addition to his possessions. ¶ *Keep.* Heb.—*Be that to thee which is to thee* (thine.) This was natural to a high-minded man; though it was Oriental to profess indifference where the gift was really craved, or, at least, welcome enough.

10. Jacob urges the acceptance. To decline a gift is a token of enmity among the Orientals. ¶ *For.* Heb.—*Therefore I have seen thy face like seeing the face of God, and thou wast pleased with me*, (didst receive me favorably.) “God Himself had appeared to Jacob as his combatant instead of Esau. Therefore Jacob sees in Esau the appearance of God again. And in this case, as in that, the face, angry at first, changes into kindness to the believing man.”—

grace in thy sight, then receive my present at my hand : for therefore I ^h have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

11 Take, I pray thee, ⁱ my blessing that is brought to thee ; because God had dealt graciously with me, and because I have enough : ^k and he urged him, and he took it.

12 And he said, Let us take our journey, and let us go, and I will go before thee.

13 And he said unto him, My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me, and if men should over-drive them one day, all the flock will die.

14 Let my lord, I pray thee, pass over before his servant : and I will lead on softly, according as the cattle that goeth before me and the children be able to endure ; until I come unto my lord ^l unto Seir.

15 And Esau said, Let me now leave with thee *some* of the

^h ch. 43 : 3 ; 2 Sam. 3 : 13, and 14 : 24, 28, 32 ; Matt. 18 : 10. ⁱ Judg. 1 : 15 ; 1 Sam. 25 : 27, and 30 : 26 ; 2 Kings 5 : 15. ^k 2 Kings 5 : 23. ^l ch. 32 : 3.

Baumgarten. Already he had met Esau in the conflict with God, and had received encouragement of success in this meeting ; and now he recognizes the significance of that wrestling which ends in blessing. Seeing Esau now is like his seeing the face of God, and that which was already signified to him by the angel must not fail. Here again Jacob displays his triumphant faith. Others understand it, "In thy countenance I have been met with Divine (heavenly) friendliness. He must have discerned the work of God in the unexpected change in his brother's disposition towards him, and in his brother's friendliness a reflection of the Divine."—*Keil and Delitzsch.*

11. *My blessing.* That is, my gratuity. So a *gift* is called a *blessing* in 1 Sam. 25 : 27 ; 30 : 26 ; 2 Kings 5 : 15. It is the present which expresses his blessing. ¶ *I have enough.* Heb.—"*I have all*, as heir of the promises." "All are yours." Esau may not have fully understood Jacob's larger meaning. Esau had said, literally, *I have much.* Jacob says,

"*I have all.*" The worldling may indeed have much ; but he lacks one thing which is the vital thing—which is everything—as the soul to the body, as the eye to the needle, as the blade to the knife. The Christian has all things, the world, life, death, things present, things to come ! Upon this urgency of Jacob, Esau yielded and took the gift.

12-15. Esau now proposes to escort Jacob through the country with his armed band. Jacob declines for reasons which are plain. But such an alliance might have given occasion for the old animosity to break out. Close associations of Christian men with the world and worldlings are commonly full of mischief. ¶ *The flocks and herds that are milking are upon me* (as a charge and a care) *and if one should over-drive them a single day all the flock would die.* The caravan could not attempt to keep up with Esau's horsemen, without greatest peril of life. ¶ *Pass over before.* Jacob proposes that Esau go on in advance. Heb.—*I will lead on at my slow gait, at the*

folk that *are* with me: And he said, What needeth it? ^m Let me find grace in the sight of my lord.

16 ¶ So Esau returned that day on his way unto Seir.

17 And Jacob journeyed to ⁿ Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.

18 ¶ And he came to ^o Shalem, a city of ^p Shechem, which *is* in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.

19 And ^q he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money.

20 And he erected there an altar, and ^r called it El-Elohe-Israel.

m ch. 34: 11, and 47: 25; Ruth 2: 13. n Josh. 13: 27. o John 3: 23. p Josh. 24: 1; Judg. 9: 1. q Josh. 24: 32; John 4: 5. r ch. 35: 7.

pace of the possessions (cattle) and at the pace of the children," at such gait as they could comfortably travel.

¶ *Until.* He proposes to come up to him at length at Mt. Seir, where Esau was at that time encamped and sojourning. This meeting was to be in the future. His direct course was to Canaan and Hebron, the home of Isaac his father. But he would pay an early visit to Esau. We suppose he did, but we have no account of their meeting afterwards, until at their father's funeral. (Ch. 35: 29.)

15. Esau further proposes to leave some of his men for an escort and aid. But Jacob declines this favor also, trusting most in the guardian power and grace of God. *Kalisch* reads, "Wherefore do I thus find grace in the sight of my lord?" But the accents are against this rendering. ¶ *My lord.* This is the language of Oriental courtesy, but implies no relinquishment of his birth-right claim. More than any favor Esau could show him would be his brotherly conciliation.

16, 17. Here the brothers separated,—the one taking the way to Seir, the other the way to Succoth. ¶ *Built him an house.* This intimates a plan for sojourn. *Succoth,*

Booths—so called from the *booths* erected by Jacob there. "These *booths* for the flocks were probably not huts of branches and shrubs, but hurdles or folds made of twigs woven together."—*Keil and Delitzsch.* This place lay east of the Jordan and south of the Jabbok. Jacob may have remained here some years. He could visit his father from this point as well as from Shechem, and he will not be expected to subordinate himself to Isaac's household after having now attained a position of patriarchal independence. The break in the text here indicates a pause in the history, and some time, six or eight years, must have elapsed, before the painful transaction recorded in the next chapter, as Dinah was now only about six years of age. OBSERVE.—In Ps. 60: 6, reference is had to this formal settlement of Jacob on both sides of the Jordan, as a pledge of the occupancy of the whole land.

18–20. Jacob at length took up his march again and crossed the Jordan, at one of the fords *and came to Shalem.* This is more properly rendered, *came in safety to a city of Sichem* alluding to ch. 28: 21. What Jacob besought in his vow at Bethel,

CHAPTER XXXIV.

AND ^a Dinah, the daughter of Leah, which she bare unto Jacob, ^b went out to see the daughters of the land.

a ch. 30 : 21. b Tit. 2 : 5.

he now received, a safe return "*in peace*" to his own land. He bought the land—"a parcel of the field" on which his encampment had been located—for a hundred pieces of money. This coin, called *Kesitah*, (lamb,) was perhaps of the value of a lamb, as *Gesenius* suggests. Ancient coins were often stamped with the figure of an animal, perhaps originally with this reference to its value. This Shechem, Sychem, Sychar, is now called *Nablous*, and is the central point of the Holy Land, where Abraham first encamped when coming in from Mesopotamia, and builded first an altar. (Ch. 12 : 6.) "A parcel of a field which Jacob gave to his son Joseph" is mentioned John 4 : 6, where was Jacob's well,—this very spot. Jacob was the first patriarch who became a purchaser of a home in Canaan. "This purchase showed that Jacob, in reliance upon the promise of God, regarded Canaan as his own home and the home of his seed."—*Keil and Delitzsch*. We were pointed to a Mahometan wely, called the sepulchre of Joseph, in the valley, "on the border of his inheritance which was Mt. Ephraim." (Josh. 24 : 32.) It was at the south-eastern opening of the valley of Shechem, not far from the town, and at the foot of the ridge of Gerizim, just north of the well of Jacob. The people proposed to show us the tomb, but were so exacting in their demands and suspicious in their conduct that we declined.

20. *An altar*. Following the example of Abraham, (ch. 12 : 7.) Called it *El-Elohe Israel*. He here

uses his new name, "*Israel*," in close association with the name of God, and calls *God*, (the mighty,) *the God of Israel*—his Covenant God. He would thus honor Him by a memorial altar and would worship Him as such. This is in keeping with his vow, (ch. 28 : 21.) God had proved Himself the Mighty One and his God, in giving him safe escort, and almighty protection and deliverance, so that he returned to his father's house in peace. Accordingly as he vowed, so, in fulfilment of his vow, he takes the Lord to be *his God*, and devotes a tenth of his goods to His worship. (See ch. 28 : 20-22.)

CHAPTER XXXIV.

§ 57. JACOB AND HAMOR THE HIRITE.

Jacob suffers now one of the most dreadful calamities that can befall a household—the disgrace and ruin of his daughter. As he had begun his career in a course of deceit and dependence on carnal expedients to accomplish even the best ends, he was met by deceit in others and punished in the same kind. He was then brought to a consciousness of guilt, and humbled before God, as his Covenant God, protecting and delivering him from his enemy, whom he had wrongly treated. And now he is exhibited as further suffering shame in his family. "As a son, a servant, a husband, a father, in youth, manhood, and old age, Jacob is a sufferer."—*Bush*.

1-5. *Dinah*. This daughter of

2 And when Shechem the son of Hamor the Hivite, prince of the country, ^csaw her, he ^dtook her, and lay with her, and defiled her.

3 And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel.

4 And Shechem ^espake unto his father Hamor, saying, Get me this damsel to wife.

5 And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob ^fheld his peace until they were come.

6 ¶ And Hamor the father of Shechem went out unto Jacob to commune with him.

7 And the sons of Jacob came out of the field when they heard

c ch. 6: 2; Judg. 14: 1. d ch. 20: 2. e Judg. 14: 2. f 1 Sam. 10: 27; 2 Sam. 13: 22.

Leah was about six years old when they left Padan-aram, and was now probably thirteen, or it may be even sixteen, which accounts for the time passed at Succoth and Shechem. At this age womanhood is attained among the Orientals. The Jewish Rabbis of a later time fix the marriageable age of a female at twelve years and a day. "If we suppose Dinah to have been born in the same year with Joseph, who was in his seventeenth year at the time of his being sold as a bond-slave, (ch. 37: 2,) the events of this chapter must have occurred between her twelfth and sixteenth year."—*Murphy*. ¶ *Went out to see*. Gr.—*To know*—make acquaintance of. Heb.—*To look at*; but out of a vain curiosity and careless intimacy; not regarding the duty of separation from idolatrous people and their manners and habits. It is not implied that this was the only instance of her going out, or that it was the first instance. She had probably become accustomed so to do, until she had contracted evil associations and tastes. *Josephus* has it that "she went to see the finery of the women of the country on occasion of a feast." "Evil communications corrupt good manners." ¶ *Shechem*. This was a

family name. This man was *prince of the country*, and had great power and great facility in enticing one so inexperienced; and in his pride he hesitated not at this awful sin against God and man. ¶ Heb.—*He loved the girl and spake to her heart*—spake comfortingly to her, promising fidelity and marriage; which nevertheless could not atone for the sin and shame. It is more common to find men hating those whom they have grievously wronged and ruined. It was customary for parents to negotiate marriages for their children, and if a son had a preference, he would appeal to his father to procure for him the object of his choice. ¶ *Jacob heard*. The painful news came to the father, and he was overwhelmed, doubtless, with grief, and held his peace—stunned by the blow to his family—until his sons should return from tending the cattle in the field. (See Exod. 14: 14; 2 Sam. 19: 11.)

6–7. The father of the seducer complies with his son's request and goes out to negotiate with Jacob for the daughter in marriage. This was according to the Oriental custom, that the fathers should arrange for marrying their children. But the

it: and the men were grieved, and they ^g were very wroth, because he ^h had wrought folly in Israel, in lying with Jacob's daughter; ⁱ which thing ought not to be done.

8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

9 And make ye marriages with us, *and* give your daughters unto us, and take our daughters unto you.

10 And ye shall dwell with us: and ^k the land shall be before you; dwell and ^l trade ye therein, and ^m get you possessions therein.

11 And Shechem said unto her father, and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me, I will give.

12 Ask me never so much ⁿ dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.

g ch. 49: 7; 2 Sam. 13: 21. h Josh. 7: 15; Judg. 20: 6. i Deut. 23: 17; 2 Sam. 13: 12. k ch. 13: 9, and 20: 15. l ch. 42: 34. m ch. 47: 27. n Exod. 22: 16, 17; Deut. 22: 29; 1 Sam. 18: 25.

sons, if they were their own brothers, had also a voice in regard to the marrying of their sisters. The brothers *were grieved*—vexed (enraged) when they heard the news, and they left the field. Heb.—*And it was kindled to them exceedingly*—they were exceedingly inflamed. ¶ *Wrought folly—wrought iniquity.* This was a standing phrase from this time forth for crimes against the honor and vocation of Israel as the covenant people—especially for gross sins of the flesh. (Deut. 22: 21; Judg. 20: 10; 2 Sam 13: 2.) “Fool” and “folly” are terms used of impiety and iniquity. (See *Proverbs*.) ¶ *Israel.* The term is here first used to designate the covenant people as the descendants of Jacob. His seed were the chosen of God, and therefore the crime was more shocking as committed against the church. ¶ *Ought not.* Heb.—*And so it shall not be done.* The sons of Jacob now first appear as a religious class, conscious of the contrast between themselves and Canaan, and drawing the line

between their conduct and that of Ishmael and Esau, in regard to alliances with strangers.

8–10. Hamor now opened his business to the brothers, as having a voice in the matter of their sister's marriage to his son. (Ch. 24: 50.) The most attractive offers are made for an alliance of their tribes on condition of this marriage—inter-marriage, the freedom of the soil, for dwelling and trading and settling among them, holding property. ¶ *Get you possessions in it*—settle down securely.

11, 12. The offending Shechem adds also an inducement—that he will give whatever they shall say as a *dowry and gift*; that is, as a *bridal present*—*dowry* to her, and to her family *gifts*, (ch. 24: 53.) not as a price for the bride. Thus it is plain that the father and son are both anxious to give the injured daughter the most honorable position, and to make all amends possible for the injury and shame brought upon the family.

13 And the sons of Jacob answered Shechem and Hamor his father °deceitfully, and said, Because he had defiled Dinah their sister:

14 And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised: for ^pthat *were* a reproach unto us:

15 But in this will we consent unto you: If ye will be as we *be*, that every male of you be circumcised;

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumcised, then will we take our daughter, and we will be gone.

18 And their words pleased Hamor, and Shechem, Hamor's son.

19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he *was* ^qmore honorable than all the house of his father.

20 ¶ And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,

o 2 Sam. 13: 24, etc. p Josh. 5: 9. q 1 Chron. 4: 9.

13-17. *The sons, etc.* In Oriental countries it is held that the brothers are more deeply disgraced by the seduction of their sister than the husband is by the fall of his wife; for the wife can be divorced, but not the sister. (2 Sam. 13: 28.) ¶ *Answered deceitfully.* They had recourse to a shameful stratagem, and under the pretence of sealing a compact with them by the sacred ordinance of circumcision, they profanely abused the sacrament to execute their revenge. ¶ *Because.* They justified themselves in this by the gross outrage of Shechem. It was right enough that they should decline the proposals of intermarriage with heathen. Their demand is fair, that the tribe shall first associate themselves religiously with the covenant-people by the sacrament of circumcision. On this sole condition they will give their consent to the marriage.

18, 19. The proposal was satisfac-

tory to Hamor and Shechem. Heb. —*Their words were good in the eyes of, etc.* And the latter did not hesitate nor delay to submit to the ordinance, because of his love for Dinah. ¶ *And he was honored before all his father's house.* This high character is given to him, perhaps referring only to his social standing. But he was a heathen, and the covenant family of Jacob must have known that no mere outward ceremonial act could incorporate them with the chosen family so as to make them sharers in the future glory of Israel. Nor could the sacrament itself make this wrong-doer a true Israelite. He took a mere worldly view of the matter, and was willing to take the sacrament for gain.

20-23. The father and son now submit the proposal to the people of their tribe—the Hivites—at the gate of the city, where the people assembled commonly for public business. These two, who had now an interest

21 These men *are* peaceable with us, therefore let them dwell in the land, and trade therein: for the land, behold, *it is* large enough for them: let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised as they *are* circumcised.

23 *Shall* not their cattle, and their substance, and every beast of theirs *be* ours? only let us consent unto them, and they will dwell with us.

24 And unto Hamor, and unto Shechem his son, hearkened all that ^rwent out of the gate of his city: and every male was circumcised, all that went out of the gate of his city.

25 ¶ And it came to pass on the third day, when they were sore, that two of the sons of Jacob, ^sSimeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.

26 And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out.

27 The sons of Jacob came upon the slain, and spoiled the city; because they had defiled their sister.

^r ch. 23: 10. ^s ch. 49: 5, 6, 7.

in the question, plead for an acceptance of the proposal. They plead, (1.) The peaceableness of the family of Jacob. (2.) The ample room for their settlement and the expediency of an alliance with them. They then state the sole condition upon which this object can be gained; and they urge their plea by an artful reference to the great advantage in increasing the common wealth of the tribe by the annexation of this people. ¶ *Be ours.* It would be so much increase to the stock and wealth of the tribe to take in this powerful and rich family.

24. The agreement was executed, and Dinah was taken home to Shechem's house, (vs. 26.) The consent of the people could scarcely have been had on the sole ground of the secular advantage. But they doubtless knew that this sacred rite was

customary among other nations, Egyptians and Colchians, as an act of religious or priestly consecration. This rite passed from nation to nation in various ways.

25. The plot was deeply laid. When the Shechemites were suffering most from the wound, the two sons of Jacob, Simeon and Levi, (with their tribe, of course,) leading their dependents, attacked the city and slew all the males, including the father and his wicked son, and they took their sister from his house. Simeon and Levi were sons of Leah and therefore were own brothers of Dinah, and held themselves charged to avenge her disgrace and ruin. They would be six and seven years older than she was; that is, in their twenty-second and third years, supposing her to have been sixteen.

27-29. All the sons of Jacob seen

28 They took their sheep, and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field.

29 And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that *was* in the house.

30 And Jacob said to Simeon and Levi, 'Ye have ^utroubled me, ^xto make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: ^yand I *being* few in number, they shall gather themselves together against me, and slay me, and I shall be destroyed, I and my house.

31 And they said, Should he deal with our sister as with an harlot?

t ch. 49 : 6. u Josh. 7 : 25. x Exod. 5 : 21 ; 1 Sam. 13 : 4. y Deut. 4 : 27 ; Ps. 105 : 12.

to have joined in this revengeful proceeding, despoiling the city, seizing the cattle and goods, taking the children and wives captives, after destroying the males. This was a piece of shocking cruelty and treachery.

30. Jacob was overwhelmed now with a new trouble. It was shocking that his family had been disgraced by the sin and shame of his daughter. Now the sin and cruelty of his sons is a new source of grief. But he does not now make mention of their crime against God, but only of the immediate consequences to him and his house from the wrath of the neighboring tribes. This atrocious and bloody deed had made him odious and infamous in the eyes of these Canaanites, (ch. 13 : 7,) and this peril he mentions to arouse the compunction of his sons. They might care for this common danger, if not for their sin. As he and his house were few in number as compared with these surrounding tribes, they might all of them expect to be swept away in retaliation, as most offensive to them. Heb.—*I, men of*

number—easily numbered, he and his.

31. The sons make no defence at this reproof of their father, except to set forth how infamous was the deed of Shechem in dealing with their *sister as with a harlot!* It was a violation of the sacred laws of hospitality, and it was a burning disgrace to Israel, the covenant people. This is the language of passion, gloating itself in revenge and taking no blame, but justifying outrage by outrage. Should the law be taken thus into their own hands? Should the innocent be made to suffer for the guilty in such an indiscriminate slaughter? Should the sacred rite of circumcision—a sacramental seal of God's covenant—be abused and profaned to serve the ends of treachery? Jacob on his death-bed pronounces severe sentence upon this bloody deed and upon Simeon and Levi as leaders in it—excluding them from the rights of primogeniture, (ch. 49 : 5-7.) The evil consequences of their conduct are noticed here to show how, by God's good providence, the chosen family are protected. (Ch. 35 : 5.)

CHAPTER XXXV.

AND God said unto ^a Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, ^b that appeared unto thee ^c when thou fleddest from the face of Esau thy brother.

2 Then Jacob said unto his ^d household, and to all that *were* with him, Put away ^e the strange gods that *are* among you, and be ^f clean and change your garments:

3 And let us arise, and go up to Beth-el; and I will make there an altar unto God ^g who answered me in the day of my distress, ^h and was with me in the way which I went.

^a ch. 28: 19. ^b ch. 28: 13. ^c ch. 27: 43. ^d ch. 18: 19; Josh. 24: 15. ^e ch. 31: 19, 34, Josh. 24: 2, 23. ^f Exod. 19: 10. ^g ch. 32: 7, 24; Ps. 107: 6. ^h ch. 28: 20, and 31: 3, 42.

CHAPTER XXXV.

§ 58. COVENANT PROMISE RE-
NEWED TO JACOB AT BETHEL.
JACOB AT MAMRE. ISAAC'S
DEATH.

Jacob journeys from Shechem to Bethel, where he has a vision and erects a pillar, and thence he travels to Hebron, to visit his father Isaac, whose death is here recorded at the age of one hundred and eighty years.

1. Jacob was now about a hundred and six years old, and it was about ten years since he left Padan-aram. Six or eight years he had tarried at Shechem—and yet he had not performed the vow which he made at Bethel, when fleeing from Esau. (Ch. 28: 20, etc.) ¶ *To God.* The name here is *El*, referring to *Beth-El*. It was plain that he could not stay longer at Shechem in safety. God, at this juncture, appears to him and directs him to go to Bethel, and *to dwell there* long enough to accomplish there what he had vowed some thirty years before. God reminds him of the circumstances of that appearing to him as a wrestler, and of the promise made to him, which had been

so faithfully fulfilled, and now He would have him faithful in return. Men are apt to forget promises made to God in their day of trouble.

2. Jacob feels the solemnity of this duty, and the necessity of putting away from his house everything inconsistent with the sincere and hearty worship of God. ¶ *The strange gods.* These were such as the *teraphim* that Rachel had hidden, (ch. 31: 19,) and possibly other images of idolatry, perhaps from the Shechemites, which had been improperly tolerated and which may have induced the neglect, on Jacob's part, to perform his vow. This was regarded in the light of a religious covenant, and it was accompanied by rites of purification and change of garments, which though not commanded here, were nevertheless grounded on the first principles of religious service, such as are expressed in baptism. (Exod. 19: 15; Josh. 24: 23; Isa. 52: 11.) God will not let His people go unadmonished of their duty.

3. Jacob summons his household to respond to God's call; and he recognizes the Divine claim and his religious obligation. He had become so comfortably settled as to be careless about this vow, until charged with it solemnly by God Himself.

4 And they gave unto Jacob all the strange gods which *were* in their hand, and *all their*ⁱ ear-rings which *were* in their ears; and Jacob hid them under^k the oak which *was* by Shechem.

5 And they journeyed: and^l the terror of God was upon the cities that *were* round about them, and they did not pursue after the sons of Jacob.

6 ¶ So Jacob came to^m Luz, which *is* in the land of Canaan (that *is* Beth-el), he and all the people that *were* with him.

7 And heⁿ built there an altar, and called the place El-beth-el; because^o there God appeared unto him, when he fled from the face of his brother.

8 But^p Deborah, Rebekah's nurse, died, and she was buried

i Hos. 2: 13. k Josh. 24: 26; Judg. 9: 6. l Exod. 15: 16, and 23: 27, and 34: 24; Deut. 11: 25; Josh. 2: 9, and 5: 1; 1 Sam. 14: 15; 2 Chron. 14: 14. m ch. 28: 19, 22. n Eccles. 5: 4. o ch. 28: 13. p ch. 24: 50.

"Woe to them that are at ease in Zion." True reformation as an evidence of repentance is a preparatory to public consecration.

4. The household promptly consented to part with their idols and ornaments of idolatry. The ear-rings were probably worn as amulets and charms, and may have been taken from the idols. *He hid them*—buried them under the terebinth or oak at Shechem. (See Josh. 24: 26.) The ear-rings were connected then, as they are now, with incantations and enchantments, and were idolatrous in their use. (Hos. 2: 13.) This oak was probably that under which Abraham pitched his tent, (ch. 12: 6,) and was regarded as a sacred place in Joshua's time when he brought the people there to a renewal of their covenant, with probable reference to this event. (See, also, Deut. 7: 25.) This decided act of consecration now performed by Jacob and his house, was attended with the Divine blessing for their protection. *Kalisch* thinks that this property here given up was his promised tithe.

5. *The terror of God.* When they left Shechem the people of the surrounding cities were struck with a supernatural terror, and were thus kept from pursuing them as they

would naturally have done, to avenge their slaughter of the Shechemites. He seems to have retained his property there, (ch. 37: 12; 48: 22,) and Jacob's well is still to be seen there. ¶ *Luz.* Though Jacob had called the spot of his vision and vow by the name of Bethel, yet the town was known as "*Luz*," and it was only gradually that the name "Bethel" came into use. ¶ *In the land of Canaan.* This is added to remind us of his being in the land of promise. (Ch. 33: 18.) "*Luz*" means "*almond tree*."

7. *El-beth-el.* The Sept., Syr., Vulg. and Arab. omit "*El*." *God of Bethel*, or *God of the house of God*. It was called "*Bethel*" before, and commonly after this. But Jacob adds to it here the name of God, repeated as indicating a repeated manifestation. (Ch. 32: 30.) Jacob thus begins to fulfil the vow he had made to erect a house of God here, and pay a tenth of his receipts. (Ch. 28: 20-22).

8. *But Deborah.* This nurse of Rebekah had accompanied her from Mesopotamia to Canaan. (Ch. 24: 59.) How Deborah came from the family of Isaac does not appear, but possibly on Jacob's return from Laban. A connection was doubt

beneath Beth-el, under an oak: and the name of it was called Al-lon-bachuth.

9 And ^q God appeared unto Jacob again when he came out of Padan-aram; and blessed him.

10 And God said unto him, Thy name *is* Jacob: ^r thy name shall not be called any more Jacob, ^s but Israel shall be thy name; and he called his name Israel.

11 And God said unto him, ^t *I am* God Almighty: be fruitful and multiply: ^u a nation and a company of nations shall be of thee, and kings shall come out of thy loins.

12 And the land ^v which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

^q Hos. 12: 4. ^r ch. 17: 5. ^s ch. 32: 28. ^t ch. 17: 1, 48: 3, 4; Exod. 6: 3. ^u ch. 17: 5, 6, 16, and 28: 3, and 48: 4. ^v ch. 12: 7, and 13: 15, and 26: 3, 4, and 28: 13.

less kept up between Isaac and Jacob during the long separation. After Rebekah's death she had probably joined the family of the favorite son. She was now about a hundred and eighty years old. And such an old nurse in the household was held in highest veneration. She was buried with every mark of respect, and the oak under which she was laid was called "*the oak of weeping*," and thus her memory was preserved to after generations. (See Judg. 2: 1; 4: 5; 1 Sam. 10: 3.) This was a tender link, connecting the wandering son with the beloved and doting mother who had now departed, and whom he would not see again on earth.

9-12. *Appeared again.* Now, after Jacob's return from Padan-aram God appeared to him as He had done on his journey thither, and He renewed to him the covenant blessing, and repeated to him his covenant name, *Israel*. *Bethel* and *Israel* have thus an appropriate and important connection. "Jacob there solemnly acknowledged God as the God of Bethel, and to this the solemn appointment of Jacob as Israel corresponded."—*Heng*. The name had first been announced, (ch. 32: 28,) and it

had been recognized meanwhile, (ch. 33: 20: ch. 34: 7.)

11, 12. God now announces Himself as *God Almighty*, as in ch. 17: 1, and on the basis of his omnipotence to perform His word. He bids Jacob to be fruitful, etc., and thus pronounces on him the covenant blessing of Abraham. He not only repeated the material promises made to himself and to his ancestors but He confirmed chiefly the spiritual dominion which his seed should exercise. A numerous and powerful posterity, and the land of promise should be the heritage of his family (See Josh. 5: 9.) "Abraham and Isaac had each only one son of promise. Now the time of increase is come." He had already eleven sons and one daughter, and the number of sons was to be increased to twelve; and from this time the increase is rapid. Twenty-six years after this he goes down to Egypt with seventy souls besides the wives of his married descendants, and two hundred and fifteen years after that he leaves Egypt with one million and eight hundred thousand, which was a *nation and a congregation of nations*, while "*kings*" were to come afterwards.

13 And God ^x went up from him, in the place where he talked with him.

14 And Jacob ^y set up a pillar in the place where he talked with him, *even* a pillar of stone: and he poured a drink-offering thereon, and he poured oil thereon.

15 And Jacob called the name of the place where God spake with him, ^z Beth-el.

16 ¶ And they journeyed from Beth-el; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labor.

17 And it came to pass when she was in hard labor that the midwife said unto her, Fear not; ^a thou shalt have this son also.

x ch. 17: 22. y ch. 28: 18. z ch. 28: 19. a ch. 30: 24; 1 Sam. 4: 20.

13. *God went up*—as from Abraham, (ch. 17: 22.) He had appeared visibly now, and not in a dream as before, (ch. 28.) Jacob alludes to this second appearing towards the close of his life, (ch. 48: 3, 4,) and Hosea represents it as the result of his wrestling with God. (Hos. 12: 4.) This is quite different from the former manifestation, and is confirmatory of that.

14. Jacob erects a pillar of memorial, and here for the first time we read of a libation, or drink-offering, besides the anointing with oil, as before, (ch. 28: 18.) This was in further fulfilment of the vow then made to make the spot *God's house*. He calls the place *Bethel*, keeping in view for his posterity this leading idea of God's worship, as their Covenant God.

16-19. As they came near to *Ephrath* or *Bethlehem*, (the latter being the town, and the former—meaning fruitful—the district or suburb as some suppose,) Rachel died. ¶ *A little way*. Heb.—*A space of ground*. How suddenly is Jacob's adversity come upon him! (See ch. 48: 7, notes.) ¶ *Fear not; for this also is a son to thee*. (See ch. 30: 24,—when she expressed this idea at Joseph's birth.) ¶ *When her soul was departing*. A phrase which implies that

the soul only changes place at death, and is not annihilated—and this is the clear teaching of all the Scripture. ¶ *Benoni, son of my pain*, was the name which the dying mother gave to the boy. *Benjamin* was the name the father gave him, meaning *son of right hand, or son of happiness*, expressing his comfort and consolation at the birth of the son, though the mother of his love must die. The right hand is the place of honor and power, and this was Benjamin's place as the favorite, whose birth made up the number of the covenant sons to *twelve*, the number of completion. ¶ *The pillar, monument of Rachel's grave*, was standing at the day when this history was penned by Moses. It was well known in Samuel's time, (1 Sam. 10: 2.) And the white dome (Mohammedan Wely) which we visited, and which ancient tradition has marked as the spot, almost without dispute, stands on a gentle knoll, about a mile north from Bethlehem, on the right of the road as you go towards Hebron. ¶ *Unto this day*. This phrase occurs often in Genesis, but not elsewhere in the Pentateuch, excepting once in Deuteronomy. It is used of relative duration, and quite as we should expect, on the supposition of the Mosaic authorship, (see *Heng*.) The

18 And it came to pass as her soul was in departing, (for she died,) that she called his name Ben-oni: but his father called him Benjamin.

19 And ^b Rachel died, and was buried in the way to ^c Ephrath, which is Beth-lehem.

20 And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave ^d unto this day.

21 ¶ And Israel journeyed, and spread his tent beyond ^e the tower of Edar.

22 And it came to pass, when Israel dwelt in that land, that Reuben went and ^f lay with Bilhah his father's concubine: and Israel heard it. Now the sons of Jacob were twelve:

23 The sons of Leah; ^g Reuben, Jacob's first-born, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:

24 The sons of Rachel; Joseph, and Benjamin:

25 And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali:

26 And the sons of Zilpah, Leah's handmaid; Gad, and Asher. These are the sons of Jacob, which were born to him in Padan-aram.

27 ¶ And Jacob came unto Isaac his father unto ^h Mamre, unto the ⁱ city of Arba (which is Hebron) where Abraham and Isaac sojourned.

28 And the days of Isaac were an hundred and fourscore years.

29 And Isaac gave up the ghost and died, and ^k was gathered unto his people, being old and full of days: and ^l his sons Esau and Jacob buried him.

^b ch. 48: 7. ^c Ruth 1: 2, and 4: 11; Micah 5: 2; Matt. 2: 6. ^d 1 Sam. 10: 2; 2 Sam. 18: 18. ^e Mic. 4: 8. ^f ch. 49: 4; 1 Chron. 5: 1; 2 Sam. 16: 22, and 20: 3; 1 Cor. 5: 1. ^g ch. 46: 8; Exod. 1: 2. ^h ch. 13: 18; 23: 2, 19. ⁱ Josh. 14: 15; 15: 13. ^k ch. 15: 15; 26: 8. ^l ch. 25: 9; 49: 31.

phrase does not necessarily point to a post-Mosaic period.

21. *Tower of Edar.* Heb.—*Migdol Eder*—a watch-tower for the flocks, about a mile south, (as *Jerome* has it, where a place is pointed out as “Jacob’s tower,”) or more probably further towards Hebron.

22. The criminal deed of Reuben is here mentioned, as it is also referred to in chap. 49: 4.

23–26. Jacob’s twelve sons are now enumerated; all born in Padan-aram,—excepting only, of course, this last-born, *Benjamin*,—and they are

the fathers of the twelve tribes of Israel.

27–29. *Mamre, Kirjath-Arba.* Here Abraham and Isaac sojourned, and now Jacob comes to dwell here in this covenant homestead, in the hill-country of Judea. Isaac was now in his hundred and sixty-third year, and lived after Jacob’s arrival some seventeen years. Joseph was now about thirteen years of age, and Isaac lived about thirteen years after Joseph was sold. ¶ *Was gathered unto his people*—implying that he joined them on the other side the

CHAPTER XXXVI.

NOW these are the generations of Esau, ^a who is Edom.
2 ^b Esau took his wives of the daughters of Canaan;
Adah, the daughter of Elon the Hittite, and ^c Aholibamah the
daughter of Anah the daughter of Zibeon the Hivite;

a ch. 25 : 30. b ch. 26 : 34. c ver. 25.

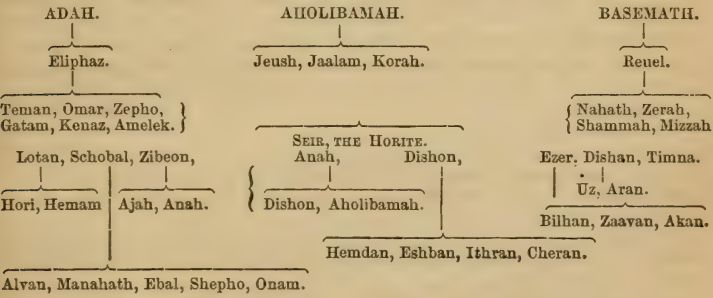
grave in a reunion. ¶ *Esau and Jacob* are here together at the patriarch's grave, performing their last filial duties to their father, and showing a brotherly feeling since their meeting at the brook Jabbok. They were one hundred and twenty years old at their father's death. The record of Isaac's death here is by anticipation, and would have its place in the midst of the history of Joseph, if the order of events were strictly followed. It took place ten years before Jacob and his sons went into Egypt. "Esau and Jacob, having shaken

hands once more over the corpse of their father, their paths diverge hence to meet no more."—*Delitzsch*.

CHAPTER XXXVI.

§ 59. THE GENERATIONS OF ESAU.
THE EDMITES.

The genealogy of Esau's line is now given, but only to show briefly how the promise to him was fulfilled, (ch. 25 : 23 ; 27 : 39,) and then to give place to the history of the chosen covenant line.



1. The surname "*Edom*," here added to his birth-name Esau, is the national designation of his descendants.
2. *Took his wives.* The names of his three wives, as here given, are not the same as given elsewhere, (ch. 26 : 34,) and the father's name, in one case, is different also. (Ch. 28 : 9.) The two wives mentioned in this verse were of the daughters of Canaan. The one named in vs.

3, was a daughter of Ishmael. On comparing the account of his wives whom he married at forty with the present, the first named, Judith, does not appear. (Ch. 26 : 34.) We infer that, in the interval, (forty-seven years,) she died without male issue. The daughter of Elon the Hittite now appears in the first place; and she is called *Adah*, (*the ornament*,) and in ch. 26 : 34 she is called *Bashe-math*, (*the fragrant*.) ¶ *Aholibamah*.

3 And ^d Bashemath, Ishmael's daughter, sister of Nebajoth.

4 And ^e Adah bare to Esau, Eliphaz; and Bashemath bare Reuel;

5 And Aholibamah bare Jeush, and Jaalam, and Korah; these *are* the sons of Esau, which were born unto him in the land of Canaan.

6 And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance which he had got in the land of Canaan; and went into the country from the face of his brother Jacob.

7 ^f For their riches were more than that they might dwell together: and ^g the land wherein they were strangers could not bear them, because of their cattle.

8 Thus dwelt Esau in ^h mount Seir: ⁱ Esau *is* Edom.

9 ¶ And these *are* the generations of Esau the father of the Edomites, in mount Seir:

d ch. 28 : 9. e 1 Chron. 1 : 35. f ch. 13 : 6, 11. g ch. 17 : 8 ; 28 : 4. h ch. 32 : 3 ; Deut. 2 : 5 ; Josh. 24 : 4. i ver. 1.

Some suppose this is another name for Judith, (*celebrated*,) (ch. 26 : 34,) and means *tent-height*. Others suppose that it is the name of a fourth wife of Esau in the order of time, though here she is classed with the daughter of Elon, because she was of the daughters of Canaan. Else we must suppose that the father's name is here called *Anah*, while in ch. 26 : 34 it is *Beerî* the Hittite, which is not easily explained. *Hengstenberg* thinks "*Beerî*"—*the man of the well*—is a name given to him as a discoverer of the warm springs of Callichoe. (Vs. 24.) This *Anah* is called a *Hivite*, (vs. 2,) a *Hittite*, (ch. 26 : 34,) and a *Horite*, (vs. 20,) which is explained by the last referring to his abode, the middle to his tribe, and the first to his nation. So the third wife, here named *Bashemath*, is called *Mahalath* in ch. 28 : 9. This difference of names is common in the East, where they are significant of qualities or events, and are taken in new circumstances, as, on occasion of marriage, a new name is taken by the woman. It must be remembered, also, that Moses copied from

the genealogical tables, without alteration.

6. The narrative is here taken up from vs. 2. This remove was prior to Jacob's arrival, and in anticipation of Jacob's possessing the promised land, while Esau, also, was drawn towards Mt. Seir by his matrimonial alliance with Ishmael's tribe. ¶ *From before*. Heb.—*From the face of*. Thus Esau's increase is made the providential means of leading him out from the promised land, and of vacating it for the birthright claimant.

7. The reason is here formally stated, as in case of Abraham and Lot.

9. The phrase here repeated as a heading shows a further step in the genealogy after leaving Canaan. Esau became *the father of the Edomites*—the founder of their tribe and nation. ¶ *Mount Seir* is the mountainous range between the Dead Sea and the Elanitic Gulf. (See Josh. 24 : 4 ; Deut. 2 : 5.) Five sons were born to Esau in Canaan. These increased in the mountain land of Seir to thirteen families. "It is much to be deplored that our frag-

10 *These are* the names of Esau's sons; ^k Eliphaz the son of Adah the wife of Esau; Reuel the son of Bashemath the wife of Esau.

11 And the sons of Eliphaz were, Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz, Esau's son; and she bare to Eliphaz, ^l Amalek: these *were* the sons of Adah, Esau's wife.

13 And these *are* the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath, Esau's wife.

14 ¶ And these were the sons of Aholibamah, the daughter of Anah, the daughter of Zibeon, Esau's wife: and she bare to Esau, Jeush, and Jaalam, and Korah.

15 These *were* dukes of the sons of Esau: the sons of Eliphaz, the first-born son of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz.

16 Duke Korah, duke Gatam, *and* duke Amalek: these *are* the dukes *that came* of Eliphaz, in the land of Edom: these *were* the sons of Adah.

17 ¶ And these *are* the sons of Reuel, Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these *are* the dukes *that came* of Reuel, in the land of Edom: these *are* the sons of Bashemath, Esau's wife.

18 ¶ And these *are* the sons of Aholibamah, Esau's wife; duke Jeush, duke Jaalam, duke Korah: these *were* the dukes *that came* of Aholibamah the daughter of Anah, Esau's wife.

19 These *are* the sons of Esau (who is Edom) and these *are* their dukes.

20 ¶ ^m These *are* the sons of Seir ⁿ the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,

^k 1 Chron. 1: 35, etc. ^l 1 Exod. 17: 8, 14; Num. 24: 20; 1 Sam. 15: 2, 3, etc. ^m 1 Chron. 1: 38. ⁿ ch. 14: 6; Deut. 2: 12, 22.

mentary knowledge of ancient ethnography does not enable us to identify many of these names."—*Kalisch*.

11. *Teman*. Among these we find *Eliphaz the Temanite*, in the Book of Job, (ch. 2: 11.)

15. *Dukes*. Heb.—*Alluphim*, or heads, chiefs of the tribes—the *tribe-princes*. This was the third stage of progress in Esau's house that the families increased into clans or tribes, headed each by a *sheikh* or chief, who had princely power.

20, etc. *Sons of Seir*. These were the natives of the land, aboriginal tribes, which afterwards incorporated with the Edomites, and are here inserted as of importance in the history. ¶ *The Horite*—the dweller in caves such as abound in the mountains of Edom. They were partly subjugated and partly exterminated by the Edomites. (Deut. 2: 12, 22.) Seven sons of Seir and one daughter, Timna, who is mentioned as being the mother of the Amalekites, (vs. 22,) and Aho-

21 And Dishon, and Ezer, and Dishan: these *are* the dukes of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan were Hori, and Heman: and Lotan's sister *was* Timna.

23 And the children of Shobal *were* these; Alvan, and Manahath, and Ebal, Shepho, and Onam.

24 And these *are* the children of Zibeon; both Ajah, and Anah; this *was that* Anan that found ^o the mules in the wilderness, as he fed the asses of Zibeon his father.

25 And the children of Anah *were* these: Dishon, and Aholibamah the daughter of Anah.

26 And these *are* the children of Dishon; Hemdan, and Eshban, and Ithran, and Cheran.

27 The children of Ezer *are* these; Bilhan, and Zaavan, and Akan.

28 The children of Dishan *are* these; Uz, and Aran.

29 These *are* the dukes *that came* of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30 Duke Dishon, duke Ezer, duke Dishan: these *are* the dukes *that came* of Hori, among their dukes in the land of Seir.

31 ¶ And ^p these *are* the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

^o Lev. 19: 19. ^p 1 Chron. 1: 43.

libamah, (vs. 25,) whose name was also borne by a tribe-prince of the Edomites, (vs. 40, 41.) In a few instances the names in this list differ from the Chronicles; but these are only variations in form, or have arisen from mistakes in the copying. (See Keil and Delitzsch.)

24. *Found the mules.* Heb.—*Yemim*. Onk.—*Giants*. Syr.—*Waters*. Arab., Vulg.—*Warm springs*. Sam. Vers.—*Emim*. Most probably the warm springs of Calirrhoe are meant. These are considered of great value, especially as they are near the Dead Sea. The discovery may have had a connection with his feeding the asses of his father, as their faculty and habit of snuffing the moisture may have led to the discovery.

31-39. *The kings in the land of Edom.* (See parallel passage, 1

Chron. 1: 43-50.) This was before the children of Israel had a king. Eight kings are named here. Each came to the throne at the death of his predecessor, yet the descent is not hereditary. The son never succeeds to the father, but one of a different family and place; and in case of the last, the phrase "he died" is wanting. The crown was evidently elective, though afterwards it became hereditary. (1 Kings 11: 14.) The kings and the chiefs or princes were contemporaneous. (Ex. 15: 15; Numb. 20: 14, etc.) ¶ *Before there reigned*, etc. This does not imply that Israel had a king when this history was written, which is not so, but that there was a promise of kings to come out of the loins of Israel, (ch. 35: 11; comp. ch. 17: 16,) and Israel had not yet enjoyed the kingly rule. "The idea that Israel

32 And Bela the son of Beor reigned in Edom : and the name of his city *was* Dinhabah.

33 And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.

34 And Jobab died, and Husham of the land of Temani reigned in his stead.

35 And Husham died, and Hadad the son of Bedad (who smote Midian in the field of Moab) reigned in his stead : and the name of his city *was* Avith.

36 And Hadad died, and Samlah of Masrekah reigned in his stead.

37 And Samlah died, and Saul of Rehoboth, *by* the river reigned in his stead.

38 And Saul died, and Baal-hanan the son of Achbor reigned in his stead.

39 And Baal-hanan the son of Achbor died, and ^a Hadar reigned in his stead : and the name of his city *was* Pau ; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

40 And these *are* the names of ^r the dukes *that came* of Esau according to their families, after their places, by their names ; duke Timnah, duke Alvah, duke Jetheth,

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar.

43 Duke Magdiel, duke Iram : these *be* the dukes of Edom, according to their habitations, in the land of their possession : he *is* Esau, the father of the Edomites.

q 1 Chron. 1: 50, r 1 Chron. 1: 51.

was destined to grow into a kingdom with monarchs of his own family was a hope handed down to the age of Moses, which the long residence in Egypt was well adapted to foster." —*Delitzsch*. Besides, this clause may have a prophetic reference to the Hebrew monarchy four centuries future.

40-43. *The dukes, etc.* *The seats* of the tribe-princes of Esau, according to their families, are here stated. It is a geographical statement in respect to the capital cities, which only in two instances bore the names of the princes. The House of Edom is thus traced from the individual to the family, and thence

to the tribe or dukedom, and thence to the monarchy, which was elective and based on valor and virtue, (vs. 35.) From this elevation they declined to their predicted subjection. (Ch. 25 : 23 ; ch. 27 : 40 ; see Deut. 2 : 5 ; comp. Numb. 20 : 14-21.) *Murphy* takes this list to be that of the hereditary dukes, who were contemporaneous with the last-named sovereign, *Hadar*, and formed his council. He takes Timnah and Aholibamah to be the names of males and not of females, as before, unless we allow a duchess in her own right to have occurred among them. The death of the last sover-

CHAPTER XXXVII.

AND Jacob dwelt in the land ^a wherein his father was a stranger, in the land of Canaan.

2 These *are* the generations of Jacob : Joseph *being* seventeen years old, was feeding the flock with his brethren, and the lad *was* with the sons of Bilhah, and with the sons of Zilpah, his father's wives ; and Joseph brought unto his father ^b their evil report.

a ch. 17 : 8, and 23 : 4, and 36 : 7 ; Heb. 11 : 9. b 1 Sam. 2 : 22, 23, 24.

eign being not recorded, he is supposed to have been contemporaneous with Moses, the author of the history.

CHAPTER XXXVII.

§ 60. GENERATIONS OF JACOB.
JOSEPH SOLD TO MIDIANITE
MERCHANTS.

Here commences the interesting history of Joseph, which continues throughout the book.

1. *Jacob dwelt.* While Esau is noticed as having removed to Mt. Seir, Jacob is recorded as having remained in the promised land, *where his father was a stranger (sojourner.)* Heb.—*In the land of his father's sojournings.* (Chs. 37–45.) The close of his life in Goshen, (chs. 46–50.) (I.) The *first* period embraces the preparatory steps towards the migration into Egypt, as the sale of Joseph, (ch. 37,) and indirectly the alliance of Judah with the Canaanites, (ch. 38,) endangering the Divine call of Israel, and showing the necessity for a temporary removal of the sons of Israel out of Canaan. Joseph's wonderful elevation in Egypt opened the way. (Ch. 39–41.) And then the famine in Canaan led to the journey of the sons to Egypt for corn, and that led to the discovery of their lost brother Joseph, and to the departure of Israel to welcome him. (Chs. 42–45.) (II.) The *second* period opens with

Jacob's migration to Egypt and his settlement in Goshen, (chs. 46–47 : 27,) then gives his closing years and counsels, (ch. 47 : 28–31,) his blessing and burial, (ch. 49,) and Joseph's death, (ch. 50.) There occurs but one Divine manifestation to Jacob during all this period, and that was on the border of Egypt to assure him of his increase in that land to become a nation. And this was the one great step in the history preparatory to the entrance into Canaan. The covenant name Jehovah is here chiefly used as suits the subject.

2. *The generations.* This heading here occurs to further open the *family history* of Jacob. The narrative is here resumed from the return of Jacob to Hebron, which was seventeen years before Isaac's death. (Ch. 35 : 27, notes.) This is something more than an individual history. It is in the plan of the book to show Jacob still in domestic troubles, receiving from God's hand the temporal retribution for his sins, in the suffering occasioned by the loss of the favorite first-born son of his beloved Rachel ; and yet brought out of all the darkness and distress by God's delivering hand, making his trouble turn to joy. Joseph is also to be set forth as a good shepherd, rejected and sold by his brethren, yet their savior. *Joseph in his seventeenth year was shepherding the flock with his brethren, and he a lad, with the*

3 Now Israel loved Joseph more than all his children, because he *was* ° the son of his old age : and he made him a coat of *many* colors.

4 And when his brethren saw that their father loved him more than all his brethren, they ^d hated him, and could not speak peaceably unto him.

5 ¶ And Joseph dreamed a dream, and he told *it* his brethren : and they hated him yet the more.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed :

7 For ° behold, we *were* binding sheaves in the field, and lo, my sheaf arose, and also stood upright ; and behold, your sheaves stood round about, and made obeisance to my sheaf.

8 And his brethren said to him, Shalt thou indeed reign over us ? or shalt thou indeed have dominion over us ? And they hated him yet the more for his dreams and for his words.

c ch. 44 : 20. d ch. 27 : 41, and 49 : 23. e ch. 42 : 6, 9, and 43 : 26, and 44 : 14.

sons of Bilhah and the sons of Zilpah, who were nearer his age than the sons of Leah. ¶ *Their evil report.* The evil report of them—of their doings. This was no backbiting, but a filial, confidential report to his father, showing his love of truth and right, and his unwillingness to be partaker of others' sins.

3. Israel's preference for Joseph is here stated and the reasons—especially that he was the son of his old age, the first-born of his beloved Rachel, and also because of his loveliness and virtue. Benjamin was now only an infant. ¶ *Coat of (many) colors.* Such robes, long and costly, made of many pieces of valuable stuffs, tastefully arranged, were regarded as marks of distinction and worn by noblemen and kings' daughters. (2 Sam. 13 : 18.) Most understand the robe to have been a tunic with sleeves to the wrist. Some suppose that the *pieces* refer to the fringes and borders of the skirt and sleeves, which were variegated. It is also supposed by some to have been the birthright robe which hav-

ing been forfeited by Reuben was transferred to Joseph, (1 Chron. 5 : 1,) and that this inflamed the enmity of his brethren. The father's weakness in showing his preference for Joseph was the source of so great domestic troubles.

4. *They could not speak peaceably unto him.* They did not find it in their hearts to salute him cordially or peacefully—to wish him well—to say "Peace be with thee," according to the usual salutation.

5-8. The jealous enmity of his brethren was increased by his telling them his dreams. God was wont to reveal Himself to His people in dreams ; and they were regarded as full of meaning. ¶ *Sheaves.* This was not a picture taken from their shepherd work, but from the reaping, and looked to the results of labor. The idea was plain. Their sheaves paid homage to his. His brethren understood this as the meaning that they were to be in subjection to him. *His dreams* and his words in telling of them roused in them the greater jealousy. He would rather

9 ¶ And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more: and behold ^f the sun and the moon and the eleven stars made obeisance to me.

10 And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I and thy mother and ^g thy brethren indeed come to bow down ourselves to thee to the earth?

11 And ^h his brethren envied him; but his father observed ⁱ the saying.

12 ¶ And his brethren went to feed their father's flock in Shechem.

13 And Israel said unto Joseph, Do not thy brethren feed *the flock* in Shechem? Come, and I will send thee unto them. And he said to him, Here *am* I.

14 And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of ^k Hebron, and he came to Shechem.

15 ¶ And a certain man found him, and behold, *he was* wandering in the field; and the man asked him, saying, What seekest thou?

f ch. 46: 29. g ch. 27: 29. h Acts 7: 9. i Dan. 7: 28; Luke 2: 19, 51. k ch. 35: 27.

have kept silence, if he had consulted a shrewd policy. But he acted onestly and transparently.

9. The second dream he told, though he must have noticed the effect of the first. The sun, (his father,) the moon, (his mother Rachel,) and the eleven stars, (his brethren,) made obeisance to him. The purport of this only deepens the certainty of the others, while the former serves to explain the latter. Rachel was dead, yet the idea was embodied in the dream.

10. *His father rebuked him*, supposing it was only the vanity and ambition of the lad, especially when the father and mother were represented as subordinate to him, which seemed so contrary to the Divine plan.

11. *Yet his father observed (kept) the saying.* (Luke 21: 19, 51; Dan. 7: 28.) He not only retained it in

his memory, but he took special note of it.

12. Jacob had bought land in Shechem, and hither his flocks were sent for pasture at the proper season. It was over fifty miles from Hebron, (ch. 33: 19,) and nearly twenty hours' travel. The vale also was well watered.

13, 14. The fond father will have his favorite son go now to these brothers to Shechem, and bring him word of their welfare and of their doings. How blessed was the father in having this trusty boy, whom he could perfectly rely upon for a true, honest, and faithful report of the brothers amidst all the temptations of their absence from home!

15-18. Joseph, not finding the brothers at Shechem, goes on in search of them, expecting, doubtless, to find them near. He is met by a stranger, who gives him the informa-

16 And he said, I seek my brethren: ¹tell me, I pray thee, where they feed *their flocks*.

17 And the man said, They are departed hence: for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in ^mDothan.

18 And when they saw him afar off, even before he came near unto them, ⁿthey conspired against him to slay him.

19 And they said one to another, Behold, this dreamer cometh.

20 ^oCome now therefore, and let us slay him, and cast him into some pit; and we will say, ~~some~~ ^{some} evil beast hath devoured him; and we shall see what will become of his dreams.

21 And ^pReuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him.

1 Cant. 1: 7. m 2 Kings 6: 13. n 1 Sam. 19: 1; Ps. 31: 13, and 37: 12, 32; and 94: 21; Matt. 27: 1; Mark 14: 1; John 11: 53; Acts 23: 12. o Prov. 1: 11, 16; and 6: 17; and 27: 4. p ch. 42: 22.

tion he seeks; for he had heard them say, *Let us go to Dothan*, which was twelve Roman miles north of Samaria, (Sebaste,) and about seventeen miles north of Shechem. *Dothan* means *the two cisterns*; and it is probable that the wells about Shechem may have been dry at this time, or out of repair, since the troubles among the Shechemites. ¶ *Conspired*. Heb.—*Cunningly plotted*. The malice was rankling in their hearts, so that as soon as they heard of his coming they planned to destroy him. A fouler, blacker crime than that of Cain,—so deliberate, so concerted among nine brothers. OBSERVE.—How this picture reminds us of the loving Jesus, conspired against most maliciously by sinners of his own people!—How tender his reply to the stranger's inquiry, "*I seek my brethren*." "The Son of man is come to seek and to save them that are lost." How he follows after them till he finds them, Jesus-like!

19. *This dreamer*. Heb.—*This (lord or) master of dreams*.

20. Their murderous plan was to slay him and cast him into a pit or dry well, and then to cover their

crime with a lie, and say that he had been slain by a wild beast, and all to avenge themselves upon him for his dreams. A murderer will lie, and a liar will often be drawn into murder to conceal if possible his falsehood or fraud.

21. Reuben, the eldest brother, was chiefly responsible for this youngest son, and he makes earnest attempt to deliver him. He dissuades them from killing him, and proposes that they cast him into a pit, which ought surely to satisfy their wicked plan to get rid of him, as he must perish there if unrelieved. Reuben, however, sought only to get him free from their power, and in his own time and way to deliver him back to his father. Reuben, though he had been very wicked, (ch. 35: 22,) shows now a tender heart. And knowing that the brothers were bent on putting Joseph out of the way, he devised this plan of satisfying them and saving him. *Wilderness* in the Scripture means the thin unsettled pasture-grounds. In the plain of Esdrælon we came upon several wells, that were large and deep and dry, stoned around the sides, and level at the top with the ground—some of them

22 And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

23 ¶ And it came to pass when Joseph was come unto his brethren, that they stript Joseph out of his coat, *his* coat of *many* colors that *was* on him.

24 And they took him, and cast him into a pit: and the pit *was* empty, *there was* no water in it.

25 ^a And they sat down to eat bread: and they lifted up their eyes and looked, and behold, a company of ^r Ishmaelites came from Gilead, with their camels bearing spicery, and ^s balm, and myrrh, going to carry *it* down to Egypt.

26 And Judah said unto his brethren, What profit *is it* if we slay our brother, ^t and conceal his blood?

27 Come, and let us sell him to the Ishmaelites, and ^u let not our hand be upon him; for he *is* ^x our brother, *and* ^y our flesh; and his brethren were content.

q Prov. 30: 20; Amos 6: 6. r ver. 28: 36. s Jer. 8: 22. t ch. 4: 10; ver. 20; Job 16: 18
u 1 Sam. 18: 17. x ch. 42: 21. y ch. 29: 14.

covered at the mouth and others open.

23. Joseph wore his fancy coat, which was most offensive, as it proved, to these envious brothers as being the token of their father's preference. At once they stripped it off from him. How he was shocked and horrified at their treatment, they themselves afterwards confessed with shame. (Ch. 42: 21.) The pit into which they cast him was empty and no water in it,—probably miry. “A pit of noise,” horrible pit and miry clay. (Ps. 40: 2.) This would seem to be the direct contradiction of his dreams.

25. Their cold, cruel barbarity appears in their sitting down to a meal as soon as the deed was done. ¶ *A company.*—*A caravan.* They are called here “Ishmaelites,” but in vs. 28 and ch. 39: 1, *Midianites*, and in vs. 36. Heb.—*Medunites*. The author uses these several names, for the caravan consisted probably of all these, and in the general “*Arabian*

merchants” are meant. ¶ *Gilead.* Celebrated for a precious balm. (Jer. 8: 22; 46: 11.) The caravan road from Damascus to Egypt touches upon Gilead and passes by Dothan. *Spicery.* A species of gum called *tragacanth*. *Myrrh.* Gum *ladanum*. Egypt was their market. This agrees with the testimony of classic historians, as *Homer* and *Herodotus*, who tell us that Egypt was a store-house for drugs, and a seat of physicians. Od. IV. 228, 231. Herod. 2: 84; 3: 1, 129.

26. Judah here showed some brotherly affection, and began to expostulate with them for seeking his death when they might rather sell him as a slave to this caravan. He appeals to their common sense that it was no gain to them to have him die in this way; that, as they had thrown him into a pit to avoid shedding his blood, this would only be a concealed murder, as he must die there a cruel death; and that, as he was their brother and their

28 Then there passed by ^z Midianites, merchant-men; and they drew and lifted up Joseph out of the pit, ^a and sold Joseph to the Ishmaelites for ^b twenty *pieces* of silver: and they brought Joseph into Egypt.

29 ¶ And Reuben returned unto the pit; and behold, Joseph *was* not in the pit: and he ^c rent his clothes.

30 And he returned unto his brethren, and said, The child ^d *is* not: and I, whither shall I go?

31 And they took ^e Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood:

32 And they sent the coat of *many* colors, and they brought *it* to their father; and said, This have we found; know now whether *it be* thy son's coat or no.

33 And he knew it, and said, *It is* my son's coat; an ^f evil beast hath devoured him: Joseph is without doubt rent in pieces.

z Judg. 6: 3; ch. 45: 4, 5. a Ps. 105: 17; Acts 7: 9. b Matt. 27: 9. c Job 1: 20. d ch. 42: 13, 36; Jer. 31: 15. e ver. 23. f ver. 20; ch. 44: 28.

flesh, he would avoid laying violent hand upon him. Conscience troubled him, and no wonder. ¶ *His brethren were content.* Heb.—*Hearkened*—acquiesced. His removal so far from home would prevent the offensive realizing of his dreams, and especially if they supposed this had to do with the birthright privilege.

28. The Ishmaelites were the purchasers, though the band are called "Midianites." *Twenty pieces*—the price of a lad under twenty years of age, (Levit. 27: 5,) and Joseph was only about seventeen. The full price for a slave was thirty shekels. (Exod. 21: 32.)

29. Reuben had been absent when this sale was made. Some suppose he had gone a circuitous route to reach the pit and deliver Joseph. This would seem to be implied. *He returned unto the pit* and found Joseph removed, and he was overcome with a brother's grief. He thinks Joseph dead. *The child is not*, and he despairs. *I, whither shall I go?* What could he do? How could he meet the aged and doting father, and give an account of this horrible transaction. (See ch. 42: 22.)

31, 32. They devise a false report to give to their poor father, hoping to cheat his credulity and thus clear themselves. How hardened and heathenish, as though God did not see them, and as though they could hope to escape His wrath. They dipped this fancy coat in the blood of a kid which they killed, and sent the bloody garment to their father, with the pretence that they had found it and that he should judge whether it was Joseph's or not.

33. The aged father recognized the coat which he had put upon the boy in token of his fond affection. He judged that the worst had happened, that he had been devoured by a wild beast. He could think of no other probable or possible case to account for this bloody coat, and he exclaimed, Heb.—*Torn, torn in pieces is Joseph!* OBSERVE.—(1.) Their sin, however artfully concealed, will find them out. (2.) God controls the counsels and acts of men to subserve His wise designs. (3.) Our adversity, so-called, often turns out to be our prosperity. Jesus is the Alpha not only, but the Omega also in all Providence. Wait till you see

34 And Jacob ^g rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

35 And all his sons and all his daughters ^h rose up to comfort him; but he refused to be comforted; and he said, For I ⁱ will go down into the grave unto my son mourning. Thus his father wept for him.

36 And ^k the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.

CHAPTER XXXVIII.

AND it came to pass at that time, that Judah went down from his brethren, and ^a turned in to a certain Adullamite, whose name was Hirah.

^g ver. 29: 2 Sam. 8: 31. ^h 2 Sam. 12: 17. ⁱ ch. 42: 38, and 44: 29, 31. ^k ch. 39: 1. ^a ch. 19: 3; 2 Kings 4: 8.

the end before you complain against God. (4.) Joseph, however injured, is still comforted by a consciousness of his mission from God. (5.) Conscience will speak out at last.

34. Jacob was plunged into these new family troubles seemingly more grievous than any he had yet felt. As he had been a deceiver of his father, so he is now deceived by his own sons. He is the man of many sorrows, but this overwhelms him, and no wonder. ¶ *Sackcloth*. The garment of mourning.

35. *To comfort him*. How could these sons comfort him when they were conscious of lying and fraud, and when Reuben, however grieved, dared not tell the facts. Jacob replied to all their condolence. ¶ *For* (you need not attempt to comfort me, FOR) *I shall go down into the grave to my son mourning*. How utterly unmanned is he! It is too much for him to bear, even with all the supports of the covenant. How could he give up Joseph, and in such a way? If he had only died a natural death and in his arms. ¶ *The grave*. Heb.—*Sheol*—the place of departed spirits.

36. These merchants who bought Joseph for gain, sold him into Egypt to Potiphar, *chief of Pharaoh's Guard*. Lit.—Chief of his *executioners*—of the king's body-guard who executed his will. It was a high and responsible office. Comp. 1 Kings 2: 29, 34, 35, with 2 Sam. 8: 18; 2 Kings 10: 25; 25: 8, and Jer. 39: 9; 52: 12.

CHAPTER XXXVIII.

§ 61. JUDAH.

Jacob while mourning the loss of Joseph, has still a new and different domestic affliction in the case of Judah, who was the first of the sons to marry a Canaanite. This paragraph is of use here in showing the dangers to which the chosen family were subjected of being led into alliance with the Canaanites and corrupted by them, so as to make it important for the Divine Providence to remove the chosen family from these damaging influences. This strange episode therefore belongs properly to "the generations of Jacob."

1. *At that time*. Some have placed this general date before the sale of

2 And Judah ^b saw there a daughter of a certain Canaanite, whose name was ^c Shuah; and he took her, and went in unto her.

3 And she conceived, and bare a son; and he called his name ^d Er.

4 And she conceived again, and bare a son; and she called his name ^e Onan.

5 And she yet again conceived and bare a son; and called his name ^f Shelah: and he was at Chezib when she bare him.

6 And Judah ^g took a wife for Er his first-born, whose name was Tamar.

7 And ^h Er, Judah's first-born, was wicked in the sight of the LORD; ⁱ and the LORD slew him.

b ch. 34: 2. c 1 Chron. 2: 3. d ch. 46: 12; Numb. 26: 19. e ch. 46: 12; Numb. 26: 19. f ch. 46: 12; Numb. 26: 20. g ch. 21: 21. h ch. 46: 12; Numb. 26: 19. i 1 Chron. 2: 3.

Joseph. But we find Judah evidently with his brothers at that time, and not removed from them as is here recorded. Kurtz, Keil and Delitzsch, etc., maintain that Hezron and Hamul were born in Egypt, and not in Canaan. So Heng. And the twenty-three years which elapsed between the taking of Joseph into Egypt and the migration of Jacob thither, is time enough for all that is recorded in this chapter. "If we suppose that Judah, who was twenty years old when Joseph was sold, went to Adullam soon afterwards and married there, his three sons might have been born four or five years after Joseph's captivity. And if his eldest son was born about a year and a half after the sale of Joseph, and he married him to Thamar when he was fifteen years old and gave her to his second son a year after that, Onan's death would occur at least five years before Jacob's removal to Egypt. Time enough therefore both for the generation and birth of the twin sons of Judah by Tamar, and for Judah's two journeys into Egypt with his brethren to buy corn."—Keil and Delitzsch. (See ch. 46: 8.) Those who hold that Hezron and Tamul, the sons of Pharez, were born in Canaan, must set the time further back,

(say about Jacob's sojourning in Shechem,) as do Murphy, Baumgarten, Bush, etc.,—and this is consistent with the general phrase "at that time;" but Judah seems not yet to have set up his separate household when Joseph's sale took place. (See Heng. Pent. vol. II p. 290.) ¶ Went down from Hebron, (ch. 37: 14,) to the lowland of Judah bordering on Philistia. (Josh. 15: 35.) Heb.—He pitched up to a man of Adullam, in his neighborhood, for friendly intercourse. Why he so separated does not appear, but it seems to be the beginning of mischief, and was doubtless a wrong step on his part. ¶ Canaanite. This was a forbidden connection for the covenant family.

3-5. These particulars are here given because Judah was he through whom the Messiah was to come. ¶ Chezib. In the south portion of the low country of Judah. The place is mentioned that the descendants of Shelah might know the birth-place of their ancestors,—unnecessary in the case of the others, who died childless.

6-7. This wife of Er was probably a Canaanite also, and he was smitten to death by God for his wickedness. Whereupon his brother Onan was commanded by his father to act the

8 And Judah said unto Onan, Go in unto ^k thy brother's wife, and marry her, and raise up seed to thy brother.

9 And Onan knew that the seed should not be ^l his: and it came to pass, when he went in unto his brother's wife, that he spilled *it* on the ground, lest that he should give seed to *his* brother.

10 And the thing which he did displeased the LORD: wherefore he slew ^m him also.

11 Then said Judah to Tamar his daughter-in-law, ⁿ Remain a widow at thy father's house, till Shelah my son be grown; (for he said, Lest peradventure he die also as his brethren *did*); and Tamar went and dwelt ^o in her father's house.

12 ¶ And in process of time, the daughter of Shuah, Judah's wife, died: and Judah ^p was comforted, and went up unto his sheep-shearers to Timnath, he and his friend Hirah the Adullamite.

13 And it was told Tamar, saying, Behold thy father-in-law goeth up ^q to Timnath to shear his sheep.

14 And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and ^r sat in an open place, which *is* by the way to Timnath: for she saw ^s that Shelah was grown, and she was not given unto him to wife.

15 When Judah saw her, he thought her *to be* a harlot; because she had covered her face.

k Deut. 25: 5; Matt. 22: 24. l Deut. 25: 6. m ch. 46: 12; Numb. 26: 19. n Ruth 1: 13. o Lev. 22: 13. p 2 Sam. 13: 39. q Josh. 15: 10, 57; Judg. 14: 1. r Prov. 7: 12. s ver. 11, 26.

part of a husband to the widow according to the custom of Levirate marriage, afterwards legalized by Moses. In order that the family might not die out, and the covenant line perish, this was an important provision. (Ruth 4: 10.) Onan, however, proved false, and his crime of violating God's ordinance by a shameful abomination was also punished with death. Thus the covenant household seems degraded and disgraced. But the salvation lies not with them, but with God.

11. The death of these two sons makes Judah hesitate about giving her the third, perhaps from a superstitious idea that there was something fatal in the connection. But he gives the excuse that Shelah was too young to marry, and advises the widow to return to her father's house, accord-

ing to the custom in such case of having no children. (Lev. 22: 13.) Meanwhile she was to regard herself as the betrothed wife of Shelah, though he did not intend that he should be her husband.

12-17. Tamar, seeing that she is unfairly denied the promised marriage with Shelah, and knowing how heathenish Judah had become by his unlawful connections, planned revenge and sought to seduce him. Her method was truly heathenish, as might have been expected. She succeeded to his shame. *In process of time.* Heb.—*The days were multiplied.* Some considerable time had elapsed, and Shelah had grown up, and Tamar had waited in vain. ¶ *Timnath.* A town on the mountains of Judah, (Josh. 15: 57,) about seven miles south of Hebron.

16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she *was* his daughter-in-law;) and she said, What wilt thou give me that thou mayest come in unto me?

17 And he said, ^t I will send *thee* a kid from the flock: and she said, ^u Wilt thou give *me* a pledge, till thou send *it*?

18 And he said, What pledge shall I give thee? And she said, ^x Thy signet, and thy bracelets, and thy staff that *is* in thy hand: and he gave *it* her, and came in unto her, and she conceived by him.

19 And she arose and went away and ^y laid by her vail from her, and put on the garments of her widowhood.

20 And Judah sent the kid by the hand of his friend the Adulamite, to receive *his* pledge from the woman's hand: but he found her not.

21 Then he asked the men of that place, saying, Where *is* the harlot that *was* openly by the wayside? And they said, There was no harlot in this *place*.

22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no harlot in this *place*.

23 And Judah said, Let her take *it* to her, lest we be shamed: behold, I sent this kid, and thou hast not found her.

24 ¶ And it came to pass about three months after, that it was told to Judah, saying, Tamar thy daughter-in-law hath ^z played the harlot; and also, behold, she *is* with child by whoredom. And Judah said, Bring her forth, ^a and let her be burnt.

^t Ezek. 16: 33. ^u ver. 20. ^x ver. 25. ^y ver. 14. ^z Judg. 19: 2. ^a Lev. 21: 9; Deut. 22: 21.

The sheep-shearing was a holiday with the shepherds. *She sat by the gate of Enayim* the same as *Enam* in the lowland of Judah. (Josh. 15: 34.)

18. *Thy bracelets.* Heb.—*Strings.* The signet-ring or seal was suspended from the neck upon the bosom by a silken cord, and lay in the folds of the garments, and was kept with great care. These seals were also worn upon the hand by the Babylonians and Egyptians, and were the tokens of authority, and pledges of covenant fidelity. Giving one's seal to another was indeed giving up to another the power to act in one's

stead in transactions requiring the seals. The loss of one's seal was therefore a very serious calamity.

23. When Judah hastened to redeem his pledges, and Tamar could not be found, he exclaims with chagrin, "*Let her take them* (the articles pledged) to her, (let her keep them for herself) *that we may not become a reproach.*" Judah is now anxious and disappointed at losing his seal, but he is more in dread of the open disgrace, and therefore will let it go rather than make a noise about it. He is afraid now of exposure.

24. *Let her be burnt.* This is a severe punishment ordered by Judah

25 When she *was* brought forth, she sent to her father-in-law, saying, By the man whose these *are*, *am* I with child: and she said, ^b Discern, I pray thee, whose *are* these, ^c the signet, and bracelets, and staff.

26 And Judah ^d acknowledged *them*, and said, ^e She hath been more righteous than I; because that ^f I gave her not to Shelah my son: and he knew her again ^g no more.

27 ¶ And it came to pass in the time of her travail, that behold, twins *were* in her womb.

28 And it came to pass when she travailed, that *the one* put out *his* hand; and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

29 And it came to pass as he drew back his hand, that behold, his brother came out; and she said, How hast thou broken forth? *this* breach *be* upon thee: therefore his name was called ^h Pharez.

30 And afterward came out his brother that had the scarlet thread upon his hand; and his name was called Zarah.

b ch. 37: 32. c ver. 18. d ch. 37: 33. e 1 Sam. 24: 17. f ver. 14. g Job 34: 31, 32 h ch. 46: 12; Num. 26: 20; 1 Chron. 2: 4; Matt. 1: 3.

as head of his tribe, and he himself a guilty party in the crime. He did not know as yet how his own criminality was to be exposed. The capital punishment under the law afterward, was by stoning. (Deut. 22: 20, 21, 24.) Burning was the punishment only in aggravated cases. (Lev. 20: 14; 21: 9.) Men so severely treat in others the very crimes they themselves have perpetrated.

25. When Judah is confronted now with his own pledges, he is driven to confess. *She is more in the right than I, for therefore* (to bring this about) *have I not given her to Shelah my son?* He now acknowledges that in withholding his son from the widow and denying her right he had brought about this shameful and sad result. It is evident from the narrative that she was driven to this stratagem, not from base lewdness, but to obtain through Judah himself the covenant posterity of which he was wrongfully depriving her.

27. Tamar became the mother of

twin sons in circumstances somewhat like the birth of Jacob and Esau. (Ch. 25: 25, 26.) Perez, in the struggle before birth obtained the primogeniture, and in the tenth generation David, the king of Israel descended from him. (Ruth 4: 18-22.) Tamar, therefore, has a place as one of the female ancestors in the genealogy of *Jesus Christ*.

29. *Why hast thou broken forth?* (Matt. 1: 3.) Keil and Delitzsch read, *What a breach hast thou made for thy part? Upon thee the breach,* (the blame of it.)

We see the mischief of unholy alliances in life, leading away from God into the unholy habits of such, and into the dreadful miseries consequent. So the apostle exhorts, "Be ye not unequally yoked together with unbelievers, for what concord hath light with darkness?" Instead of the wicked party being converted by the influence of the good, the good is more commonly led astray by the wicked, as here in the case of Judah.

CHAPTER XXXIX.

AND Joseph was brought down to Egypt: and ^a Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, ^b bought him of the hands of the Ishmaelites, which had brought him down thither.

2 And ^c the LORD was with Joseph, and he was a prosperous man: and he was in the house of his master the Egyptian.

3 And his master saw that the LORD *was* with him, and that the LORD ^d made all that he did to prosper in his hand.

a ch. 37: 36; Ps. 105: 17. b ch. 37: 28. c ver. 21; ch. 21: 22, and 26: 24, 28; and 28: 15: 1 Sam. 16: 18; and 18: 14, 28; Acts 7: 9. d Ps. 1: 3.

This chapter is given with all its shameful details to show in full the connection of our Lord with Abraham as detailed by Matthew, and this is done faithfully and without concealment of the shame; showing thus how our Lord "made Himself of no reputation," and "despised the shame" in his redeeming work for sinners.

In the light of Judah's faithless character Joseph's integrity and virtue will now more clearly appear.

CHAPTER XXXIX.

§ 62. JOSEPH SOLD TO POTIPHAR IN EGYPT. HIS TEMPTATION AND IMPRISONMENT.

The "generations of Jacob" are now resumed in the further history of Joseph. At the early age of seventeen, sold as a slave into a strange country and among heathen, what could bear him up but such firm faith as he had, especially from revelations made to him of his coming greatness.

1. *Pharaoh* from *Phra*, meaning the *sun*, as *Potiphar* means, He who is of the sun. The facts of his being sold into Egypt to Potiphar, by the Ishmaelite merchants who bought him of his recreant brothers, are here repeated, from ch. 37: 36. Though the band are called *Midianites* as the

general term, yet the transaction of purchase and sale seems to have been *at the hands of* the Ishmaelites who belonged to the caravan.

2. *The Lord*—Jehovah. This is the covenant name in which God appears in His special redemptive capacity. God will now show Himself to be Jehovah. He was with Joseph, and this is the great secret of this wonderful history—of Joseph's deliverances in every peril, and of his prosperity notwithstanding his being so offcast by his own brethren. "When my father and mother forsake me, then Jehovah will take me up." ¶ *A prosperous man.* Heb.—*A man causing success—successful.* "Whatsoever he doeth shall prosper." (Ps. 1, and vs. 3.)

3. Thus his heathen master saw that God's favor was manifest to him in his wonderful success. (See ch. 26: 28; ch. 30: 27.) Men who do not know God are made to see how remarkably His people are cared for and prospered, and how safe and valuable such men are. Thus his favor with God gained him favor with men. So our Lord Himself grew in favor with God and men. (Luke 2: 52.) Joseph was advanced to the highest position in Potiphar's house—was made *overseer*, having charge of all the affairs of the household.

4 And Joseph ^o found grace in his sight, and he served him. and he made him ^f overseer over his house, and all *that* he had he put into his hand.

5 And it came to pass from the time *that* he had made him overseer in his house, and over all that he had, that ^g the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field.

6 And he left all that he had in Joseph's hand; and he knew not aught he had, save the bread which he did eat: and Joseph ^h was *a goodly person*, and well favored.

7 ¶ And it came to pass after these things, that his master's wife cast her eyes upon Joseph: and she said, ⁱ Lie with me.

8 But he refused, and said unto his master's wife, Behold, my master wotteth not what *is* with me in the house, and he hath committed all that he hath to my hand.

9 *There is* none greater in this house than I; neither hath he kept back any thing from me, but thee, because thou *art* his wife: ^k how then can I do this great wickedness, and ^l sin against God?

e ch. 18: 3, and 19: 19; ver. 21. f Gen. 24: 2. g ch. 30: 27. h 1 Sam. 16: 12. i 2 Sam. 13: 11. k Prov. 6: 29, 32. l ch. 20: 6; Lev. 6: 2; 2 Sam. 12: 13; Ps. 51: 4.

5. From the time of Joseph's elevation, the blessing of God upon the house and the field was manifest. God chooses often to bless men for His people's sake, so as to show the advantage of belonging to His people and of having His covenant care, even as He blessed the house of Obed-Edom for the sake of the ark that was there.

6. *He left all that he had in Joseph's hand, and he did not know anything with (or near) him but the bread he did eat.* So entirely did he give up all his household affairs to the keeping of Joseph, that he knew only of his meals as they came on. The reference is to castes in Egypt, and to the laws concerning meats enforced in that land. ¶ *A goodly person.* Heb.—*Beautiful of form, and beautiful of appearance*, in form and feature. (Ch. 29: 17.) This statement prepares the way for what follows.

7-9. Potiphar's wife was charmed by Joseph's beauty and made base proposals to him. But he had the

strong religious principle to stand firm against the shocking sin. He refuses on the double ground of being entrusted with his master's confidence, which he would scorn to abuse, and on the ground of his duty to God, whom he would not offend by this great sin. Gratitude to his master and gratitude to God restrained him. "*How can i do such a thing?*" He sees how he is in the power of this wicked woman, who could easily revenge herself upon him for refusing her command. He does not utter any reproach, but pleads the impossibility in his case, and yet calls the deed by its right name—*this great wickedness*. The immorality of Egyptian women has long been proverbial. In modern times Mohammed Ali abolished the lewd practice of the dancing women, so far as to make the Alma dance visible only by women and not by men. This we heard spoken of in Cairo as a very important reform.

10 And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, *or* to be with her.

11 And it came to pass about this time, that *Joseph* went into the house to do his business; and *there was* none of the men of the house there within.

12 And ^m she caught him by his garment, saying, Lie with me. and he left his garment in her hand, and fled, and got him out.

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us: he came in unto me to lie with me, and I cried with a loud voice:

15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16 And she laid up his garment by her, until his lord came home.

17 And she ⁿ spake unto him according to these words, saying, The Hebrew servant which thou hast brought unto us, came in unto me to mock me:

18 And it came to pass as I lifted up my voice and cried, that he left his garment with me, and fled out.

19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his ^o wrath was kindled.

m Prov. 7: 13, etc. n Exod. 23: 1; Ps. 120: 3. o Prov. 6: 34, 35.

11, 13. This abandoned woman, after being daily refused, took occasion when alone in the house with him to attempt compulsion. ¶ *About this time.* Heb.—*At this day* (of the occurrence.) This particular day. He makes most violent resistance, even to the loss of his garment. "Joseph is thus stripped of his garment a second time—then for envy now for lust."—*Bp. Hall.*

14. She now seeks revenge upon him whom she cannot entrap. She called her house servants and said, See, he (her husband of whom she speaks so contemptuously) has brought in to us a Hebrew man to

mock us (to act the part of a wanton in the household.)

15. *Left his garment with me—by my side* (not in my hand) as was the truth.

16, 17. She tells to them her unblushing lie, and takes care to do the same to her husband. ¶ *She laid up his garment by her* so as to make it appear as if he had left it there. ¶ *To mock me*, to insult me by lewdness.

19-21. She had thrown the blame heavily upon her husband. This would excite his wrath. While he may not have fully believed her statements, yet he must vindicate his hon-

20 And Joseph's master took him, and ^p put him into the ^a prison, a place where the king's prisoners *were* bound: and he was there in the prison.

21 ¶ But the Lord was with Joseph, and showed him mercy, and ^r gave him favor in the sight of the keeper of the prison.

22 And the keeper of the prison ^s committed to Joseph's hand all the prisoners that *were* in the prison; and whatsoever they did there, he was the doer *of it*.

23 The keeper of the prison looked not to any thing *that was* under his hand; because ^t the Lord was with him: and *that* which he did, the Lord made *it* to prosper.

^p Ps. 105: 18; 1 Pet. 2: 19. ^q ch. 40: 3, 15, and 41: 14. ^r Exod. 3: 21, and 11: 3, and 12: 36; Ps. 106: 46; Prov. 16: 7; Acts 7: 9, 10. ^s ch. 40: 3, 4. ^t ver. 2, 3.

or. He thrusts Joseph into prison. ¶ *Into the prison—into the house of enclosure*, called (ch. 41: 8,) a *dungeon*, and here described as a *place where the king's prisoners* (state prisoners) *were confined*. This was a mild punishment. The penalty in Egypt for an attempt at adultery was one thousand blows. In Ps. 106: 18, Joseph's imprisonment is referred to: "Whose feet they hurt with fetters!" Yet, even in prison, Jehovah his Covenant God, was with him, and made his deliverance most remarkable. "What safety is there against great adversaries when even arguments of innocence are used to convict of evil?"—*Bp. Hall*. ¶ *Gave him favor*. This is in the hand of God as the king's heart is. ¶ *Keeper of the prison*. Heb.—*Keeper of the home of the tower*—an officer having charge of the prisoners. Here again Joseph was found to be the man for special trust, reliable and fit for most responsible duties, because he was a truly pious man. The favor of the Lord is our highest security against all possible harm. (Prov. 8: 35; 12: 2.) If God be for us, who can be against us?

22. By reason of this Divine favor which followed him to the prison, Joseph was made the head and chief of all its affairs. The prisoners were commonly set to hard labor, and he

had the office of superintendent devolved upon him (under-keeper;) besides another position of a responsible kind. (Ch. 40: 4.) ¶ *And what*. Heb.—*And the whole which they were doing there he was doing*. Everything which had to be done there was done through him as the factor and principal.

23. Heb.—*The keeper of the prison was not seeing anything in his hand, because Jehovah was with him, and what he was doing Jehovah made to prosper*. (Ps. 1: 3.)

Joseph in Egypt is a sole representative of the church among the heathen and in many respects reminds us of Jesus in the world—beloved by his father, hated by his brethren, conspired against, betrayed into the hands of enemies, and sustained in all his sufferings, proving himself a sufferer for his enemies and betrayers, the lord of the worldly realm, the saviour of the household, to whom every knee was brought to bow, and every tongue to confess, in whom the church was represented and developed. "This wronged and afflicted Joseph is justified, exalted, raised to reign over all the land, to wield all royal sovereignty and power, to be a light to lighten the Gentiles, and the glory of his own people Israel."—*Candlish*. NOTE. (1.) The basis and security of all true

CHAPTER XL.

AND it came to pass after these things, *that* the ^abutler of the king of Egypt and *his* baker had offended their lord the king of Egypt.

2 And Pharaoh was ^bwroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.

3 ^cAnd he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph *was* bound.

4 And the captain of the guard charged Joseph with them, and he served them; and they continued a season in ward.

a Neh. 1: 11. b Prov. 16: 14. c ch. 39: 20, 23.

prosperity lies in the favor of God. (2.) The source of strength in resisting temptation, however sudden and severe, is in the fear of God. This is decisive, admits no parleying nor doubt. What God forbids cannot possibly be entertained for a moment. (3.) The ground of comfort and hope in false accusations and persecutions is in God's righteous control of all issues and events. (Ps. 37.)

CHAPTER XL.

§ 63. JOSEPH INTERPRETS DREAMS.

Unless Joseph has the strongest faith he must regard his dreams as beyond any likelihood of fulfilment. Away from home and brethren, a slave in a prison, in a strange land, how can he hope for the exaltation which his dreams encouraged him to expect? But God is his friend, and God is greater than his enemies. He is now brought by God's wonder-working Providence to be an arbiter of destiny and the dispenser of life and death to his fellow-prisoners in a way to prepare for his own exaltation. How strange and wonderful is the chain of events! How absolute is God's control over the world

of mind; swaying all characters and classes to do his bidding!

1. *The butler* was the cupbearer and overseer of the wine-making and storing and serving, an important officer of the king. (2 Kings 18: 17.) He was now a state prisoner (Isa. 36: 2) for an offence against Pharaoh. ¶ *His baker*. This was another officer in trust of the king's bread and of its making; and his post was one of high trust, because they who had the charge of the food of the king might easily poison him. "Abu Moslem is said to have consumed at his table every day three thousand tarts, one thousand sheep, besides oxen and fowls, and to have had a thousand cooks."

2, 3. *Pharaoh was wroth against (these) two of his officers, and put them in custody in the house of the captain of the guard, (the trabantes,) the prison where Joseph himself was confined*. This prison was connected with the keeper's house. This seems purely incidental that they should be put in the same prison with Joseph. But see what important results follow from this as a Divine Providence.

4. *The captain of the guard, (This was Potiphar,) charged Joseph with them—made him to visit (wait on) them, (not to watch them.) He served*

5 ¶ And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream; the butler and the baker of the king of Egypt, which *were* bound in the prison.

6 And Joseph came in unto them in the morning, and looked upon them, and behold, they *were* sad.

7 And he asked Pharaoh's officers that *were* with him in the ward of his lord's house, saying, Wherefore look ye *so* sadly to-day?

8 And they said unto him, ^a We have dreamed a dream, and *there is* no interpreter of it. And Joseph said unto them, ^e Do not interpretations *belong* to God? Tell me *them*, I pray you.

9 And the chief butler told his dream to Joseph, and said unto him, In my dream, behold, a vine *was* before me;

10 And in the vine *were* three branches: and it *was* as though it budded, *and* her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

11 And Pharaoh's cup *was* in mine hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12 And Joseph said unto him, ^f This is the interpretation of it: The three branches ^g *are* three days:

13 Yet within three days shall Pharaoh ^h lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

^d ch. 41: 15. ^e ch. 41: 16; Dan. 2: 11, 28, 47. ^f ver. 18: ch. 41, 12, 25; Judg. 7: 14; Dan. 2: 36; and 4: 19. ^g ch. 41: 26. ^h 2 Kings 25: 27; Ps. 3: 3; Jer. 52: 31.

them, according to his appointment, waiting on them with supplies for their necessities, etc. ¶ *A season.* Heb.—*Days.* Some suppose a year—since the king's previous anniversary.

5. They both *dreamed the same night*, which fact tended to strengthen the impression and assure of the result as impending. ¶ *According to the interpretation*, etc. Each had a dream evidently suited to his case, so as to impress each with its application to himself.

6, 7. The men were *troubled* with the solemn import of the dream and with their anxiety to discover the meaning. Joseph entered their apartment at his morning work, and observed their troubled countenance and inquired of them the reason.

8 It was that they had a dream, but no interpreter of it, and were therefore left to the worst forebodings. Joseph, true to his religion, insists that interpretations *belong to God*, and inquires what were the dreams.

9. The butler's dream was naturally in his department of business. "A dream cometh through the multitude of business." A vine with three branches (perfection) passing through the processes of budding, blossoming, and fruit-bearing. The butler saw himself pressing the ripe grapes into the royal goblet and presenting it to Pharaoh.

12, 13. The interpretation was natural; but the time was revealed by God. Heb.—*The three branches, three days they.* There is no verb expressed. *Represent* is the idea

14 But ⁱ think on me when it shall be well with thee, and ^k shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:

15 For indeed I was stolen away out of the land of the Hebrews; ¹ and here also have I done nothing that they should put me into the dungeon.

16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also *was* in my dream, and behold, *I had* three white baskets on mine head:

17 And in the uppermost basket *there was* of all manner of bake-meats for Pharaoh: and the birds did eat them out of the basket upon mine head.

18 And Joseph answered and said, ^m This is the interpretation thereof: The three baskets *are* three days:

19 ⁿ Yet within three days shall Pharaoh lift up thine head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

i Luke 23: 42. k Josh. 2: 12; 1 Sam. 20: 14, 15; 2 Sam. 9: 1; 1 Kings 2: 7. l ch. 39: 20. m ver. 12. n ver. 13.

understood. The butler saw himself again at his work, and so he was to be restored within three days to his office. *His head lifted up. To lift up the face* is the Heb. phrase for acquittal of crime.

14. But. Joseph here puts in a plea for himself. Heb.—*But remember me with thee, according as it shall go well to thee, etc., and cause me to come forth from this house.*

15. Heb.—*For stolen I was stolen, etc., (carried away secretly and by force, and hence I am not in this country of my own choice,) out of the land of the Hebrews.* And hence, too, he was of a superior class to that from which slaves were commonly taken. This phrase is no interpolation. Judea was probably known by this name in Egypt, which Abraham had visited from that land. It may also favor the presumption that the land was inhabited by Hebrews before Canaan took possession of it. (See Murphy.) *And also here I have not done anything that they have put me into the hole, (dungeon.)* He pleads

his innocence of crime and asks for the butler's intercession with the king against Potiphar's unjust imprisonment of him. Joseph's gift of interpretation did not include a prophecy of his own release.

16. The chief baker now, encouraged, tells his dream, which was also in his department of business, and the number *three*, as before, indicating the days. ¶ *Baskets on my head.* This was the method of men in carrying baskets, as we see from the figures on Egyptian monuments, while the women carried on the shoulders. "*Baskets of white bread,*" and in the top basket all kind of food for Pharaoh, pastry. Lit.—*The work of a baker.* The ancient Egyptians were called by the Greeks in derision *bread-eaters*, because they made this their chief article of food. The dough was kneaded with the hands or feet and formed into rolls, and these (sprinkled over the top with seeds) were shaped in the form of an ox, sheep, or fish, etc.

19. Instead of *lifting up the head in*

20 ¶ And it came to pass the third day, *which was* Pharaoh's ° birthday, that he ^p made a feast unto all his servants; and he ^q lifted up the head of the chief butler and of the chief baker among his servants.

21. And he ^r restored the chief butler unto his butlership again, and ^s he gave the cup into Pharaoh's hand :

22 But he ^t hanged the chief baker, as Joseph had interpreted to them.

23 Yet did not the chief butler remember Joseph, but ^u forgot him.

CHAPTER XLI.

AND it came to pass at the end of two full years, that Pharaoh dreamed : and behold, he stood by the river.

o Matt. 14 : 6. p Mark 6 : 21. q ver. 13 : 19; Matt. 25 : 19. r ver. 13. s Neh. 2 : 1. t ver. 19. u Job. 19 : 14; Ps. 31 : 12; Eccl. 9, 15, 16; Amos. 6 : 6.

acquittal it should be lifted in death.

¶ *Hang thee on a tree*, as accursed. (Deut. 21 : 22, 23.)

20. *Pharaoh's birthday*,—a season of royal festivities and solemnities. The fulfilment was according to Joseph's interpretation. ¶ *Lifted up the head*. In Exod. 30 : 12 and Numb. 1 : 49 this phrase is used in the sense of *numbering*, and, if so here, then it would mean that in recounting his officers, Pharaoh *numbered* these—took their poll.—*Turner*. *Gesenius* regards this phrase as elliptical here, for the full expression to *lift up the head out of prison*; such places of confinement being usually under ground. (See 2 Kings 25 : 27.)

22. *He hanged*. This part of the fulfilment proved Joseph's interpretation to have been divinely dictated. This was not hanging by the neck, but the exposing of the body on a tree after beheading. As to this practice, which was common in Egypt, it was forbidden by the Jewish law that the body be exposed after sunset on the day of execution. (Deut. 21 : 22.)

23. The man, so befriended by Joseph and appealed to for a kind remembrance when he should be re-

leased, failed to do him the service requested. Thus the poor Hebrew prisoner is left to his simple faith in God for the realization of his own dreams, when it seems now further off than ever. Meanwhile God is so ordering events as to make Joseph's deliverance due more directly to Himself than to any human agency. Joseph is encouraged by the gift of interpreting the dreams to rely on God as his counsellor and friend, who, in His own good time and way, will release him also from the prison. OBSERVE.—How hardening is the effect of worldly prosperity ! How often it leads to forgetfulness of old friends and of sacred obligations ! How our ingratitude towards the New Testament Joseph, in forgetting all that he has done for us in our bondage, will fill us with confusion at the great day !

CHAPTER XLI.

§ 64. JOSEPH INTERPRETS PHARAOH'S DREAM. SEVEN YEARS FAMINE.

1-4.—*Two full years—two years of days—in days*. Two years from

2 And behold, there came up out of the river seven well-favored kine and fat-fleshed ; and they fed in a meadow.

3 And behold, seven other kine came up after them out of the river, ill-favored and lean-fleshed ; and stood by the *other* kine upon the brink of the river.

4 And the ill-favored and lean-fleshed kine did eat up the seven well-favored and fat kine. So Pharaoh awoke.

5 And he slept and dreamed the second time : and behold, seven ears of corn came up upon one stalk, rank and good.

6 And behold, seven thin ears and blasted with the east wind sprung up after them.

7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and behold, *it was* a dream.

8 And it came to pass in the morning, ^athat his spirit was troubled ; and he sent and called for all ^bthe magicians of Egypt, and all the ^cwise men thereof : and Pharaoh told them his dreams ; but *there was* none that could interpret them unto Pharaoh.

a Dan. 2 : 1, and 4 : 5, 19. b Exod. 7 : 11, 22 ; Isa. 29 : 14 ; Dan. 1 : 20, and 2 : 2, and 4 : 7. c Matt. 2 : 1.

the release of the chief butler, Joseph was still kept in prison, or it may mean two full years from his imprisonment. ¶ *The river*—Nile. *The* river of Egypt, the source of its fertility and bounty. He saw seven fat cows come up from the river. The cow, in Egypt, is the symbol of nature's fruitfulness, of agriculture and of the earth. The goddess of the earth, Isis, was worshipped in this form, like the sacred bull *Apis*, and not allowed as food. These seven cows fed in a meadow *on the green* marsh of reeds and bulrushes. *Seven* is the sacred number. Seven lean, gaunt, ugly-looking cows came up after the others and devoured them.

5. He had a second dream conveying the same general idea, but more distinctly. *Corn* is the term for grain in general, and it is the expression of nature's bounty. The seven full ears represent fertility, while the seven thin, blasted ears represent dearth. Seven ears sprouting on one stalk refer to the "Egyptian

wheat" cultivated in the Nile valley and the chief source of the nation's wealth. These full ears were devoured by the thin, blasted ones, so that they vanished beside them. The east wind here is the *Chamsia* from the south-east or desert of Arabia. It withers every green thing if it continues to blow any time.

7. At the first dream Pharaoh *awoke* and did not seem troubled, but when it was thus repeated he was startled. *Behold ! a dream.*

8. *Was troubled.* Heb.—*Smitten*—beaten as with blows. Like his officers in the prison, he was disturbed by a dread of this mysterious foreboding. ¶ *All the magicians.* This was a class of wise men, "Magicians" professedly skilled by supernatural gifts, in resolving mysteries and secrets, and prying into the spirit-world. These are such as confronted Moses, and pretended to *do so with their enchantments* as he did in his miracles. They are called from a word signifying *pencil*, and meaning *scribes*, who were conversant

9 ¶ Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day :

10 Pharaoh was ^d wroth with his servants, ^e and put me in ward in the captain of the guard's house, *both* me, and the chief baker ;

11 And ^f we dreamed a dream in one night, I and he : we dreamed each man according to the interpretation of his dream.

12 And *there was* there with us a young man, an Hebrew, ^g servant to the captain of the guard ; and we told him, and he ^h interpreted to us our dreams : to each man according to his dream he did interpret.

13 And it came to pass, ⁱ as he interpreted to us, so it was : me he restored unto mine office, and him he hanged.

14 ¶ ^k Then Pharaoh sent and called Joseph, and they ^l brought him hastily ^m out of the dungeon : and he shaved *himself*, and changed his raiment, and came in unto Pharaoh.

15 And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can interpret it : ⁿ and I have heard say of thee, *that* thou canst understand a dream to interpret it.

16 And Joseph answered Pharaoh, saying, ^o *It is* not in me : ^p God shall give Pharaoh an answer of peace.

^d ch. 40 : 2, 3. ^e ch. 39 : 20. ^f ch. 40 : 5. ^g ch. 37 : 36. ^h ch. 40 : 12, etc. ⁱ ch. 40 : 22. ^k Ps. 105 : 20. ^l Dan. 2 : 25. ^m 1 Sam. 2 : 8 ; Ps. 113 : 7, 8. ⁿ ver. 12 ; Ps. 25 : 14 ; Dan. 5 : 16. ^o Dan. 2 : 30 ; Acts 3 : 12 ; 2 Cor. 3 : 5. ^p ch. 40 : 8 ; Dan. 2 : 22, 28, 47, and 4 : 2.

with the sacred arts and sciences of Egypt, and the hieroglyphics, astrology, etc. They practised soothsaying, divination, etc., and were regarded as possessors of secret arts. (Ex. 7 : 11.) ¶ *The wise men.* These included all classes of this sort. These however could not interpret the dreams.

9-13. He now recites the circumstances in which he became acquainted with Joseph, and his wonderful success in interpreting dreams. It is not so much to do Joseph a favor that he commends him, as it is to raise himself in Pharaoh's esteem. ¶ *My faults*—leading to his imprisonment.

14. *Brought him hastily.* Heb.—*Caused him to run.* In haste to relieve Pharaoh, and possibly also out of interest in Joseph. It was customary in Egypt to shave the hair

of the head and beard except in times of mourning ; and he would change his prison raiment for such as would be furnished him to appear before the king.

15. *I have heard say of thee.* Heb.—*I have heard concerning thee, saying, thou wilt hear a dream to interpret it*—hast only need to hear it in order to interpret it.

16. *Not in me.* Heb.—*Without me.* (It is not in me.) *God will answer as to the welfare of Pharaoh.* Noble fidelity to the cause of God ! Ingenuous simplicity of character, not boasting himself, but referring the Divine gift of interpretation to God alone. So in ch. 40 : 8, he had pointed the state prisoners away from himself to God. The Sept. reads, " Not so—without God there shall not an answer of peace be given to Pharaoh."

17 And Pharaoh said unto Joseph, ^a In my dream, behold, I stood upon the bank of the river :

18 And behold, there came up out of the river seven kine, fat-fleshed, and well-favored ; and they fed in a meadow :

19 And behold, seven other kine came up after them, poor, and very ill-favored, and lean-fleshed, such as I never saw in all the land of Egypt for badness :

20 And the lean and the ill-favored kine did eat up the first seven fat kine :

21 And when they had eaten them up, it could not be known that they had eaten them ; but they *were* still ill-favored, as at the beginning. So I awoke.

22 And I saw in my dream, and behold, seven ears came up in one stalk, full and good :

23 And behold, seven ears, withered, thin, *and* blasted with the east wind, sprung up after them :

24 And the thin ears devoured the seven good ears : and ^r I told *this* unto the magicians ; but *there was* none that could declare *it* to me.

25 ¶ And Joseph said unto Pharaoh, The dream of Pharaoh is one : ^s God hath shewed Pharaoh what he *is* about to do.

26 The seven good kine *are* seven years ; and the seven good ears *are* seven years : the dream *is* one.

27 And the seven thin and ill-favored kine that came up after them *are* seven years ; and the seven empty ears blasted with the east wind shall be ^t seven years of famine.

28 ^u This *is* the thing which I have spoken unto Pharaoh : what God *is* about to do he sheweth unto Pharaoh.

29 Behold, there come ^x seven years of great plenty throughout all the land of Egypt :

30 And there shall ^y arise after them seven years of famine ; and all the plenty shall be forgotten in the land of Egypt ; and the famine ^z shall consume the land :

31 And the plenty shall not be known in the land by reason of that famine following : for it *shall be* very grievous.

q ver. 1 r ver. 8 ; Dan. 4 : 7. s Dan. 2 : 28, 29, 45 ; Rev. 4 : 1. t 2 Kings 8 : 1. u ver. 25. x ver. 47. y ver. 54. z ch. 47 : 13.

19. Pharaoh describes the lean kine as most extraordinarily bad, beyond anything he had ever seen in Egypt.

21. He here adds that the appearance of these lean cows was not at all improved by their eating the fat ones. *When they had eaten them*

up, etc. Heb.—*And they had entered into the inside of them and it was not known, etc.*

25. Heb.—*What (the) God is doing (about to do) he hath declared to Pharaoh.*

26. *The dream is one.* Though twofold in form, yet it is one in meaning.

32 And for that the dream was doubled unto Pharaoh twice; *it is because the ^a thing is established by God, and God will shortly bring it to pass.*

33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

34 Let Pharaoh do *this*, and let him appoint officers over the land, and ^b take up the fifth part of the land of Egypt in the seven plenteous years.

35 And ^c let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh; and let them keep food in the cities.

36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land ^d perish not through the famine.

37 ¶ And ^e the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

38 And Pharaoh said unto his servants, Can we find *such a one* as this *is*, a man ^f in whom the spirit of God *is*?

39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, *there is* none so discreet and wise as thou *art*.

40 ^g Thou shalt be over mine house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

^a Num. 23: 19; Isa. 46: 10, 11. ^b Prov. 6: 6, 7, 8. ^c ver. 48. ^d ch. 47: 15, 19. ^e Ps. 105: 19; Acts 7: 10. ^f Num. 27: 18; Job. 32: 8; Prov. 2: 6; Dan. 4: 8, 18, and 5: 11, 14, and 6: 8. ^g Ps. 105: 21, 22; Acts 7: 10.

32. Heb.—*And concerning the doubling of the dream to Pharaoh twice.* So far as this is concerned it is to show the certainty of the dream and the speedy execution of it. This positive interpretation is in striking contrast with the utter ignorance of all Pharaoh's wise men.

33-36. Joseph now proceeds to give counsel to Pharaoh such as the occasion required. He advises Pharaoh to look out a man wise and prudent, to act as chief of this department of supplies—who should appoint overseers to take up (as a tax) the fifth part of the crop for the seven years of superabundance to be stored under the hand of Pharaoh as a national reserve for the years of famine. This was a public measure for the highest public good, that the

land perish not through the famine. The government of Egypt has in modern times taxed the crops seventy per cent., instead of one-fifth which would be twenty per cent. The number *five* seems to have been the sacred number of the Egyptians. They were accustomed to a tax of a *tenth* in ordinary years, for the public granaries. The extra crop would enable them easily to double the tax or rent.

37, 38. Pharaoh was pleased with the plan and so were all his servants. And naturally enough he fixed upon Joseph as the overseer or chief of this bureau of supplies—a man in whom the spirit of God *is*—the spirit (as Pharaoh saw) of supernatural knowledge and wisdom.

39, 40. *Forasmuch.* Heb.—*After*

41 And Pharaoh said unto Joseph, See, I have ^h set thee over all the land of Egypt.

42 And Pharaoh ⁱ took off his ring from his hand, and put it upon Joseph's hand, and ^k arrayed him in vestures of fine linen, and put a gold chain about his neck;

43 And he made him to ride in the second chariot which he had: ^m and they cried before him, Bow the knee: and he made him ruler ⁿ over all the land of Egypt.

44 And Pharaoh said unto Joseph, I *am* Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Poti-pherah priest of On: and Joseph went out over *all* the land of Egypt.

^h Dan. 6 : 3. ⁱ Esth. 3 : 10, and 8 : 2, 8. ^k Esth. 8 : 15. ^l Dan. 5 : 7, 29. ^m Esth. 6 : 9. ⁿ ch. 12 : 6, and 45 : 26; Acts 7 : 10.

God hath shewed thee all this, none is so discreet and wise (Joseph's terms) as thou.* He answered his own description best in Pharaoh's view. ¶ According to thy word, Heb.—thy mouth, (order, command,) shall my whole people dispose themselves. Some take this term to mean kiss, (in reverence and submission,) but Keil and Delitzsch contend for the former translation, and this is also that of the Gr. and Lat. and Onk. Upon thy mouth shall all my people kiss is not Hebrew, nor can it be shown that it was the Egyptian usage. ¶ Only in the throne. Pharaoh, as emperor, would be his only superior.

41, 42. The appointment of Joseph as grand vizier is now completed, by giving him the signet ring of the monarch. ¶ I have set. Heb.—I have given thee. This was the seal which the prime minister wore to seal the royal edicts with the authority of the monarch. (Esth. 3 : 10.) ¶ Fine linen—fine fabric (rather of cotton or muslin—Keil and Delitzsch) worn by the priests, who were not allowed to enter a temple in a woollen garment. (Herod. 2 : 37, 81.) The gold chain was worn by persons of distinction, as the Egyptian monuments show. The

judge and the grand vizier wore it. So, also, in Persia and Babylonia. (Dan. 5 : 7.) Thus was Joseph invested and installed in his high office.

43. Joseph was appointed also to ride in the second state chariot—second only to the king, and the heralds cried before him, Bow the knee! The streets of Egyptian cities are so narrow that we found this to be the practice, to have an usher run before an ordinary carriage, and cry out to the people to get out of the way. Here the outcry was to bow down. Some render the word, "Father of the king," others, Bow the knee. But it is rather an Egyptian word and not Hebrew, and means, Cast yourselves down—do homage, (a-bor.—K.) Kalisch reads it, "Abrech," Governor; namely, that he be placed over all the land of Egypt.

44. I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt. He should have absolute control of the people, by authority of Pharaoh himself. Loyalty to Pharaoh should be expressed and tested by loyalty to Joseph.

45. He was yet further to have his elevation denoted by a new name, (ch. 17 : 5; Dan. 1 : 7,) which

46 ¶ And Joseph *was* thirty years old when he ° stood before Pharaoh king of Egypt: and Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47 And in the seven plenteous years the earth brought forth by handfuls.

o 1 Sam. 16 : 21 ; 1 Kings 12 : 6, 8 ; Dan. 1 : 19.

would also serve to naturalize him and remove the Egyptian prejudices.

¶ *Zaphnath-paaneah.* Onk., Syr., Arab., etc. render this, *Revealer of secrets ; Delitzsch, Lepsius, etc., Support of life.* Kalisch reads, *Rescuer of the world.* Besides this, Joseph was to be allied to a family of the kingdom, one of the most noble and influential—that of the chief priest, (On being the royal city,) whose patronage and power was immense. The priests were the landed aristocracy, and attended and controlled the kings. ¶ *Potipherah* means *he who is of the sun.* The sun was worshipped, and there was a temple of the sun at On. This is the same city as Heliopolis. We visited the site, about five miles from Cairo, on the east of the Nile, and found there only a single obelisk, covered with hieroglyphics, and over sixty feet in height—the most ancient of all obelisks known, erected about B. C. 2300. How Joseph could marry an Egyptian woman is asked by some. But it was only the Canaanites who were positively prohibited to the Hebrews for marriage. Moses' case was similar, who married the daughter of Jethro, a priest of Midian. But this is no example for our time; and the New Testament warns against being unequally yoked together with unbelievers. (2 Cor. 6 : 14.) Yet Joseph's God was acknowledged. ¶ On. *Oein* means, in the Coptic, *light*, or light of the sun. It is called Aven, (Exod. 30 : 17,) and Bethshemesh, (Jer. 43 : 13.)

46. Joseph had passed thirteen years in Egypt, and, from being a lad of *seventeen* when he was sold thither he was now *thirty*. He had been at least three years in the prison. This age of thirty was the age for entering upon the priesthood, under the law, and for manly service. (Num. 4 : 3.) It was the age at which the New Testament Joseph entered upon his ministry.* Joseph's active ministry now commenced. He went out on his work of gathering and storing supplies throughout the land.

47–49. *By handfuls. In full hands or bundles.*—Keil and Delitzsch. This was the superabundant yield, according to the prophetic visions. The Egyptians were accustomed to keep an account of the sheaves or bushels, but now they became weary of numbering them. ¶ *He gathered up all the food*, that is, the one fifth portion levied for public storage. He stored up the food thus collected on the fields in the public granaries, which were in the cities. Such storehouses for grain appear on the Egyptian monuments, with all the processes for storing the crop. A man is represented, (on a sculptured tomb at Elithya,) taking account of the number of bushels as they are measured by another, who is subordinate. He is called *Thutnope*, the registrar of bushels. The figure of others is shown taking the grain in sacks and carrying it to the storehouses. (See *Heng. Egypt*, and B. Moses, p. 34.)

48 And he gathered up all the food of the seven yéars which were in the land of Egypt, and laid up the food in the cities: the food of the field which *was* round about every city, laid he up in the same.

49 And Joseph gathered corn ^p as the sand of the sea, very much, until he left numbering; for *it was* without number.

50 ^q And unto Joseph were born two sons before the years of famine came: which Ásenath the daughter of Poti-pherah priest of On bare unto him.

51 And Joseph called the name of the first-born Manasseh; for God, *said he*, hath made me forget all my toil and all my father's house.

52 And the name of the second called he Ephraim: for God hath caused me to be ^r fruitful in the land of my affliction.

53 ¶ And the seven years of plenteousness that was in the land of Egypt were ended.

54 ^s And the seven years of dearth began to come, ^t according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

56 And the famine was over all the face of the earth: and Jo-

p ch. 22: 17; Judges 7: 12; 1 Sam. 13: 5; Ps. 78: 27. q ch. 46: 20, and 48: 5. r ch. 49: 22. s Ps. 105: 16; Acts 7: 11. t ver. 30.

50, 51. Joseph had two sons born to him prior to the years of famine.

The first he called *Manasseh*, that is, *causing to forget*. This was a joy and a domestic happiness, which made him forget all his toil and all his father's house. This does not express any abatement of filial feeling, only a greater content in his painful absence from his father's house. This also explains the reason why he had not sent to his father a message of his condition. Besides the fact that he may have had no opportunity while he was a slave under Potiphar, he began to see himself as dealt with by God for great good, and therefore he could rest in his hope of the best results. Still more, he would have been obliged, in reporting of himself, to

report the treachery of his brethren towards him; and he rests all with his Covenant God.

52. *Ephraim*, meaning *double fruitfulness*. (Ch. 49: 22.) Joseph is a fruitful bough, etc. He still calls Egypt the land of his affliction, and longs for his home in Canaan. Ground in Egypt if well cultivated yields thirty-fold and more. God make us fruitful in the land of our affliction!

53, 54. Now came on the seven years of famine as Joseph had foretold through the dream of Pharaoh. ¶ *In all lands*—as of Palestine, Arabia, etc., adjacent to Egypt. But by Joseph's provident method of laying up supplies in time of plenty *there was bread* (food) in Egypt.

55, 56. The famine at length was

seph opened all the store-houses, and ^v sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

57 ^x And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

CHAPTER XLII.

NOW when ^a Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

v ch. 42: 6, and 47: 14, 24. x Deut. 9: 28. a Acts 7: 12.

felt by the Egyptians themselves. They had not laid up their supplies as directed by Joseph, and so soon their store was exhausted and they came to Pharaoh with complaints and were referred by him to Joseph. *He opened all which in them* (was food) all the granaries. ¶ *Sold.* Heb. —*Broke*—thence (with ⁵) to *sell* and in Isa. 55: 1, rendered to *buy* (without the preposition.) Famines in Egypt were not very uncommon, for whenever the Nile does not well overflow, the famine is the result, and anciently this was more frequent than now. The famine became severe in Egypt, notwithstanding all the precautions taken by the government. The people were probably improvident. Yet Joseph had the public supplies in store and sold to the people. All experience shows the great wisdom of Joseph in proposing to *sell* at a low price wherever it was possible rather than to *give* to the people, that thus they might have the motive of exertion and maintain the dignity of at least a nominal purchase. This same policy was pursued by the British government in the Irish famine.

57. *All countries.* It may be meant to include the then known world, but it would refer chiefly to the countries adjacent to Egypt, likely to be affected by the same want of rain in the mountains as would

prevent the overflow of the Nile, which is flooded by rains in the high mountains of Abyssinia; and these proceed from clouds formed in the Mediterranean, and carried over all these countries by the winds so that they would be similarly affected by a drought. OBSERVE.—(1.) How God brings about great events in families and kingdoms by His control of natural laws, even in the rains and crops. (2.) God is not confined to the Promised Land, but meets His people elsewhere. (See Acts 7.) (3.) Our blessings often grow out of our afflictions, as our afflictions also often grow out of our blessings.

CHAPTER XLII.

§ 65. JOSEPH'S BRETHREN ARRESTED IN EGYPT AS SPIES. SIMEON HELD FOR BENJAMIN.

It had been long ago predicted that the covenant people should be afflicted in a strange land four hundred years, and God has His providential methods to bring about His decrees by natural means. This universal famine following Joseph's sale into Egypt was to drive the family of Jacob thither where they were to increase to a nation in the midst of afflictions and oppressions, and be trained for entrance to the promised land. Thus the history proceeds,

2 And he said, Behold I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may ^b live and not die.

3 ¶ And Joseph's ten brethren went down to buy corn in Egypt.

4 But Benjamin, Joseph's brother, Jacob sent not with his brethren: for he said, ^c Lest peradventure mischief befall him.

5 And the sons of Israel came to buy *corn* among those that came: for the famine was ^d in the land of Canaan.

6 And Joseph *was* the governor ^e over the land, *and he it was* that sold to all the people of the land: and Joseph's brethren came, and ^f bowed down themselves before him *with* their faces to the earth.

b ch. 43: 8; Ps. 118: 17; Isa. 33: 1. c ver. 38. d Acts 7: 11. e ch. 41: 41. f ch. 37: 7.

while Joseph is to have his dreams of exaltation in the household fully realized. The famine had now reached Canaan.

1, 2. Though the famine prevailed in Egypt, Joseph had the government store-houses supplied. ¶ *Corn in Egypt.* This is the fact which became known to Jacob, and which is the pivot on which the history turned. The term means here corn-market. How Jacob heard this fact from Egypt is not known. But there were reasons, as we shall plainly see, why Joseph's hour had not yet come for revealing himself, as the great deliverer and savior of the chosen people. Here, also, we are reminded of our New Testament Joseph. (John 2.) Joseph had now been seven or eight years in power. ¶ *Why do ye look?* Theirs was the very expression of distress and perplexity. Jacob propounds the only plan upon which they could hope to escape starvation—to go down to Egypt and buy corn. This distress grows also out of their conscience about Joseph. The road to Egypt and Egypt itself are haunted to them, on account of their selling of Joseph.

3, 4. The family is spoken of in their relation to Joseph, not as Jacob's ten sons, but as Joseph's ten

brethren. He is the hero of the narrative. ¶ *Benjamin was Joseph's brother* in a special sense, as born of the same mother, and beloved by the father in Joseph's stead, so that he could not bear to part with him for fear the like calamity might fall upon him as befell Joseph. How little does Jacob know what is truly good or evil in Providence!

5. The brothers are now called *the sons of Israel*, as the covenant name. ¶ *Among those that came—in the midst of the comers*—among those flocking thither for a like purpose from all quarters.

6. Joseph as *governor* (Heb.—The *Shalit*—*Sultan*) regulated the sales of corn in all the cities—and *he it was that sold*, not in person, but as having all the business superintended by him and referred to his decision; especially all the foreign business, and supplies of caravans from adjoining countries. The brethren of Joseph at length arrive to purchase corn for the starving family. *They bowed down themselves before him*, etc. This fulfils most literally the dream of Joseph, which up to this time had seemed so impossible to human view. Joseph had doubtless rested in the confidence of this result as thus revealed to him, and

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

8 And Joseph knew his brethren, but they knew not him.

9 And Joseph ^s remembered the dreams which he dreamed of them, and said unto them, Ye *are* spies; to see the nakedness of the land ye are come.

g ch. 37: 5, 9.

had felt it his duty to wait patiently upon God through his long years of trial.

7. Joseph knew his brethren but they did not know him. He had altered the most, of course. His position, his costume, and their remembrance of his lot in slavery, where they had left him, would amply account for their ignorance of him. *He made himself strange*—acted the part of a foreigner. He was thoroughly Egyptianized of course. ¶ *Spake roughly.* Heb.—*Spake with them hard things.* This roughness of Joseph is accompanied with so much true fraternal tenderness of feeling that we must seek a clue to this in Joseph's covenant relations. He to whom the dreams were given as to his coming superiority over his brethren was doubtless divinely directed as to the course to be pursued, as he had been all along hitherto. As a mode by which judgment should now be visited upon them for their sins, "he is to act the part of judge and avenger."—*Kalisch*. He holds in his hand the rod of justice and he is compelled to lift it against them. He would moreover have every personal reason for treating them shyly, and to make them smart under a sense of their evil doings. This would be necessary to make them appreciate his gracious provisions. This is the aspect in which Joseph reminds us of our New Testament Joseph. He will lay down the law

in order to make His gospel to be glad tidings.

9. Doubtless he understands the Divine intent in bringing these brethren. ¶ *Joseph remembered the dreams,* and he knew that his revealed superiority was now to be realized as the well beloved son. He could fairly challenge them with that evil heart which had so displayed itself in his case, and which is *deceitful* above all things and desperately wicked. ¶ *Ye are spies.* If this was not their present object, it was nothing too treacherous for them, and he would probe their inmost souls with this accusation of deceit. They who would deal so falsely by him would betray the kingdom. And he was acting as ruler to unveil to themselves their own iniquity. He therefore confronts them with what might fairly be suspected from their number and from their country, as on that side (north-east) Egypt was most exposed. Instead of being regarded as an intentional falsity on Joseph's part, it was only a fair method in his case, as a ruler, to put them (transgressors as they were) upon their vindication. Besides, this is the Oriental method of challenging a stranger. In truth it is the very idea of the European passport system, which puts every traveller under so much suspicion of mischievous intent as to put him constantly upon the proof of an honest and good object in his visit.

10 And they said unto him, Nay, my lord, but to buy food are thy servants come.

11 We *are* all one man's sons, we *are* true *men*; thy servants are no spies.

12 And he said unto them, Nay, but to see the nakedness of the land ye are come.

13 And they said, Thy servants *are* twelve brethren, the sons of one man in the land of Canaan: and behold, the youngest *is* this day with our father, and one ^h *is* not.

14 And Joseph said unto them, That *is it* that I spake unto you, saying, Ye are spies:

15 Hereby ye shall be proved: ⁱ By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

16 Send one of you, and let him fetch your brother, and ye shall

h ch. 37: 30, and 44: 20; Lam. 5: 7. i 1 Sam. 1: 26, and 17: 55

10-12. They protest that they have no such sinister design, and, as to the suspicion from their number, they declare that they belong to the same father and are *true* (honest), and *no spies*. Joseph repeats his challenge so as to draw them out more fully; and though this might seem harsh in him as a man, it was just in him as a ruler. Finally, how could he know that these wicked brothers had not some evil design upon the store-houses to plunder them,—coming as they did in a body?

13. *And they said, Twelve are thy servants, brothers are we, sons of a man in the land of Canaan.* They mean to say that their errand is one to relieve family wants, not to carry out mischievous plots. ¶ *And behold the youngest is now with our father, and the one is no more.* How often they have shuddered to think of this last item in their family history—that lost brother—the slave long ago sold by them to a band of strangers; and yet they refer to it as though they had not truly repented.

14. Joseph insists upon his charge. He means to put them to the proof

of all that they say of themselves, and this was right and just in all the circumstances.

15. *By the life of Pharaoh.* Joseph here speaks as an Egyptian officer, and uses the form of solemn protestation which was common in the Egyptian court. He now demands the presence of the youngest brother, Benjamin. He means to test their feelings toward this one, who was the father's favorite in his stead, and his own mother's son. He would thus also have their thoughts turn back to their joint iniquity against himself. Joseph had an object also in thus bringing Benjamin to his presence that he might see him, and in keeping his brothers near him. He speaks however as the governor, having absolute control, that thus he may bring them to a proper abasement before him for their sins. In all this he doubtless acted under Divine direction. As he had all along been inspired to speak and act in the preliminaries, he will not surely be left to his own wisdom and counsel at this very crisis of the matter, and when the revelation of his dreams is to be fulfilled.

be kept in prison, that your words may be proved, whether *there be any truth in you*: or else, by the life of Pharaoh, surely ye *are* spies.

17 And he put them all together into ward three days.

18 And Joseph said unto them the third day, This do and live: ^k*for I fear God*:

19 If ye *be true men*, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:

20 But ^lbring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

21 ¶ And they said one to another, ^m*We are verily guilty concerning our brother*, in that we saw the anguish of his soul, when he besought us, and we would not hear; ⁿ*therefore is this distress come upon us*.

22 And Reuben answered them, saying, ^o*Spake I not unto you*,

^k Lev. 25: 43; Neh. 5: 15. ^l ver. 34; ch. 43: 5, and 44: 23. ^m Job 36: 8, 9; Hos. 5: 15. ⁿ Prov. 21: 13; Matt. 7: 2. ^o ch. 37: 21.

This plan was to the brothers worse than imprisonment.

18, 19. Their imprisonment for three days would give them full opportunity to repent and talk over the matter. After this Joseph is ready to modify his proposal, and here he discloses to them the fact that he *fears God*. He will give them leave to go and carry food to the suffering household, if but one of them be left in prison bound as a hostage and security for their return with Benjamin. This he proposes simply as a test of their statements, and as a proof of their honest purpose. To this proposal they agreed. How must this mention of God's name sharpen their convictions of their great sin! How admirable a thing it is when a judge fears God!

21. They saw their terrible extremity, and they begin to reflect upon it as a Divine visitation for their sin against the lost Joseph. ¶ *We are verily guilty, or we are held guilty*—brought to punishment. The working of all Joseph's treatment of

them, as of their treatment of him, had been towards this result,—to abase them before him with shame and sorrow for their atrocious treachery and crime. Now, they say, This is what we get for selling Joseph—and indeed this is the desired effect. Here again we are reminded of our New Testament Joseph, who sometimes seems to hide himself to us behind the law and behind our sins, but only to make the mutual recognition more blessed. All this stirring up of their circle of brotherhood, makes the conscience of Joseph's betrayal and sale more sharp. And so Jesus will have us remember with grief and self-reproach how we have betrayed Him and abused His love. But all this should be only in order to the more earnest embrace of that love. God often brings our sins to mind by His sharp afflictions. We are driven to inquire wherefore He has a controversy with us.

22. Reuben cannot forbear to chide them with their cruelty against his expostulation; and he presses

saying, Do not sin against the child; and ye would not hear? therefore behold also his blood is ^p required.

23 And they knew not that Joseph understood *them*; for he spake unto them by an interpreter.

24 And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

25 ¶ Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and ^q thus did he unto them.

26 And they laded their asses with the corn, and departed thence.

p ch. 9: 5; 1 Kings 2: 32; 2 Chron. 24: 22; Ps. 9: 12; Luke 11: 50, 51. q Matt. 5: 44; Rom. 12: 17, 20, 21.

home the conviction that all this trouble is a Divine retribution for the blood of Joseph. He speaks as if Joseph might be counted as dead. No wonder. They had heard nothing of him these long years, and they had reason to infer that he had perished.

23. Thus they opened their minds to one another in the hearing of Joseph. They could not suppose that Joseph would understand a word of their conversation, for he had conversed with them through an *interpreter*. Lit.—*The interpreter*—of the court. This court interpreter was an official through whom the prime-minister was wont to speak, and not necessarily interpreting a foreign tongue. He was one who stood betwixt them.

24. Joseph could not repress his emotion. *He turned away and wept*. Then he returned to them and continued the conversation, which was followed by his taking Simeon from them, and binding him before their eyes. There was a reason for selecting Simeon, which would naturally occur to them as the leader of their cruelty in the plunder and carnage of Shechem (34.: 25), and probably enough, in the case of Jo-

seph. This would be calculated to bring up to their memories a lively recollection of past misdoings. “A speaking act.”—*Murphy*. So it is that our Joseph passes through the world already in judgment with his fan in his hand thoroughly purging his floor.

25. *To restore*, etc. Joseph now, with generous kindness towards the family, orders the purchase-money to be returned to them in this private manner. He will not take their money for the corn. And he will not return it openly, since this would require explanation which he was not ready to give. The presumption is that Joseph returned the money from his own funds, or obtained the special permission of the king, or that he had a discretionary power to give the corn where he thought it not proper to require the money. ¶ *And thus was done unto them*. Perhaps he means also to use this expedient to bring them to repentance. All this reminds us of the wonderful methods of God's providence for the same ends. And we cannot help regarding all this as done by Divine direction.

26. *And (Heb.) they lifted their purchased corn upon their asses*, etc.

27 And as ^r one of them opened his sack to give his ass provender in the inn, he espied his money: for behold, it *was* in his sack's mouth.

28 And he said unto his brethren, My money is restored; and lo, *it is* even in my sack; and their heart failed *them*, and they were afraid, saying one to another, What is this *that* God hath done unto us?

29 ¶ And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them, saying,

30 The man *who is* the lord of the land ^sspake roughly to us, and took us for spies of the country.

31 And we said unto him, we *are* true *men*; we are no spies:

32 We *be* twelve brethren, sons of our father: one *is* not, and the youngest *is* this day with our father in the land of Canaan.

33 And the man, the lord of the country, said unto us, ^tHereby shall I know that ye *are* true *men*: leave one of your brethren *here* with me, and take *food* for the famine of your households, and *be* gone:

34 And bring your youngest brother unto me: then shall I know that ye *are* no spies, but *that* ye *are* true *men*: so will I deliver you your brother, and ye shall ^vtraffic in the land.

35 ¶ And it came to pass as they emptied their sacks, that behold, ^xevery man's bundle of money *was* in his sack; and when *both* they and their father saw the bundles of money, they were afraid.

r ch. 43: 21. s ver. 7. t ver. 15, 19, 20. v ch. 34: 10. x ch. 43: 21.

27. *In the inn.* A camping place for the night rather than a caravanserai. The term is from a verb meaning to *lodge*, and has the local prefix. These halting-grounds are well understood by travellers, and are fixed according to the distance and the convenience of water for man and beast.

28. This discovery of the money by one of them alarmed them, because of their evil conscience. "The wicked flee when no man pursueth." They regard it as a Divine infliction. Providence, they say, is plainly against them to involve them in new difficulties at every turn. Afterward they find that the rest also have their money in their sacks. (vs. 35.)

29-34. They arrive at home and

narrate to their venerable father what had occurred, and begin to explain Simeon's detention. ¶ *Ye shall traffic*, etc. This clause is added to what appears in the history. They were to be admitted to commercial privileges in case they should prove themselves true and honest men.

35. *As they emptied.* Only one had discovered his money till now. They would be several days on the road (five or six), and, if the rest had opened their sacks on the way, it was only one of them which had the money in the sack's mouth, (27.) The rest discovered theirs only when emptying their sacks. They seem to withhold the fact of their previous discovery in one case.

36 And Jacob their father said unto them, Me have ye ^v bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me.

37 And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into mine hand, and I will bring him to thee again.

38 And he said, My son shall not go down with you; for ^a his brother is dead, and he is left alone; ^b if mischief befall him by the way in the which ye go, then shall ye ^c bring down my gray hairs with sorrow to the grave.

CHAPTER XLIII.

AND the famine was ^a sore in the land.

2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

y ch. 43: 14. a ver. 13, and ch. 37: 33, and 44: 28. b ver. 4, and ch. 44: 29. c ch. 37: 35, and 44: 31. a ch. 41: 54, 57.

36. Poor Jacob! "*Ye are making me childless. Joseph is gone, and Simeon is gone; and will ye take Benjamin? All this falls upon me.*" —Keil and Delitzsch. Rather, *Me ye have utterly bereaved.* Joseph is not, and Simeon is not, and ye will take Benjamin. All of these (things) are against me. How little does Jacob in this extremity see how a faithful God is ordering all these things for his salvation!

37. Reuben, the first-born, now comes forward, offering to give up his two sons to be kept as hostages for Benjamin, and to be slain if Benjamin be not brought back. Full well did Reuben know that, in the possible event of their not returning Benjamin, the aged grandfather would find little satisfaction in slaying these lads thus left as guarantees. But it was the farthest that a father could go in satisfying a father's anxiety and doubt.

38. Jacob firmly refused. He looked upon Benjamin as his only son left after Joseph. So the chil-

dren of Rachel had possession of his heart; and Benjamin is now his all—his idol, worshipped as if in the stead of God. If, as might so easily be, mischief should befall his darling by the way, then he sees nothing but sorrow and the grave before him for his gray-haired old age. And this result he charges upon their proposal. How often, when we think that everything is against us, everything is really for us and working together for our good. God strikes our idols.

Painful as it is, this last, bitterest stroke of parting with Benjamin must be endured for the happy issue.

The darkest hour is just before the day.

In the mount Jehovah shall be seen, as it was with Abraham. But Jacob had not the faith that so freely gave up Isaac. He looked at the human agents, and overlooked the Divine Agent in it all. If God be for us, who can be against us? God brings His chosen people through sorrow to joy and through labor to rest.

3 And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your ^b brother *be* with you.

4 If thou wilt send our brother with us, we will go down and buy thee food:

5 But if thou wilt not send *him* we will not go down: for the man said unto us, Ye shall not see my face, except your brother *be* with you.

6 And Israel said, Wherefore dealt ye *so* ill with me, *as* to tell the man whether ye had yet a brother?

7 And they said, The man asked us straitly of our state, and of our kindred, saying, *Is* your father yet alive, have ye *another* brother? and we told him according to the tenor of these words: Could we certainly know that he would say, Bring your brother down?

b ch. 42: 20, and 44: 23.

CHAPTER XLIII.

§ 66. BENJAMIN SENT. RECEP- TION BY JOSEPH.

1, 2. The famine in Canaan continues, and the pressure is felt more and more. "It is not reasonable to suppose that nine men with nine sacks could convey corn enough to last the large family of Jacob long." —*Rosen*. Indeed the twelve households had to be supplied, and the store they had brought was now running out —began to fail. (See John 2: 3.) The famine was chiefly in corn, while other products of the soil were had in some measure; (as grapes, nuts, olives, almonds, figs, vs. 11;) yet the staff of life was lacking. ¶ *Go again*. Heb.—*Return*. ¶ *A little food*. Little in proportion to their need was all they could buy or bring.

3. Judah here presents to the aged and anxious father the difficulty in the case—the sole condition upon which they could hope to gain anything by going back to Egypt. Some months had now elapsed, and Simeon was still held as a hostage, and the father could not avoid anxiety for

his return. And now he is balancing between food and Simeon to be had in Egypt, and his darling Benjamin to be parted with for that errand.

4, 5. Judah undertakes to say that if he will allow them to take Benjamin with them, so as to meet this condition of Egypt's lord, they would go down and buy food; but not otherwise, since it would be a vain errand.

6, 7. *Wherefore dealt ye*, etc. Heb. —*Wherefore have ye done evil to me to tell the man*, etc. The distressed heart of Jacob must relieve itself by these reflections upon the indiscretion of his sons in revealing this fact of their having a younger brother at home. But they vindicate themselves by insisting that they frankly replied thus to his particular questioning, without any suspicion that he would require them to bring him there. ¶ *Asked us straitly*. *Earnestly inquired about us and about our kindred*. The narrative foregoing does not mention these inquiries, only that they were constrained by his charge against them (of being spies) to enter into full particulars. These very questions, it would seem, were put to them. ¶ *According*. Heb.—*Upon*

8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live and not die, both we, and thou, *and* also our little ones.

9 I will be surety for him; of mine hand shalt thou require him; ^cif I bring him not unto thee, and set him before thee, then let me bear the blame for ever:

10 For except we had lingered, surely now we had returned this second time.

11 And their father Israel said unto them, If it *must be* so now, do this: take of the best fruits in the land in your vessels, and ^dcarry down the man a present, a little ^ebalm, and a little honey, spices, and myrrh, nuts, and almonds:

12 And take double money in your hand; and the money ^fthat was brought again in the mouth of your sacks, carry *it* again in your hand; peradventure it *was* an oversight:

13 Take also your brother, and arise, go again unto the man:

c ch. 44 : 32; Philem. 18 : 19. d ch. 32 : 20; Prov. 18 : 16. e ch. 37 : 25; Jer. 8 : 22. f ch. 42 : 25, 35.

the mouth of (in conformity with) *these words* (his questions.) They were as much surprised as the father could have been at this unexpected demand for Benjamin. They should not therefore be blamed. The answer is in good temper and fully justifies their speech.

8-11. Judah now urges compliance with the hard condition; and when Jacob thinks of the sad alternative—the starvation of all the household—he is constrained to yield. Judah offers to guarantee Benjamin's safe return. He will take all the risk and all the blame in case of failure. (1 Kings 1 : 21.) This is to assure Jacob that there shall be no failure, if human energy and fidelity can accomplish the safe return of Benjamin. ¶ *Except.* Judah further reminds Jacob that, but for this hesitancy and delay, the journey would already have been accomplished, and they would have been safely at home. This practical, business-like appeal prevails with Jacob. Pity to delay, when he must yield at last. ¶ *Take.* He acts with the same prudence as in case of

meeting Esau. He will conciliate the prime-minister of Egypt with presents. ¶ *Best fruits.* Heb.—*The song of the land*—that which is most praised of its productions. These are the same (excepting in two cases) with the articles conveyed to Egypt by the Ishmaelites. (Ch. 37 : 25.) These are articles that grow best in a drought.

12. *Double money.* Heb.—*Money of second*, that is, more money,—not double the amount,—but, of course, money for a second purchase, whether more or less than before. ¶ *And the money that was returned in the mouth of your sacks return it again in your hand.* Perhaps it (was) a mistake, namely, that it was in your bags by some mistake or oversight.

13, 14. *Take also your brother.* This was the bitter trial, hardest of all for Jacob to say. He refers the case now to the Covenant God. The weakness of his faith appears in his trusting the case to God only when he could hold out no longer; and it is an equivocal trust, that savors more of despair. ¶ *If I be bereaved,*

14 And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin: ^s If I be bereaved of my children, I am bereaved.

15 ¶ And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to the ^h ruler of his house, Bring *these* men home, and slay, and make ready: for *these* men shall dine with me at noon.

17 And the man did as Joseph bade: and the man brought the men into Joseph's house.

18 And the men were afraid because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time, are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

g Esther 4 : 16. h ch. 24 : 2, and 39 : 4, and 44 : 1.

etc. Heb.—*And I, according as I am bereaved, I am bereaved.* (Esth. 4 : 16.) If it must be so, then be it so. So he gives up. Could he not confide rather in Him who had saved him from the wrath of Esau, that He would deliver Simeon and Benjamin? It is too much in the desponding spirit of his former complaint. (Ch. 42 : 36.) He looked too much at the secular, human side of the matter, and too little at the spiritual and divine side. When we are in the dark, why should we not rather expect deliverance than yield to despondence? Why not look on the bright side—the sunny side—where the Sun of Righteousness shines? Where is our faith, and where is our Christian hope? “Though He slay me, yet will I trust in him.” “What time I am afraid, I will trust in Thee.” Or, is this indeed the temper of Jacob's mind, and are we to regard this rather as the language of resignation and submission to the will of God? So *Candlish, Keil*, etc.

15. The brothers set out according to the plan of Jacob with present in hand, and arrived in Egypt, and

came into the presence of Joseph, probably at the public office.

16. The sight of Benjamin moved Joseph. His object had been accomplished of bringing him thither, after all the delay. He was now relieved of the fears which had beset him lest Benjamin also had been persecuted by his brethren for being the favorite of his father. He immediately handed them over to the charge of his steward (*the ruler of his house*, ch. 39 : 5), with orders to take them into his house, and prepare a dinner for them and for him. ¶ *Slay.* Flesh was used among the Orientals only on very special occasions and as a holiday meal. This would serve to indicate Joseph's kind reception of them. “As is the custom in Egypt and other hot climates, they cooked the meat as soon as killed, with the same view of having it tender which makes northern people keep it until decomposition is beginning.” (*Wilkinson*, p. 174.)

17, 18. Their guilty conscience is constantly accusing them, and turning even their generous reception into a source of alarm. This is the

19 And they came near to the steward of Joseph's house, and they communed with him at the door of the house,

20 And said, O sir, ⁱ we came indeed down at the first time to buy food:

21 And ^k it came to pass, when we came to the inn, that we opened our sacks, and behold, *every* man's money *was* in the mouth of his sack, our money in full weight: and we have brought it again in our hand.

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

i ch. 42 : 3, 10. k ch. 42 : 27, 35.

misery of sin. Conscience makes cowards of them. They thought of the mysterious finding of the purchase-money in their sacks, and feared that now they were to be arraigned and held in bondage on this account, and that all this strange hospitality must be only a blind for entrapping them, and securing their imprisonment. And yet the Orientals were wont to express their friendship and good faith by eating a meal with another. How then can they interpret this mystery? ¶ *Seek occasion against us.* Heb.—*Roll himself upon us*,—a common Oriental phrase, similar to the next clause, which is more familiar in other languages. We speak of *turning upon* a foe, and *coming down upon him*, and *falling upon him*.

19. *The steward*, the same person spoken of as ruler or manager of the house (vs. 18), a chief confidential servant. This officer, who had his orders for their entertainment, they *communied with*, talked confidentially with him *at the door* of the house. The Egyptian house, especially of the better sort, is in the Oriental style, built around an open square. The door is the single opening in the wall upon the street, which opens into the vestibule, and thence into the open court. They were too troubled to enter the house without un-

burdening their anxiety and explaining the mysterious money matter.

20, 21. *And said*, etc. Heb.—*And they said, we pray, O Lord, we (descended) came down*, etc. They refer to the first finding of the money at the halting-place, which discovery was completed at home. ¶ *In full weight.* The full amount, as money was *weighed* at that time. Heb.—*According to our silver in its weight*—the full amount which we had paid in the purchase.

22. *Other money* spoken of before (vs. 12) as *silver of repetition*. ¶ *We cannot tell.* This was to relieve themselves of any suspected complicity in the strange transaction. They felt that it was such a thing as required explanation. And all they knew about it was that they had nothing whatever to do with it, and no knowledge of the way in which the money came there. Often circumstances may be such as to throw grave suspicion upon good men. On this account, it is of the utmost importance to have a well-established character, which shall be above suspicion so far as possible, and which shall avail for a man's defence when unjust suspicion has fixed upon him. Here also appears the disadvantage of a bad character, that such an one is suspected of wrong doing even when he is not guilty. Besides, these

23 And he said, *Peace be* to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them.

24 And the man brought the men unto Joseph's house, and ¹gave *them* water, and they washed their feet; and he gave their asses provender.

25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

26 ¶ And when Joseph came home, they brought him the present which *was* in their hand into the house, and ^mbowed themselves to him to the earth.

1 ch. 18 : 4, and 24 : 32. m ch 37 : 7, 10.

men feel that they have a bad record with their own conscience, and "a guilty conscience needs no accuser." Trust in God is the chief confidence in such a dark hour. (Ps. 37.)

23. The reply of the steward was unexpectedly encouraging and assuring to the distressed brothers. They were innocent of this, but guilty of another and greater crime. The wicked man exposes himself to charges and suspicions even when he is innocent, simply because he has lost the confidence of those who know of his misdoings. ¶ *Peace be to you.* The Oriental salutation of friendship. ¶ *Fear not.* This was doubly assuring. ¶ *Your God and the God of your fathers.* How perfectly comforting that this officer of Egypt's dreaded lord acknowledges the God of the Hebrews, and recognizes Him as the God of these brothers and of their fathers. What a rebuke to their lack of faith. Why should they have been so slow to see His hand in thus supplying them with corn without money and without price? Here again is our New Testament Joseph, who will have no pay for what He has to give, but gives it all freely and of grace, and on no other terms, to whosoever will. ¶ *I had your money.* This is the steward's ac-

knowledgment that he had received payment in full for the corn, and that no charge could be brought against them.

24, 25. Every mark of hospitality is shown to them, and Simeon is brought out. Now they could enter the house of Egypt's lord with good cheer. Their consciences are relieved. They seek only now to appear before him in a becoming manner, and present their gift of gratitude and praise. ¶ *For they heard that they should eat bread there.* Joseph would be at home at the dining hour of noon, from his public and official duties, and they will be prepared to meet him with a gift especially because of the *glad tidings* that they were to *eat bread* there. Jesus has spread a table for us, and anointed our heads with generous oil, and made our cup run over, and chiefly, He has spread His own sacramental table, and will sup with us and we with Him. Well may we bring presents. He will take as purchase-money for His provisions of grace no pay for the Bread of Life. But He will receive our grateful offerings of praise, and with such sacrifices God is well pleased.

26-28. Now along with the family, and present in hand, these brethren of Joseph bow themselves to him.

27 And he asked them of *their* welfare, and said, *Is your father well, the old man* ^a *of whom ye spake? Is he yet alive?*

28 And they answered, Thy servant our father *is* in good health, he *is* yet alive: ^o and they bowed down their heads and made obeisance.

29 And he lifted up his eyes, and saw his brother Benjamin, ^p his mother's son, and said, *Is this your younger brother,* ^a *of whom ye spake unto me?* And he said, God be gracious unto thee, my son.

30 And Joseph made haste: for ^r his bowels did yearn upon his brother: and he sought *where* to weep; and he entered into *his* chamber, and ^s wept there.

31 And he washed his face, and went out, and refrained himself, and said, Set on ^t bread.

32 And they set on for himself, and for them by themselves, and for the Egyptians which did eat with him, by themselves; because the Egyptians might not eat bread with the Hebrews; for that *is* ^u *an abomination unto the Egyptians.*

n ch. 42: 11, 13. o ch. 37: 7, 10. p ch. 35: 17, 18. q ch. 42: 13. r 1 Kings 3: 26. s ch. 42: 24. t ver. 25. u ch. 46: 34; Exod. 8: 26.

His dream is verified. The sun, moon, and eleven stars pay him obeisance. ¶ *And he asked.* (Heb.)—*He asked of them of peace, or welfare.* ¶ *Is your father well?* Heb.—*Whether is peace to your father?* Heb.—*And they answered peace (or well-being) to thy servant our father—he yet lives.*

29. He asks if this is Benjamin, and without awaiting their answer adds, *God be gracious to thee, my son.* Benjamin was only about a year old when Joseph was sold, as he was sixteen years the younger.

30. *And Joseph made haste—hastened away.* He hurried aside smitten with overwhelming emotion. *His bowels did yearn.* Heb.—*Were kindled upon his brother.* (Hos. 11: 8.) *Kalisch.* *His love was warmed for his brother.* He is in danger of betraying his fraternal feeling and thus prematurely revealing himself as their brother. He retires hurriedly to his chamber. How all the most tender memories of home and of his

fond mother and aged father rushed upon him like a flood, at the sight of Benjamin, and the affecting history of his own separation from home, and of the conspiracy of the brothers against him, and the very fulfilment of his dream to the letter, now in this strange manner proving God's covenant faithfulness to him,—all this was more than he was able to contain. He must relieve himself in tears.

31. *Set on bread.* That is, bring on the meal. *Bread* is the term for food in general.

32. Separate tables were provided for him and for them, and for his Egyptian attendants. Joseph eats by himself with regard to his high rank, and as required by Egyptian custom. The table was much the same as at the present day,—a small stool supporting a round tray on which the dishes were placed; but it differed from this in having its circular summit fixed on a pillar or leg, which was often in the form of a

33 And they sat before him, the first-born according to his birth-right, and the youngest according to his youth : and the men marvelled one at another.

34 And he took *and sent* messes unto them from before him : but Benjamin's mess was * five times so much as any of theirs. And they drank, and were merry with him.

x ch. 45 : 22.

man, generally a captive, who supported the slab on his head, the whole being of stone or of some hard wood. One or two guests generally sat at table, though from the mention of persons seated in rows according to rank it has been supposed that the tables were occasionally of a long shape, as may have been the case in this instance. "But even if round, they might still sit according to rank ; one place being always the post of honor, even at the present day at the round table of Egypt." (*Wilkinson*, p. 179.) "The guests sat on the ground or on stools and chairs, and having neither knives nor forks nor any substitute for them, like the chopsticks of the Chinese, they ate with their fingers and with the right hand like the modern Asiatics." (*Wilkinson*, p. 181.) The law of caste separated different ranks of Egyptians to different tables. And Herodotus mentions the unwillingness of the Egyptians to have any familiar intercourse with foreigners. (2 : 41.) The Egyptians were prevented from eating with the Hebrews because the latter slew and ate animals which the former regarded as sacred—the cow, the ox, etc. ; so that the Egyptians would not even use the cooking utensils of a Greek. The cow was regarded as the symbol of nature's fertility, and was sacred to Isis. Besides, the Hebrews did not practise the same religious ceremonies at meals as the Egyptians. It is also said, (ch. 46 : 34,) that "every shepherd is an abomination to the Egyptian."

tians." "They considered all foreigners unclean." (*Rawlinson*.)

33. *They sat before him.* "In their mode of sitting on chairs they resembled the modern European rather than the Asiatics, neither using soft divans nor sitting cross-legged on carpets. Nor did they recline at meals as the Romans on a *triclinium*." (*Wilkinson*.) They were here ranged exactly in accordance with their ages, and no wonder they marvelled one at another because they could not see how Joseph should know their respective ages, except by supernatural aid. Here was another mystery in the strange transaction. *The first-born according to his birthright, and the smallest (youngest) according to his smallness (youth).*

34. *And he took—impers.—One took messes (dishes).* The proper official or servant bore from Joseph's table the messes or portions allotted to each. This was to do them honor, and this gave opportunity to distinguish Benjamin above the rest by a *five-fold* portion. Five seems to have been the sacred number among the Egyptians. (See ch. 41 : 34 ; 45 : 22.) ¶ *Five times.* Heb.—*Five hands.* (See 1 Sam. 9 : 23, 24.) He thus expressed his special affection for his own brother, and tested the rest as to the envy and jealousy which such a treatment might awaken in them, as aforetime in his own case. ¶ *They drank and drank freely with him.* Not meaning that they drank excessively. (See Hag. 1 : 6 ; Sol. Song 5 : 1.) All their alarm and

CHAPTER XLIV.

AND he commanded the steward of his house, saying, Fill the men's sacks *with* food, as much as they can carry, and put every man's money in his sack's mouth.

2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money: and he did according to the word that Joseph had spoken.

3 As soon as the morning was light, the men were sent away, they, and their asses.

4 *And* when they were gone out of the city, *and* not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?

5 *Is* not this *it* in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing.

6 ¶ And he overtook them, and he spake unto them these same words.

apprehension was put to rest by this cordial and generous hospitality. So our New Testament Joseph bids us sit at the table which He richly furnishes in His house. He anoints our head with oil, in token of honorable reception, and our cup runneth over. (Ps. 23 : 5.) And such condescending love puts all our doubts and fears to rest.

CHAPTER XLIV.

§ 67. SILVER CUP IN BENJAMIN'S SACK. JUDAH'S PLEA.

Joseph has yet one more expedient for putting his brothers to the test and preparing them, under their awakened anxiety, for the discovery which he will make of himself to them. He introduces another mysterious item into their affairs, which shall seem to them like the working of supernatural judgment bringing them to account. He will now contrive to put Benjamin in special peril, and see how they will act towards

him and whether their jealousy remains as it was in his case. Besides that, all this shall be calculated to revive the memories of their wicked treatment of him on account of envy.

1, 2. The command to the ruler or steward was now to fill the sacks and return the money as before, and, besides, to put his *silver cup* into the mouth of Benjamin's sack.

3-6. *So soon as it was light.* Heb. —*The morning was light, and the men were sent away, etc. They had left the city and were not far off, and Joseph said, etc. ¶ Wherefore, etc.—Why have ye rewarded evil instead of good? Is not this which my lord drinketh in it? and he, divining, will divine in it—will, or can, certainly divine in it.* This is said to enhance the value of the cup, as one fit for such incantations and auguries as the Egyptians were known to practise by cups or goblets. It is not said that Joseph actually used it for this purpose. And it would also suggest to them the idea of his familiarity with secret things and sacred mysteries

7 And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing:

8 Behold, ^athe money which we found in our sack's mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?

9 With whomsoever of thy servants it be found, ^bboth let him die, and we also will be my lord's bond-men.

10 And he said, Now also *let it be* according unto your words: he with whom it is found shall be my servant; and ye shall be blameless.

11 Then they speedily took down every man his sack to the ground, and opened every man his sack.

12 And he searched, *and* began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

13 Then they ^crent their clothes, and laded every man his ass, and returned to the city.

a ch. 43: 21. b ch. 31: 32. c ch. 37: 29, 34; Num. 14: 6; 2 Sam. 1: 11.

(See vs. 15.) This would deepen their impression of supernatural agency at work in all this matter of their arrest and judgment, and would tend to quicken their consciences as to their great sin towards Joseph. *Jamblichus* speaks of these incantations. Clean water was poured into a goblet, and pieces of gold or silver or precious stones were dropped into the water, and the observations were then made from the appearance of the contents. Certain figures, reflected by the rays of light in pure water, were taken as indications of future events.

7-9. They protest their innocence. "God forbid," etc. Heb.—*Far be it to thy servants from doing*, etc. They plead their honesty in the former case (returning the money found mysteriously in their sacks) in evidence of their innocence of this charge of theft. A man who is known to lie suffers the penalty by being disbelieved when he speaks the truth. And so a character for veracity will stand a man in stead when he is accused of falsehood. So, also,

in regard to one's established honesty when charged with theft. They are so conscious of rectitude that they at once propose that the one with whom the cup shall be found shall pay the forfeit by death, and the rest should go into bondage in Egypt. This was a very rash proposal, as the result proved.

10. The steward accepts this only in part, confining the punishment of servitude to the one with whom the cup should be found—the rest to be acquitted.

11. *Then*, etc. Heb.—*And they hastened and took down*. They were most eager for the search, to prove their innocence.

12. The search was made by the steward, and, as he passed from the eldest down, they were doubtless exulting in their undoubted clearance, when, lo! at the very last, in the bag of the one who could least of all have done it, and whom they could bear the least of all to be sacrificed, the cup is found!

13. What now shall they do? They are horror-struck, and give

14 ¶ And Judah and his brethren came to Joseph's house, (for he *was* yet there :) and they ^d fell before him on the ground.

15 And Joseph said unto them, What deed *is* this that ye have done? wot ye not that such a man as I can certainly divine?

16 And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, ^e we *are* my lord's servants, both we, and *he* also with whom the cup is found.

17 And he said, ^f God forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

d ch. 37: 7. e ver. 9. f Prov. 17: 15.

vent to their bitter grief. But they will not leave Benjamin to his hapless fate of a slave. They will at once return to the city (not far off), and make their defence and plea.

14. Judah, who had become surety for Benjamin to his aged father, heads the procession, and they come to the house of Joseph and find him still there. He doubtless expected to hear from them very soon. They again bow before him. Again his dream is fulfilled. He has the destiny of the family in his hands. God has plainly invested him with superiority, so that they cannot evade his power nor escape out of his hands. Must they not, all this while, think of Joseph's dreams, and conclude that there is some mysterious connection between them and these events? Perhaps they think that, as they wickedly put him out of the way rather than bow to him, God is making them bow to another—a stranger—a foreign lord—instead of to Joseph. Now they are stung to the quick.

15. Joseph challenges them with the strange and ugly-looking facts. ¶ *Wot ye not.* Heb.—*Do ye not know that a man who is as I, divining will divine*—can or could certainly divine this? This refers them to the supernatural features of the case, to

stir their conscience to the depths. Joseph does not profess to divine. He only claims this prerogative for such an one as he, and refers to his supernatural knowledge as being manifest in the case such as they were wont to attribute to diviners. Though they do not yet recognize Joseph, must they not think of his dreams?

16, 17. Judah does not attempt any defence. Though he is conscious of innocence, he does not see how to stand up against the stubborn fact—the finding of the cup. Heb.—*What shall we say to my lord—how shall we speak, and how shall we justify ourselves? The God (the Personal God) has found out the wickedness of thy servants.* Not that he confesses this theft, but the wickedness of life, and especially that grievous sin against Joseph. (See ch. 42: 21.) This is the desired result. He is smitten with the reproach of their sin in selling Joseph. This was doubtless the effect of Joseph's expedients, under Divine direction, to bring them to this sense of sin in their treatment of him, before he shall reveal himself as their brother. Our Kinsman Redeemer does the same. He brings us to a sharp senso of sin in order to be more welcome when He reveals Himself as the Sa-

18 ¶ Then Judah came near unto him, and said, O my lord, let thy servant, I pray thee, speak a word in my lord's ears, and ^g let not thine anger burn against thy servant: for thou *art* even as Pharaoh.

19 My lord asked his servants, saying, Have ye a father, or a brother?

20 And we said unto my lord, We have a father, an old man, and ^h a child of his old age, a little one: and his brother is dead, and he alone is left of his mother, and his father loveth him.

21 And thou saidst unto thy servants, ⁱ Bring him down unto me, that I may set mine eyes upon him.

22 And we said unto my lord, The lad cannot leave his father: for *if* he should leave his father, *his father* would die.

23 And thou saidst unto thy servants, ^k Except your youngest brother come down with you, ye shall see my face no more.

24 And it came to pass, when we came up unto thy servant my father, we told him the words of my lord.

25 And ^l our father said, Go again, *and* buy us a little food.

26 And we said, We cannot go down: if our youngest brother

^g ch. 18: 30, 32; Exod. 32: 22. ^h ch. 37: 3. ⁱ ch. 42: 15: 20. ^k ch. 43: 3, 5. ^l ch. 43: 2.

viour of sinners. This makes the gospel *glad tidings* to such. Judah will now give up all claim to freedom for all of them, though none were to be held guilty but the possessor of the cup. And so the steward replies.

17. Will the brothers now leave Benjamin to his fate, and go home with the sad tale to Jacob?

18-20. Judah now pleads as only one can plead whose whole soul is stirred to an agony of prayer. Now Judah proves himself a wrestler like Jacob. "I would give very much," says *Luther*, "if I could pray to our Lord God as well as Judah prays to Joseph here; for it is a perfect specimen of prayer—the true feeling that there ought to be in prayer." He recites the tender items in the history, seizing upon the points most calculated to move the stoutest heart, and skilfully weaving his plea so as to make it a model of pathos and force. It has the eloquence of facts—of facts

such as must move any heart that is not 'past feeling. The alternative is given in the very words of Jacob—that his gray hairs must be brought down with sorrow to the grave. ¶ *A word.* He asks the privilege of speaking a word.

"Say, what is prayer, when it is prayer indeed?
The mighty utterance of a mighty need."

He begs that the lord's anger *may* not burn against him. He is in his power; the evidence is against him; he may be consigned to swift destruction; the facts are fatal to his case. But he will press his suit, if possible to get a hearing. He owns the royal authority which he addresses,—*For so art thou as Pharaoh*,—but he must tell the facts, in some faint hope of prevalence.

21. *Set my eyes upon him to show him favor.* (Jer. 39: 12; 40: 4.)

be with us, then will we go down; for we may not see the man's face, except our youngest brother *be* with us.

27 And thy servant my father said unto us, Ye know that ^m my wife bare me two *sons* :

28 And the one went out from me, and I said, ⁿ Surely he is torn in pieces; and I saw him not since :

29 And if ye ^o take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

30 Now therefore when I come to thy servant my father, and the lad *be* not with us; (seeing that ^p his life is bound up in the lad's life;)

31 It shall come to pass, when he seeth that the lad is not *with* us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

32 For thy servant became surety for the lad unto my father, saying, ^q If I bring him not unto thee, then I shall bear the blame to my father forever.

33 Now therefore, I pray thee, ^r let thy servant abide instead of the lad a bond-man to my lord; and let the lad go up with his brethren.

34 For how shall I go up to my father, and the lad *be* not with me? lest peradventure I see the evil that shall come on my father.

CHAPTER XLV.

THEN Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me: and

m ch. 46: 19. n ch. 37: 33. o ch. 42: 36, 38. p 1 Sam. 18: 1. q ch. 43: 9. Exod. 32: 32.

27. *My wife.* "Jacob regards Rachel alone as his actual wife." (Ch. 46: 19.)

28. *And I said.* Heb.—"*And I was obliged to say, Only torn in pieces has he become.*"—Keil and Delitzsch.

30, 31. He calls attention to the bitter, fatal consequence of going home without Benjamin. ¶ *His soul* (of the father) *is bound up in his* (the youth's) *soul.* He loves him as his own soul. ¶ *Will have sinned, forever*—will be held forever guilty.

33. Judah is even ready to forego all the charms of home, and submit to wear out his life in Egyptian

bondage, rather than have such a calamity befall his father as the loss of Benjamin. And he had so plighted his faith to his father, though he was the birthright son. It is through this Judah that our blessed Lord comes; and this is His proposal—to bear the curse that would fall upon us; and, though Himself the birthright Son, He would endure the cross, despising the shame, that we—the humblest, youngest, or obscurest of us—may go free, and that His Father's pleasure may be fulfilled in the salvation of His chosen. "He was made a curse for us."

there stood no man with him, while Joseph made himself known unto his brethren.

2 And he wept aloud; and the Egyptians and the house of Pharaoh heard.

CHAPTER XLV.

§ 68. JOSEPH DISCOVERS HIMSELF TO HIS BRETHREN. SENDS FOR JACOB.

“Now at length all the love, which during twenty-two long years had been pent up in Joseph’s breast, bursts forth with irrepressible might.”—*De Sola*. Joseph can no longer conceal his feelings as a brother. No official garb can cover any longer the brother’s heart. Judah’s appeal was overwhelming. And now the great object of Joseph was gained, under God, in bringing the recreant brothers to the sharpest sense of their misdeeds, so as the better to prepare them for the glad and gracious discovery of himself as their savior. Such trials and vexations are in God’s plan of discipline for bringing sinners to salvation. And this history, in which Joseph acts as the type of our New Testament Joseph, only shows us how God pleases often by a series of delays and disappointments to prepare us for the revelation and appreciation of His grace. It was so with the sisters at Bethany. It is so with us all. “Be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ, whom having not seen we love.” Our Elder Brother aims, in the midst of all our severest trials, to reveal Himself—walking on the wave at the fourth watch, standing on the shore when we have caught nothing. Blessed is he who can first cry out, like the beloved disciple, *It is the Lord*. (John 21 : 7). Joseph did not

contemplate severity. He would only be satisfied by all the tests, that the brothers were in a state of mind to be trusted with his favor.

1. Joseph’s brotherly heart was now so stirred to the depths that he could not contain himself. He was in danger of giving way to his feelings in the presence of the Egyptian attendants. But there are feelings that “the stranger intermeddleth not with.” To have allowed those outsiders to remain would have been to expose the whole history to the needless damage and shame of the brothers. He therefore commanded accordingly. ¶ *Cause every man*—that is, except the brothers—and *there stood no man with him*. He was left alone with them, for the trying, exciting disclosure of this deep secret of his heart. Must they not have had their misgivings? Was there nothing at all in feature, voice, or manner to give any hint of Joseph?

2. *He wept aloud*. Heb.—*He gave (lifted up) his voice in weeping*. How his tender, fond, fraternal heart now shows itself in tears to be the heart of Joseph. Before he could give utterance amidst his choking emotions, must they not have seen the long-lost brother in the swimming eyes and piercing tones of love? It was the wicked brothers who should have filled the house with outcries and bitter groans of repentance. But it is Joseph who weeps in the presence of the transgressors. How our New Testament Joseph weeps at the grave of Lazarus to think of all the ravages which sin has made!

“He wept that we might weep
Each sin demands a tear.”

3 And Joseph said unto his brethren: ^a *I am Joseph*; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.

4 And Joseph said unto his brethren, Come near to me, I pray you: and they came near: and he said, *I am Joseph your brother*,
^b whom ye sold into Egypt.

a Acts 7: 13. b ch. 37: 28.

Not your tears, sinner, but the tears and agonies of Jesus must avail for salvation. No wonder that Joseph wept at the thought of home, of the dear old father in his sore distress, of these wayward brothers in their tribulation, and of all the exciting discoveries that he had in his heart to make to them for the salvation of the household. ¶ *The Egyptians and the house of Pharaoh*—the royal family—*heard*. The attendants just put out from his presence would naturally have heard, and the report would go to the Egyptian court from these officials.

3. He must now speak out in plainest terms. This is the great secret. *I (am) Joseph*. How this brief sentence goes to their heart, explains the mystery, fills them with awe and self-reproach, yet invites their confidence. How we are reminded of Saul of Tarsus, when our New Testament Joseph reveals Himself to him. "Who art thou, Lord? **I AM JESUS** whom thou persecutest." What shall Joseph now say? Shall he remind them of the pit and the sale into slavery, to confound them utterly? No! He asks only "*Doth my father yet live?*" This is to confess them as his brethren, by acknowledging their common father. So Jesus is not ashamed to call us *brethren*. (Heb. 2: 11.) Only as a next step will Joseph refer to their wrong-doing, and then the rather to bid them not be grieved nor angry with themselves so as to keep them aloof from him with fear. He had

heard them speak of his father as alive. But the fondness of his filial nature breaks forth in this tender inquiry after his father. And thus he discovers himself as yet their brother, notwithstanding all their alienation and all that had occurred. ¶ *Troubled*. Confounded before him. The sense of sin drives us away from God. Adam hides in the thickets of Paradise. Only the revelation of Divine love to sinners can bring us to confidence and comfort. Accordingly this is the gospel plan.

4. *Come near to me*. How inexpressibly tender and loving. How disposed to forget and bury their sin. He invites them to his free favor. So our Joseph in the gospel bids us *come to Him*. This is the gospel message, *Come unto me*. Already they are assured that this is a gracious invitation. This is the treatise of love. He will have them approach more closely and come boldly that he may more fully reveal himself, and open his heart to them. They felt the power of this gracious word and *they came near*. ¶ And he said, only what would more fully reassure them, *I am Joseph your brother*. Before it was only, "*I am Joseph*," now he adds, *your brother*. He recognizes the relation as unbroken by all their harsh dealing. We are yet sons, though prodigal sons. So our Joseph is "not ashamed to call us *brethren*." "He that doeth the will of God, the same is *my brother*, and sister, and mother." Yet he will refer to their sin,—*whom ye sold*

5. Now therefore ^cbe not grieved, nor angry with yourselves, that ye sold me hither: ^dfor God did send me before you to preserve life.

6 For these two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there shall* neither be earing nor harvest.

7 And God sent me before you, to preserve you a posterity in the earth, and to save your lives by a great deliverance.

^c Isa. 40: 2; 2 Cor. 2: 7. ^d ch. 50: 20; Ps. 105: 16, 17; 2 Sam. 16: 10, 11; Acts 4: 24.

into Egypt. So said our Joseph to Saul, *I am Jesus whom thou persecutest*. But this is all a revelation of gospel grace. *It is hard for thee* (He does not say, *It is hard for me*) to kick against the pricks. So here. ¶ *Now therefore be not grieved nor angry with yourselves*, etc. Lit.—*Let it not burn in your eyes*. Now he will point them to the grand scheme of redemption. He will lead them away from themselves, and from self-reproaches, and from despair, to view the gracious ways of God in the salvation of His people. Let not your feelings terminate in self-condemnation for your sins, though grief and self-abhorrence are appropriate enough. But look beyond all this at the gracious plan of God. His providence is redemptive. His redemption is providential. God's hand was in this matter; and with a saving purpose to *preserve life*. He sent him before them. So sang the Psalmist: "He sent a man before them, even Joseph, who was sold for a servant." (Ps. 105: 17.) And the psalm recites the items of Joseph's history in the language of devout praise to God. So of our New Testament Joseph the apostle says, "Whom being delivered by the determinate counsel and foreknowledge of God ye have taken and by wicked hands have crucified and slain." This only shows God's absolute control of all creatures and

events, but it in no wise excuses the conduct of the wicked that God can and does overrule it to accomplish His own holy purposes, for the covenant household.

6. *For these two years*. Murphy notices hence that the sons of Jacob obtained a supply on the first occasion sufficient for a year. *Five years* out of the seven remained, and these were to be years of severest famine, *in which there would be neither earing nor harvest*. To ear in the Anglo Saxon means to plough—from the word "*erian*." It is so used, Exod. 34: 12; Deut. 21: 4. There would be no tillage because no crop, and hence no inducement to till the soil. If the famine was occasioned by a failure of the Nile to overflow on account of excessive drought, then the land would be in no condition to plant. (Ch. 41: 57.)

7. He repeats here the reference to God's agency for good to them, in all the history. It was to *preserve you a posterity in the earth*—"to establish you a remnant upon the earth. (Compare 2 Sam. 14: 7)—to secure to you the preservation of the tribe and of posterity during this famine," and to *preserve your lives by a great deliverance*, or "to a great deliverance—to a great nation delivered from destruction."—*Keil*. (Ch. 50: 20.) Thus Joseph predicts the grand and gracious results.

8 So now *it was* not you *that* sent me hither, but God: and he hath made me ^e a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt; come down unto me, tarry not:

10 And ^f thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thine herds, and all that thou hast:

11 And there will I nourish thee, (for yet *there are* five years

e ch. 41: 43; Judg. 17: 10; Job 29: 16. f ch. 47: 1.

8. *So now.* Again he insists that it was God (even more than they) who was concerned in sending him to Egypt. Heb.—*Ha-Elohim*. The personal God—author and dispenser of all events. “God executes His decrees in the works of creation and Providence.” ¶ *A father to Pharaoh*—Governor.—*Kalisch*. Second author of life to him.—*Murphy*. Most confidential counsellor and friend.—*Keil*. So Haman is styled a second *father* to Artaxerxes. (Esther 13: 6. See *Greek*.) ¶ *Lord*, etc. (Comp. ch. 41: 40, 41.) God's hand was in his transfer to Egypt, as part of a plan for his elevation over all the land, overruling the wicked devices of his brethren to fulfil His purpose as predicted in the dreams.

9. Joseph will now send them back to their father with such exciting news, and such inviting message. He will have them *hasten*. His filial heart longs to have his father there where he can cheer and comfort and support his declining years, and bind up this grievous wound, before his death. He will put forward in the front of the whole matter, not the wicked brothers, but *God* as He who hath elevated to such place and power the old man's son and their brother, the long-lost Joseph. What an astounding result of their mission!

Better than abundance of corn is it, to be assured that the lord of the granaries is his own Joseph. How blessed to know from the gospel that the dispenser of universal providence and the proprietor of the universe is our God, forever and ever,—that our elder brother is exalted at the right hand of the Majesty on high. And then the message, *come down unto me—tarry not*. (So John 14.) Faith in the Father and the Son is the cure for heart-trouble. “I will surely come again to take you to myself that where I am there ye may be also.”

10. He already has a place prepared for the covenant *household*. “*Thou shalt dwell in the land of Goshen*.” This was the most fertile part of the land, best suited for shepherds, east of the Nile, and not far from the capital of the Pharaohs,—easily reached by carriage. It was not exclusively occupied by the Hebrews, for, in the time of the Exodus, the dwellings of the Hebrews were marked to distinguish them from those of the Egyptians, against the destroying angel. (Exod. 12: 23.) The covenant household is now to be transferred to Egypt, for their development from a family to a nation. (Ch. 47: 11.)

11. *I will nourish thee.* This is

of famine;) lest thou, and thine household, and all that thou hast come to poverty.

12 And behold, your eyes see; and the eyes of my brother Benjamin, that *it is* ^g my mouth that speaketh unto you.

13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen: and ye shall haste, and ^h bring down my father hither.

14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15 Moreover, he kissed all his brethren, and wept upon them and after that his brethren talked with him.

g ch. 42: 23. h Acts 7: 14.

Joseph's pledge for all the years of famine—his guarantee to supply him with food and maintain him and his house during all the severities of the coming five years, *lest thou and thy household and all that thou hast come to poverty*. Joseph speaks as *one having authority*. He who has such power to forgive has also such power to give. "Whether is easier to say?" (Mark 2: 9.) ¶ *Come to poverty*. Heb.—*Be stripped* of all things and possessed by another. Joseph kept his word to the letter. (Ch. 47: 12.)

12. He appeals to their natural senses in proof of his identity. *You see*, he says, *that it is I*. *The eyes of my brother Benjamin* must recognize me, that it is *my mouth that speaketh unto you*. Onk.—*That I speak to you in your own language*. He spoke now without an interpreter in his native tongue, and they must have known now that it was he indeed, strange, incredible as it might seem. So our Joseph reveals Himself that we may not fail to recognize Him. *It is I*, be not afraid. (1.) Filial piety is beautiful. (2.) It is a shame to a son when he becomes exalted to despise and neglect his poor parents.

13. He bids them bear to *his father* a full report of all that they had seen with their own eyes of his *glory*

in Egypt, of his power and prerogative in the land of plenty. And he will have them *hasten and bring down his father thither*. So our Joseph prays, "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory." His glory and happiness will be doubled to him by having his father share the benefits.

14. Now he could no longer keep off the neck of his dear brother Benjamin, the pet, and pride, and joy of his bereaved father. After the Oriental manner he expressed his emotion by falling on his neck and kissing him. (Ch. 50: 1.) This emotion and affection was responded to by Benjamin in like manner. The devotion was mutual.

15. In the spirit of a fond brother, and not of an offended judge, he kisses all of them as well as Benjamin, and thus assures them of forgiveness more expressly than any labored language could have done. The effect was manifestly as he desired. They were emboldened to speak to him after this. After he had thus assured them thrice of God's gracious hand in the matter of his elevation to power in Egypt, and after he had certified them of a brother's love notwithstanding all their

16 ¶ And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants.

17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan;

18 And take your father, and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat ⁱ the fat of the land.

19 Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Also regard not your stuff: for the good of all the land of Egypt *is* yours.

i ch. 27: 28; Numb. 18: 12, 29.

wickedness, they ventured then *to talk with him*. After all our Joseph's assurances by word and deed in the gospel, by His loving life, and His living love, we may come boldly to the *throne*, seeing it is *the throne of grace*. Our Elder Brother, our Kinsman Redeemer is such an one as we need. Our Joseph will have us emboldened to talk with Him in prayer and communion.

16, 17. The *fame* or *report* of their arrival was soon heard in the palace of Pharaoh, and the king and his servants were well pleased that Joseph's brethren had come. Joseph was so highly respected and honored, that what pleased him so much would please the royal court. Though Joseph had already given them commandment to go and bring their father and all the household to settle in Egypt (vs. 9, 11), it was probably not without Pharaoh's knowledge and consent. And now the king most formally extends to them, through Joseph, the invitation in most large and liberal terms. Joseph had spoken only of the five years of famine, as if he contemplated their temporary sojourn there. But Pharaoh seemingly invites them to a permanent settlement—promises

to them the best *produce* of the land. (See vs. 20, 23; ch. 24: 10.) *The fat* of the land is the choicest product of the land.

19. *Thou art commanded*. This royal command to Joseph was requisite, since it was strictly forbidden that wagons should be taken out of Egypt. (See vs. 21.) *Wilkinson* says that "wagons were commonly used in Egypt for travelling, and Strabo performed the journey from Syene to the spot where he crossed the river to visit Philæ in one of these carriages." Vehicles are described on the monuments as two-wheeled—chariot-shaped. At this day a few carriages are to be seen in Alexandria, even an omnibus meets you at the wharf. And in Cairo a European carriage, four-wheeled with two horses, may be occasionally seen driven through the street, preceded by an usher who cracks a huge whip and cries out to the people to clear the narrow street, lest they be run over. We took such a carriage from our hotel in Cairo to go to Heliopolis. But the deep sand so clogged the vehicle, that we found it expedient to unharness the horses and take to their backs.

20. *Regard not your stuff*. Heb.

21 And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way.

22 To all of them he gave each man changes of raiment: but to Benjamin he gave three hundred *pieces* of silver, and ^k five changes of raiment.

23 And to his father he sent after this *manner*; ten asses laden with the good things of Egypt, and ten she-asses laden with corn and bread and meat for his father by the way.

24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

k ch. 43: 34.

--*Let not your eye care for—look with mourning at—your goods—your furniture and household goods.* The king was rich enough to afford them ample outfit in their new settlement in Egypt. Our Joseph is rich, and why need we care for these articles of our mere temporary habitation? For we know that if our earthly house of this tabernacle were dissolved, we have a building of God." "All things are yours—the world, life, death—things present, things to come." "This free and honorable invitation of Pharaoh is related circumstantially because it involved the right of Israel to leave Egypt again without hindrance."

21. It was done according to the royal direction and Joseph's plan. And Joseph gave the brothers wagons according to—at the mouth of—Pharaoh, and gave them *provision for the way*. Wheeled vehicles are scarcely seen in Palestine.

22. To show his liberality towards them, as well as most favorably to impress his aged father and conciliate him to return with them, he gave them, according to Oriental custom, *changes of raiment*, fine holiday dresses, to change for a special occasion. *But to Benjamin three hundred pieces* (shekels) *of silver and five changes of raiment.* (Ch. 41:

34.) Oriental dresses, as they continue in fashion, are of permanent value, and constitute a large portion of the wealth of families. Joseph would show his special fondness for his own brother, and this would no longer excite the jealousy of the rest, while it would touch the heart of the doting father. Parents are often best won by especial attentions to their children.

23. *To his father.* Joseph sent the most substantial gifts—loads of the best produce of Egypt, and loads of food for the aged *father by the way*, that his journey to Egypt might be richly provided for in every way.

24. Joseph had one injunction for his brethren on their journey. *See that ye fall not out by the way.* Gr. —*Do not get angry by the way.* Calvin suggests that this was to guard them against charging each other with the blame of Joseph's exile, and thus, by mutual criminations, becoming involved in disputes and quarrels about Joseph. So excited as they would be, and so left to themselves to dwell upon the strange, amazing facts of Joseph's history, it was most natural to fear this result. Brothers of our Joseph should love one another, and not indulge in mutual censures and reproofs, to rend the household of faith, but comfort one

25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. ¹ And Jacob's heart fainteth, for he believed them not.

27 And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived:

28 And Israel said, *It is enough: Joseph my son is yet alive: I will go and see him before I die.*

1 Job 29: 24; Ps. 126: 1; Luke 24: 11, 41.

another with these gospel words of pardon, peace, and salvation. *Kalisch* reads, "*Do not be afraid on the way.*" "The word admits of this meaning. The brothers had indeed to convey to their father a most joyous and happy message; but, in doing this, they were obliged at once to confess to him the detestable crime committed by them against Joseph. How could they face his look of mingled reproach and horror?" Besides, the shameful deception practised upon their father during these long years must now be confessed to him with deepest shame and disgrace.

25, 26. They left Egypt, accordingly, and came into Canaan, with all their imposing equipage. And what a message have they for the anxious and depressed father! In few words they tell the grand story—a living, loving Joseph, lord of all Egypt! This is better than the largest stores of corn for the famine. The proprietor of the land of plenty is the long-lost son!

"If thou hast wherewithal to spice a draught

When griefs prevail,
And for the future time art heir
To th' Isle of Spices—is't not fair?"

*Joseph is still living—yea (emphatic)
he is ruler in all the land of Egypt.
And Jacob's heart fainteth (stopped,)*

for he believed them not. The news was only too good to be credited. How could he believe such astounding good tidings, without most special evidence?

27. He listened to all the words of Joseph, and the doubting heart was incredulous. So we hesitate to believe the gospel. The good news seems too good for sinners. We think there must be some mistake—some work to be done by us—not everything for nothing! Free favor, free grace! It seems too much. ¶ *When he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived.* When we see the history of redemption, the progress of Christianity, the means of grace, our confidence in God's gracious intent is strengthened. When the Christian at last sees the provision made for his departure, the Intercessor gone before, the mansion prepared, the escort of angels, the welcome home, he receives dying grace, and often is most cheered and comforted in death. *The spirit of Jacob revived.*

28. *And Israel said.* "Jacob" now becomes "Israel." His faith triumphs. His grief of twenty-two years is ended. *It is enough!* The assurance of a Living Lord and Saviour is soul-satisfying. We want to go and see Him. Phil. 1: 23,

CHAPTER XLVI.

AND Israel took his journey with all that he had, and came to ^a Beersheba, and offered sacrifices ^b unto the God of his father Isaac.

2 And God spake unto Israel ^c in the visions of the night, and said, Jacob, Jacob! and he said, Here *am* I.

3 And he said, I *am* God, ^d the God of thy father: fear not to go down into Egypt; for I will there ^e make of thee a great nation:

a ch. 21: 31, 33, and 28: 10. b ch. 26: 24, 25, and 28: 13, and 31: 42. c ch. 15: 1; Job 33: 14, 15. d ch. 28: 13. e ch. 12: 2; Deut 26: 5.

CHAPTER XLVI.

§ 69. GOD APPEARS TO JACOB.
THE MIGRATION OF JACOB'S
HOUSE.

"The second dream of Joseph is now to receive its fulfilment. His father is to bow down before him. His mother is dead. The figure by which the dream shadows forth the reality is fulfilled when the spirit of it receives its accomplishment."—*Murphy*. Israel was now passing from the condition of a *family* in Canaan to become a *nation* in Egypt, and so to return to the promised land. This was the second stage of the covenant history, and the second stage of necessary development from the chosen family to become a covenant nation, first for training in Canaan, and thenceforth never to be lost sight of, in all the future history of the world. "Israel was God's illuminated clock set in the dark steeple of time."

1. Jacob now *journeyed with all that he had* to take up a new abode, further fulfilling the Divine plan and prediction (ch. 15: 13,) in a land of strangers, as a second stage in the accomplishment of the four hundred years of oppression. The church now enters into the domain

of heathendom to give and take, until the church shall appropriate to itself all the world's resources, and fill the whole earth. Jacob, on his part, recognizes God's covenant leading, and as *he came to Beersheba*, the frontier town, where Abraham and Isaac had acknowledged God (ch. 21: 33; 26: 24, 25), he *offered sacrifices to the God of his father Isaac*. Thus he, on his part, attested the covenant which God had made with his fathers. How blessed, amidst all the changes of the household, to have a family covenant with its sacred seals.

2. It was a crisis in the patriarchal history, at which we might expect God to appear to Jacob. He was leaving the sacred soil for a strange land. He was taking with him his family and his earthly all for a new abode, among heathen. And though Joseph was there in power, by the manifest providence of his Covenant God, he naturally trembled for the future of his household, when he should so soon be laid in the grave. But he receives assurance upon these points, *in the visions of the night*, that is, in such revelations as God was wont to make to the patriarchs in dreams and visions during the night-seasons. (See Job 33: 15.)

3. Thus did God appear to him in his flight from Canaan (ch. 28:

4 ^f I will go down with thee into Egypt; and I will also surely ^e bring thee up *again*: and ^h Joseph shall put his hand upon thine eyes.

5 And ⁱ Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons ^k which Pharaoh had sent to carry him.

6 And they took their cattle, and their goods which they had gotten in the land of Canaan, and came into Egypt, ^l Jacob, and all his seed with him;

7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

f ch. 23: 15, and 48: 21. g ch. 15: 16, and 50: 13, 24, 25; Exod. 3: 8. h ch. 50: 1. i Acts 7: 15. k ch. 45: 19, 21. l Deut. 26: 5; Josh. 24: 4; Ps. 105: 23; Isa. 52: 4.

12,) revealing Himself (1.) as *the Omnipotent*—(*Ha-EL*) *the Mighty One*—able to fulfil all His covenant engagements and to carry him through all difficulties of the present and the future; (2.) as *the God of thy father*, recognizing the household covenant and the patriarchal history throughout, as not by any means to be overlooked. This was the comforting aspect in which he needed now to behold God's dealings. ¶ *Fear not*. This would signify to him that he should go down into Egypt under the Divine protection. And this is declared to be an important item in the Divine plan, and in the covenant history. ¶ *For there will I make of thee a great nation*. (See Exod. 1: 20; 12: 37.) This word of encouragement and of promise was the more important as Isaac his father had been forbidden to go into Egypt. (Ch. 26: 2.) The time had now come for the promised expansion of the family into the nation, that so they might in due season occupy the promised land.

4. It was further promised that he should have the presence of God with him in going down to that land of strangers, and that he should not be left there, but be brought up again (in his descendants, of course),

in the fulness of the time. Besides, it was most consoling to the patriarch to know that his favorite Joseph would close his eyes in death, as he had already been assured that he should be buried with his fathers in peace. (Ch. 15: 15.) The passage here is emphatic. *"I will go down with thee into Egypt, and I—bring thee up again also will I; and Joseph shall close thine eyes."* Jacob was now one hundred and thirty years old, and Joseph thirty-nine; Reuben about forty-six, and Benjamin about twenty-six.

5-7. The descent is now described. The sons of Jacob convey the patriarch and the entire household in the wagons which Pharaoh had sent to carry him. The goods which they had gotten include all their substance. ¶ *Daughters*, etc. Only one daughter is named in the list, and one granddaughter. There may have been other daughters and granddaughters, who, if they married to Egyptians, or other strangers, (or for other reasons,) would not be included in the genealogical list, as "mothers in Israel." (See *Turner*.) Or "the plural may be adopted in order to correspond with the general form of classification."—*Murphy*. We can see reasons why God would so order

¶ 8 And ^m these *are* the names of the children of Israel, which came into Egypt, Jacob and his sons: ⁿ Reuben, Jacob's first-born

9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ And ^o the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.

11 ¶ And the sons of ^p Levi; Gershon, Kohath, and Merari.

12 ¶ And the sons of ^q Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but ^r Er and Onan died in the land of Canaan. And ^s the sons of Pharez were Hezron and Hamul.

13 ¶ ^t And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron.

14 ¶ And the sons of Zebulon; Sered, and Elon, and Jahleel.

15 These *be* the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters *were* thirty and three.

16 ¶ And the sons of Gad; ^u Ziphion, and Haggi, Shuni, and Ezbon, Eri, and ^v Arodi, and Areli.

17 ¶ ^x And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister. And the sons of Beriah; Heber and Malchiel.

18 ^y These *are* the sons of Zilpah, ^z whom Laban gave to Leah his daughter: and these she bare unto Jacob, *even* sixteen souls.

19 The sons of Rachel, ^a Jacob's wife; Joseph and Benjamin.

20 ¶ ^b And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Poti-pherah priest of On bare unto him.

21 ¶ ^c And the sons of Benjamin *were* Belah, and Becher, and Ashbel, Gera, and Naaman, ^d Ehi, and Rosh, ^e Muphim, and Huphim, and Ard.

22 These *are* the sons of Rachel, which were born to Jacob; all the souls *were* fourteen.

23 ¶ ^f And the sons of Dan; Hushim.

24 ¶ ^g And the sons of Naphtali; Jahzeel, and Guni, and Gezur, and Shillem.

^m Ex. 1; 1, and 6: 14. ⁿ Numb. 26: 5; 1 Chron. 5: 1. ^o Ex. 6: 15; 1 Chron. 4: 24. ^p 1 Chron. 6: 1, 16. ^q 1 Chron. 2: 3, and 4: 21. ^r ch. 38: 3, 7, 10. ^s ch. 38: 29; 1 Chron. 2: 5. ^t 1 Chron. 7: 1. ^u Numb. 26: 15, &c. ^x 1 Chron. 7: 30. ^y ch. 30: 10. ^z ch. 29: 24. ^a ch. 44: 27. ^b ch. 41: 50. ^c 1 Chron. 7: 6, and 8: 1. ^d Numb. 26: 38. ^e Numb. 26: 39. ^f 1 Chron. 7: 12. ^g 1 Chron. 7: 13.

as that there should be such an excess of male children in Jacob's family for the first two generations. (See Kurtz.)

this emigrating household has been severely criticised as *unhistorical*, while *Kalisch* pronounces it "*historical*," but not "*literal*." It is plain that the statement is a summary one—with

8-27. The catalogue here given of

25 ^h These *are* the sons of Bilhah, ⁱ which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls *were* seven.

26 ^k All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls *were* threescore and six;

27 And the sons of Joseph which were born him in Egypt, *were* two souls: ^l all the souls of the house of Jacob, which came into Egypt, were threescore and ten.

28 ¶ And he sent Judah before him unto Joseph, ^m to direct his face unto Goshen; and they came ⁿ into the land of Goshen.

h ch. 30: 5, 7. i ch. 29: 29. k Ex. 1: 5. l Deut. 10: 22; Acts 7: 14. m ch. 31: 21
n ch. 47: 1.

an object, and from a special point of view—and it is also plain that there is no blundering, but that the author has all along intimated the explanation of his reckoning so as to clear up the difficulties to all such as are not aiming, in the spirit of contradiction, to deny the sacred text. ¶ *These are the names.* It is to be noted that Jacob himself is here included in the list—and is reckoned (vs. 15) along with his sons and his daughters who descended from Leah, his lawful wife—making up *thirty-three*. These with the descendants of Zilpah—*sixteen*—(vs. 18), and the descendants of Rachel (vs. 22), including Joseph and his two sons—*fourteen*—and the descendants of Bilhah—*seven*—make the total of *seventy* (vs. 27). Now these are expressly named as the children of Israel who came into Egypt (vs. 8), “Jacob and his sons.” These, therefore, are given both in their numbers and in their names, also, to make it clear how the total of *seventy* is counted and to be understood. How then can any one honestly accuse the historian of blundering or falsity? These are charges which apply rather to the critics in question. Jacob is counted in where he most properly belongs, along with the list of Leah

his lawful wife, counting Jacob himself and each of his sons,—Reuben, Simeon, Levi, Judah, Issachar, and Zebulun, with their children, and omitting Er and Onan, who are noticed as having died in Canaan, but adding Hezron and Hamul, who are inserted in this place expressly, and for this reason as substitutes for Er and Onan, in the list of those who came into Egypt, and adding Dinah as notified, we find that the historian has most carefully made out his total of seventy, and in the briefest manner has given notice of those very particulars which are charged with difficulty. Why else should he insert “*the sons of Pharez*” immediately after the statement that Er and Onan had died in Canaan, except to plainly notify that these two great-grandsons of Jacob were to be counted in the place of Er and Onan, his grandsons who had died before the migration? And accordingly we find them reckoned, instead of their two deceased uncles, as making up the count. It was proper to name the facts, and he does it most expressly; as if he had said, “Had Er and Onan lived they would have filled the sacred number of *seventy*. But they having died, these two, their nephews, are substituted in the enumeration.”

But here a second difficulty occurs. The historian reckons those two sons of Pharez as among those who went down to Egypt. But if this was literally the fact, then, as *Murphy* supposes, Judah and Pharez must have been, at the most, in their fourteenth year, when their first sons, Er and Hezron, were born. Though this is not impossible at the East, yet it is more probable that Hezron and Hamul were born in Egypt, and are named here as in the place of Er and Onan, and so reckoned as constructively born in Canaan. We see the reason of this substitution when we find in the full census of the house of Israel (Numb. 26: 20, 21) the names of Hezron and Hamul inserted as heads of families, and that in connection with the same statement, that "Er and Onan died in Canaan." But we find in vs. 20 that Joseph's two sons, who are expressly noticed as having been born in Egypt, are numbered with those who came down into Egypt with Jacob. And again in vs. 27 distinct notice is given of this fact, and then the summing up is made, including them in the number of the immigrants. But in this summary count (vs. 26) it is given in terms which explain all the facts. "All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six." This reckoning omits Joseph and his two sons and Jacob, and gives notice that if they be left out, the total is more strictly speaking but sixty-six. The writer, therefore, evidently understands himself, and makes all reasonable effort to be understood. He cannot be charged with either blundering or falsity. "The writer's point of view, as *Kurtz* remarks, led him to regard the emigration of Joseph and his sons into Egypt as not actually completed until the whole house of which they

were members had formally settled there." His design was—as *Hartman* expresses it—to give a catalogue of the males of Jacob's family, whether born in Mesopotamia, Canaan, or Egypt, who became heads of families. Accordingly we find all the names in question on the list in Numbers 26: 5-56. The list is clearly meant to be so understood. But another difficulty of the same sort occurs, and may be explained on the same general principle. Benjamin, who would seem to have been not more than twenty-six years old, and who appears in the history of Joseph as a youth, is here reckoned as having ten sons (vs. 21), though this is possible at the East. Two of these (Naaman and Ard) appear in Numbers 26: 40 as grandsons, though these may have taken the place and names of their uncles. The list in Numbers gives only five sons of Benjamin as heads of families. "The wives of Jacob's sons are neither mentioned by name nor reckoned because the families of Israel were not founded by them, but by their husbands alone. So, of the daughters of Jacob and the daughters of his sons, only Dinah and Serah are named, because they were not the founders of separate houses." OBSERVE—(1.) That Joseph *went down into Egypt*; only it was twenty-two years before the family migration,—and he is properly, in such an account of founding the nation, reckoned in the list. (2.) Only those two sons of Joseph who were already born at the arrival of Jacob in Egypt (Ephraim and Manasseh) are reckoned, because these two were adopted by Jacob as his sons, shortly before his death, and thus they were raised to the rank of heads of tribes. The aim of the author is to mention the founders of the families into which the twelve tribes of Israel were subdivided in Moses' time. With some ver-

bal variations and slight exceptions, we find the list in Numbers containing all the names here given; and that list is plainly meant to include "not only the sons and grandsons of Jacob who were already born when he went down into Egypt, but also those born afterwards who became founders of the *mishpachoth* or independent families, and who, on that account, were advanced to the position of the grandsons of Jacob, so far as the national organization was concerned."—See *Keil* and *Delitzsch*. This will also account for the omission of such names as fell out by death or did not attain to this position of family heads in the nation. Three of Benjamin's sons are of this class. And so it is said expressly in the final summary (vs. 27), *All the souls of the house of Jacob which came into Egypt*, all they who were founders of "the house of Jacob" (Israel), which came into Egypt (whether with Jacob or not), "were threescore and ten;" while, in vs. 26, it is said, "all the souls which came with Jacob into Egypt, *which came out of his loins*," were threescore and six. (3.) The principle of reckoning is distinctly intimated in Deut. 10: 22, where the Hebrew text reads, "Thy fathers went down into Egypt in threescore and ten persons." Some of the seventy went down in the loins of their fathers—as Joseph's sons and those of Pharez, and those of Benjamin in part, as we may suppose. (4.) It remains to notice the reason for making up the reckoning of seventy. There was a significance in this. It is referred to in Deut. 32: 8. And by turning to Gen. 10th chapter, we find the nations "divided according to the number of the children of Israel," into seventy. So the Jews say (*Zohar*), "Seventy souls went down with Jacob into Egypt that they might restore the seventy families dispersed by the confusion of tongues." See *Prof. Green*.

"This is in accordance with the fact that the church is the counterpart of the world, not only in diversity of character and destiny, but also in the adaptation of the former to work out the restitution of all things to God in the latter."—*Murphy*. (See also Zech. 1: 18, 20.) On this whole subject see *Kurtz' Hist. of the Covenant*, Vol. II. 4; *Prof. Green*, the Pent. Vindicated, p. 44; *Keil and Delitzsch*, *Hengstenberg*, &c.

The discourse of Stephen (Acts 7: 14) gives the number as seventy-five. This may be founded on the Septuagint (Greek) version, which Stephen would naturally quote in speaking to those who used it, and which has the number as seventy-five, both here and in Exodus 1: 5, from adding three grandsons and two great grandsons of Joseph. But this Greek version may have been altered to correspond with Stephen's number, which, as it referred to Jacob and all his kindred, not including Joseph and his sons, would probably add the wives that accompanied the sons of Jacob, which must have been eight or nine, and so would make up seventy-five.—*Murphy*.
OBSERVE.—The forms of some of the names have altered during the two hundred and fifty years' interval from this event to the record in Numbers. Job (vs. 13) becomes Jashub, Numb. 26: 24. Jemuel and Zohar (vs. 10) are changed to Nemuel and Zerah, Numb. 26: 12, 13; Ziphion and Arodi (vs. 16) to Zephon and Arod, Numb. 26: 15, 17; Hupim (vs. 21) to Hupham, Numb. 26: 39; Ehi (vs. 21) to Ahiram, Numb. 26: 38. Also the different names, Ezbon (vs. 16) for Ozni, Numb. 26: 16; Muppim (vs. 21) for Shupham, Numb. 26: 39; and Hushim (vs. 23) for Shuham, Numb. 26: 42. Besides this, Simeon's son Ohad falls out of the register, and Asher's son Ishuah. These are the

29 And Joseph made ready his chariot, and went up to meet Israel his father to Goshen, and presented himself unto him: and he ^o fell on his neck, and wept on his neck a good while.

30 And Israel said unto Joseph, ^p Now let me die, since I have seen thy face, because thou *art* yet alive.

31 And Joseph said unto his brethren, and unto his father's house, ^q I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which *were* in the land of Canaan, are come unto me:

32 And the men *are* shepherds, for their trade hath been to feed

o ch. 45: 14. p Luke 2: 29, 30. q ch. 47: 1.

only deviations, besides the sons of Benjamin, already noted. And these two registers are independent witnesses, with changes only such as are fairly accounted for and confirmatory of each other.

28. Having now arrived in the land, the patriarch *sent Judah before him to Joseph*. This son was qualified beyond his three older brothers for such an important mission—to get the proper directions for the settlement in Goshen, and to conduct him to the precise district appointed for them. (Ch. 45: 10.) Thus *they came into the land of Goshen*, not without due notification to the royal court, and not without most definite instructions from head-quarters. “That Jacob should send Judah before him to receive from Joseph the necessary orders for those entering the country is entirely in accordance with the regulations of a well-organized kingdom, whose borders a wandering tribe is not permitted to pass unceremoniously. This account also agrees accurately with the information furnished on this point by the Egyptian monuments. That Jacob did not receive the orders of Joseph until he was at Goshen shows that this was the border land.”—*Egypt and Books of Moses*.

29. Joseph now *made ready his chariot*,—more light and elegant than the wagons, as belonging to the court-equipage, and drawn by horses

instead of oxen,—*and he went up, to meet Israel his father, to Goshen* What a tender, melting interview was to be expected, after so long a time and such exciting events,—after such hopes and fears! *And he appeared before him—presented himself unto him*—the phrase that is commonly used of Divine appearances, so glorious and gracious and unexpected and overwhelming to the aged patriarch! Heb.—*And he fell upon his neck—remaining upon his neck, weeping*. Thus the aged father fulfils Joseph's dream, and pays obedience to his son. This Oriental custom of cordial embrace is to rest the hands of each upon the shoulders of the other, and lay the head upon his neck; sometimes with kisses, at other times with tears, or with both. (Ch. 24: 33; Luke 15: 20.)

30. *Now* (Heb.—*this time*) *will I die, since I have seen thy face, that thou still alive*. What could the venerable, fond father desire more? How could he yet even believe his own eyes? This happy sight was to him the sum of all earthly bliss. How exalted and overwhelming the joy of Joseph to meet his fond father again in the flesh, and be able to minister so largely to the happiness of the dear old man and all the household! This is the highest privilege of a faithful, dutiful son.

31, 32. Joseph now proposes to

cattle; and they have brought their flocks, and their herds, and all that they have.

33 And it shall come to pass, when Pharaoh shall call you, and shall say, ^r What is your occupation?

34 That ye shall say, Thy servants' ^s trade hath been about cattle ^t from our youth even until now, both we, *and* also our fathers: that ye may dwell in the land of Goshen; for every shepherd *is* ^u an abomination unto the Egyptians.

r ch. 47: 2, 3. s v. 32. t ch. 30: 35, and 34: 5, and 37: 12. u ch. 43: 32. Exod 8: 26.

announce their arrival to Pharaoh in due form, and to tell him of their occupation as shepherds, that their separate abode in Goshen might be freely granted by the king.

33, 34. They were instructed, also, to reply to Pharaoh's questioning that they were shepherds, or, more generally, keepers of cattle from of old; *because every shepherd is an abomination unto the Egyptians*. This would be the sufficient ground on which the district of Goshen would be granted to them, as keeping them more by themselves, and out of contact with the Egyptian people, and out of national and religious conflict with them. Why this hatred of shepherds existed in Egypt is matter of much dispute. Some have traced it to the previous invasion of Egypt by the Shepherd Kings from a border-land. (So *Wilkinson, Bunsen, Lepsius*, etc.) But this, it is answered, does not explain their abomination of a class of their own people, who were most important and indispensable. But "the ideas of rudeness and barbarism were associated with the very name of cattle-keepers"—the swine-herds being the most despised; and these were associated with the cow-herds in the seven castes, of which *all herdsmen* were of the *third and fourth* caste. Besides, there was a religious prejudice, as the Egyptians worshipped the bull and other animals of agriculture, and the shepherds were accustomed to

kill these sacred animals. All these elements may have entered into the deep-seated and long-standing national aversion. There is good evidence that the Hyksos, or Shepherd Kings, invaded Egypt from the border, and reigned there, and were at length driven out not long before Joseph's time. "So great was the hatred that the figures of shepherds were wrought into the soles of their sandals, that they might tread at least on their effigies." There is a mummy in Paris, having a shepherd bound with cords painted beneath the buskins. But such a separation of Israel from the Egyptians was most important in the Divine plan for preserving them from the contaminations of heathenism; and in the lapse of years they were only too much affected by their idolatrous worship of the calf. *Goshen*, or "Rameses," was "the district of shepherds."

NOTE.—The modern destructive criticism labors to show that the increase of this migrating family could not have reached the numbers given at the exodus,—especially if the period of sojourn in Egypt be counted as two hundred and fifteen years. But (1.) We are to take account of God's covenant promise, which pledged an extraordinary multiplication of this people. (2.) We are to consider that, besides the seventy persons here enumerated genealogically, there were doubtless many

CHAPTER XLVII.

THEN Joseph ^a came and told Pharaoh, and said, My father, and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and behold, they *are* in ^b the land of Goshen.

a ch. 46: 31. b ch. 45: 10, and 46: 28.

trained servants brought up in the family, and helping to form the aggregate of the nation. Abraham led against the kings no less than three hundred and eighteen of these trained servants; and doubtless a large increase of these must have accrued to the family before the migration. So that there may easily have been a total of seven hundred instead of seventy, who went down to Egypt. Besides (3.) A "mixed multitude" was added to them, probably of captives taken in the after wars of the Pharaohs. Reckoning these items, indeed, it would require only an average increase of population, such as occurs in the United States, to enlarge the whole number of the people at the exodus to two or three millions.

CHAPTER XLVII.

70. JOSEPH INTRODUCES JACOB AND HIS FAMILY TO PHARAOH. PROVISION FOR THE FAMINE.

Joseph, according to his plan (ch. 46: 31), went up to Pharaoh and announced the arrival of his father and the household, along with their flocks and herds, from the land of Canaan; and according to Joseph's instructions Pharaoh's questions about their vocation were answered, in order to the grant of Goshen as their abode. The grant was cordially made. It is plain that Goshen must have been the district best suited to their calling as herdsmen. (Vs. 6.)

1. *Behold.* Joseph announced the immigrants as already in *Goshen*. This was the most eastern border (ch. 46: 28), the district of lower Egypt nearest to Palestine and Arabia, along the Pelusiac and the Tanitic branch of the Nile, and as far as Suez (Ex. 13: 20), consisting partly of rich pasture land, well watered (ch. 46: 34; 47: 4; Deut. 11: 10), and abounding in fish (Numb. 11: 5), containing now more flocks and herds than any other district of Egypt, and yielding the largest revenue.—*Robinson.* *Lepsius* speaks of it as a fruitful country. Yet, as it was a border-land, in the direction of Canaan, and as it was the district which was most liable to invasion, and most recently overrun by raids of the shepherd kings who had dominated over the country not long before, and had been driven into Canaan, it was least attractive to the Egyptians, and such a colony of shepherds might even form a breast-work against such hostile raids. *Herodotus* tells us that almost the whole military force of Egypt was stationed in Lower Egypt. We learn, also, that when the Turks conquered Egypt their Arab confederates were rewarded with this very region, as best suited to a nomadic people. This district was also given to the Bedouins in the French occupation of the country. (*Rosenmüller, Alter. VIII. p. 250.*) We infer, also, that the royal herds were pastured in Goshen. It included part of the district of Heliopolis or On, and

2 And he took some of his brethren, *even* five men, and ^cpresented them unto Pharaoh.

3 And Pharaoh said unto his brethren, ^dWhat is your occupation? And they said unto Pharaoh, ^eThy servants *are* shepherds, both we, *and* also our fathers.

4 They said moreover unto Pharaoh, ^fFor to sojourn in the land are we come: for thy servants have no pasture for their flocks, ^gfor the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants ^h dwell in the land of Goshen.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

6 ⁱThe land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; ^kin the land of Goshen let them dwell; and if thou knowest *any* men of activity among them, then make them rulers over my cattle.

^c Acts 7: 13. ^d ch. 46: 33. ^e ch. 46: 34. ^f ch. 15: 13. Deut. 26: 5. ^g ch. 43: 1. Acts 7: 11. ^h ch. 46: 34. ⁱ ch. 20: 15. ^k ver. 4.

stretched eastward. Thus they were located near to Joseph's residence, as Joseph said (ch. 45: 10). It is probable that Goshen extended from the Tanitic branch of the Nile eastward—as the “field of Zoan” (or Tanis) is mentioned as the seat of the Divine achievements in Egypt. (Ps. 78: 12, 43.) *Hengstenberg* argues that *Zoan* was the chief city of Egypt (Numb. 13: 23), and that this was the same as *Tanis*. That the Israelites settled near the royal capital is plain also, from the fact that Moses was exposed on the bank of the Nile (Exod. 2: 3) and at the place where the king's daughter was accustomed to bathe (vs. 5), and the mother of the child lived in the immediate vicinity (vs. 8).

2. *Five men*. The number *five* was a favorite number of the Egyptians, perhaps their sacred number. (Ch. 41: 34; 43: 34; 45: 22; 47: 2.) *Five* was, at any rate, a strong delegation, the rest being left to guard and tend the flocks and herds. This delegation gave the affair an aspect of public and political transaction.

3. Pharaoh inquires about their occupation, and they reply as Joseph instructed them. Though this was the calling most despised among the Egyptians, it would help their application for Goshen as their abode.

4. They do not apply for permanent residence, but only for sojourn in the land. This was asking less of the king, and it was also reserving the right to leave the country when they pleased. They came under the present exigency of famine, and the failure of pasture land, and so they distinctly notified the king. Hence the oppression and injustice of seeking to prevent their exodus. They knew that this was not their home, but that they were to abide here only for a season, according to the Divine plan. Pharaoh could not suppose that they would endanger the safety or peace of the state by the temporary abode that they proposed.

5, 6. Pharaoh now addresses Joseph, his prime-minister, and thus the business takes a formal shape, and the privilege is accorded to them in due process of the court. Pha-

7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

8 And Pharaoh said unto Jacob, How old *art* thou?

9 And Jacob said unto Pharaoh, ¹The days of the years of my pilgrimage *are* an hundred and thirty years: ^mfew and evil have the days of the years of my life been, and ⁿhave not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10 And Jacob ^oblessed Pharaoh, and went out from before Pharaoh.

1 Heb. 11: 9, 13; Ps. 39: 12. m Job 14: 1. n ch. 25: 7, and 35: 28. o ver. 7.

raoh directs Joseph to settle them in the *best of the land—the land of Goshen*, best for their purpose every way. Besides this, he directs him to select from them any whom he might find suitable for head-herdsmen of his own royal cattle. It is probable that Goshen was the pasture land of the king's flocks and herds. Such chief herdsmen were persons of great influence in Oriental households. Besides all this, the king submits the whole matter of their settlement to the discretion of Joseph.

7. It was only after this formal transaction and permission, through the delegation of the five brethren, and in the presence of the prime-minister, that Joseph brings his father Jacob to the king. ¶ *Jacob blessed Pharaoh*. What a touching introduction, too natural and solemn to be an offence. It was warranted by the patriarch's age, by his religion, and by all his antecedents. Besides, he had the consciousness of the Divine leading, and of his call of God to be a blessing to the nations. (Ch. 12: 2.) His blessing was the only return he could make for Pharaoh's kindness. "Silver and gold had he none, but such as he had"—better far than gold—"he gave him." (Acts 3: 6.) "We see here the type of the true relation in which Israel was to stand to heathenism in all their future intercourse."—*Kurtz*.

8. Pharaoh makes the interview

strictly personal, the business having been concluded with the sons. Pharaoh seems to be struck with his aspect of venerable years, and inquires of his age, expressing thus his personal interest.

9. The patriarch calls his life a pilgrimage, and that of his fathers also, because they had not come into actual possession of the land which was theirs by promise, but had been wanderers, in waiting for the day of occupation. (Heb. 11: 13.) ¶ *How old*. Heb.—*What are the days of the years of thy life?* There is great importance in this account of Jacob's age here introduced in so seemingly incidental a manner. "Were it not for the statement here made by Jacob, we should lose the chronological thread of the patriarchal history, and that of the Old Testament in general would thereby be completely destroyed."—*Kurtz*. *The days*, etc. Heb.—*Few and sorrowful are the days of my life's years—and have not reached the days of the life's years of my fathers in the days of their pilgrimage*. Abraham lived to be one hundred and seventy-five and Isaac one hundred and eighty years old, and neither of them had so much toil and trouble. "Man that is born of a woman is of few days" (at utmost) "and full of trouble," at best. (Job 14: 1.) Lit.—*Short of days*.

10. Jacob blessed Pharaoh again at parting, invoking upon him the

11 ¶ And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of ^p Rameses, ^q as Pharaoh had commanded.

12 And Joseph nourished his father, and his brethren, and all his father's household, with bread according to *their* families.

13 ¶ And *there was* no bread in all the land; for the famine *was* very sore, ^r so that the land of Egypt, and *all* the land of Canaan, fainted by reason of the famine.

14 ^s And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.

p Ex. 1: 11, and 12: 37. q ver. 6. r ch. 41: 30; Acts 7: 11. s ch. 41: 56.

benediction of Jehovah, and thus confessing his faith before the king.

11. Joseph, according to the royal grant, *placed, located* his father and the household in the land of Goshen, here called *Rameses*, admitted to be the *best of the land for a possession*. This agrees with Exod. 12: 37, and Numb. 33: 3, 5, where *Rameses*, since the departure of the Israelites commences there, is clearly designated as a central point in the land of Goshen.—*Hengstenberg*. "Her-roopolis" was afterwards substituted by the LXX. as the name in their time. It must not be supposed that the number of settlers was strictly seventy. It has been shown how this count was made according to the names of the founders of families and tribes in Israel. But besides these were many trained servants, such as belonged to all the patriarchal encampments. Abraham had three hundred and eighteen. (Ch. 14: 14.) Esau led four hundred. (Ch. 32: 6.)

12. *Joseph nourished his father, as he promised.* (Ch. 45: 11.) Joseph provided the immigrants with bread according to (their) families. Heb.—*According to the mouth of little ones*—according to the necessities of each family, counting the very least. (Ch. 50: 21.) OBSERVE. (1.) How

the Lord makes place and time suitable for any crisis which He has appointed. If Egypt must be your country, He will find for you a Goshen. (2.) How our New Testament Joseph, our Elder Brother at court, may be trusted to claim for us at the hands of the world, whatever may be for our good. "The king's heart is in the hands of the Lord, and He turneth it as the rivers of water."

13. The progress of the famine is now described. *There was no bread in the land.* The stores of grain laid up by private hands were at length exhausted, and resort must now be had to the government supplies laid up by Joseph. The land of Egypt and the land of Canaan *fainted*—languished—from the entire failure of food among the people. (Comp. ch. 43: 11 and 47: 4, 13.)

14. The consequence of this exhaustion of private supplies was that the people were obliged to buy grain of Joseph; and thus he soon gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought. Yet Joseph was acting for Pharaoh and not for himself, and he brought the money (silver) into Pharaoh's house—that is, the royal treasury.

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for ^twhy should we die in thy presence? for the money faileth.

16 And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

17 And they brought their cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses; and he fed them with bread, for all their cattle, for that year.

18 When that year was ended, they came unto him the second year, and said unto him, We will not hide *it* from my lord, how that our money is spent; my lord also hath our herds of cattle: there is not aught left in the sight of my lord, but our bodies and our lands:

19 Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give *us* seed, that we may live, and not die, that the land be not desolate.

t ver. 19.

15-17. At length, the money being spent in both lands, all the Egyptians came to Joseph, begging for a supply from the public stores. Joseph had doubtless first bought grain of them during the years of plenty, and they had sold to him and to others instead of laying up in store against the time of famine. Much of the wealth of the Egyptians came from the sale of corn. As this source of income had now been closed for some time, the money was soon spent in buying it from the government. *Aristotle* informs us that an attempt to prohibit the exportation of corn rendered the payment of the public taxes impossible. But now they must have food, and they have nothing to buy with. Death threatens them, and their case is desperate. ¶ *Cattle.* Joseph now proposes to take their cattle in pay for corn. And this was really a favor; for they could no longer feed their cattle, and this was the only way in which either man or beast could be preserved

alive. This plan will save both. "O Lord, thou preservest man and beast!" ¶ *He fed them.* They accepted this proposal, and *Joseph fed (maintained) them with bread in exchange for all their cattle for that year.*

18, 19. *When that year was ended they came unto him the second year*—the year after this—and proposed to give themselves into servitude, and to part with control of their lands in exchange for food. They must have bread or starve. He had their money and their cattle, and now nothing remained but this last resort—that *we may be—we and our land—servants to Pharaoh—vassals*; still expecting to hold their lands under Pharaoh. Some suppose that the people's stores and their money, which had accumulated during the years of plenty, had lasted for five years of famine, and that here we have the account of their extremity in the sixth and seventh years. Hence they asked now, at the last, for *seed*, believing Joseph's prediction that the

20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

21 And as for the people, he removed them to cities from *one* end of the borders of Egypt even to the *other* end thereof.

period for the famine was now about to expire. ¶ *And give seed.* They are willing to give up all for a year's provision and a supply of seed by which they might plant the soil, and *that the land be not desolate*, as it must be if no further planting were done.

20. The lands and people of Egypt thus became subject to the king. This state of things brought about a great social revolution. When he says, *I have bought you*, the term means, *I have acquired you*. And nothing is said in the law about personal servitude, only about a fixed income tax. "They do not become Pharaoh's bondmen. They own their lands under him by a new tenure. They are no longer subject to arbitrary exactions, but have a fixed rent."—*Murphy*. In reality it involved the liberty of law and protection and governmental support. Joseph has been censured for this arrangement as arbitrary and cruel, taking advantage of the people's straits to pamper a despotic throne. But, on the other hand, he has been credited by the wisest publicists as striking out a course of high public policy, which it has been found most wise to imitate. During the last famine in Ireland, this was the aim of the British government, to devise work for the people by which they could render some service for the food apportioned to them. To have made this a royal grant without any consideration of labor, would have been to encourage idleness and endanger the public peace. The policy of Joseph promoted industry and loyalty. Such a partition of the land is

ascribed by *Herodotus* to *King Sesostris*, who is a mythical personage—the great oracle of ancient time, who is referred to as originating all important measures; and, according to *Lepsius*, he was the Pharaoh of Joseph's time. The demand of a fifth of the produce for the crown was a small tax where the yield was commonly thirty fold. The people were to have a new distribution of the lands and cultivate them only under this rent, (vs. 21.) To this day, the same principle is pursued. When we were in Egypt there was a grand rejoicing of the people on occasion of the public announcement that the rent, which had lately been very burdensome, had been slightly reduced. The taxes levied by the modern government of Egypt have reached as high as seventy per cent. In Syria the tax imposed by the Turkish authorities is twenty-five per cent.

21. *The people he removed to the cities*—from the country. Lit.—*According to the cities*. Thus he distributed the population of the land in and around the cities *according to the cities* in which the grain was stored, so as to promote the easiest distribution of the supplies among them. (Ch. 41 : 48.) This plan would tend to carry out better the proposal of the people to put their lands entirely in the control of the crown, while yet they should cultivate them. An allowance to remain on their own lands would have interfered with the great object of creating a new tenure of the soil under a guaranty of support. This scheme also throws light upon the fact that "there were twenty thousand cities and towns in

22 * Only the land of the priests bought he not ; for the priests had a portion *assigned them* of Pharaoh, and did eat their portion which Pharaoh gave them ; wherefore they sold not their lands.

23 Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh : lo, *here is seed* for you, and ye shall sow the land.

24 And it shall come to pass in the increase that ye shall give the fifth *part* unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

v Ezra 7 : 24.

Egypt. And Herodotus has it that Sesostris, the king, divided all Egypt, giving to each person a portion of the land, for which a stated rent was to be paid."

22. *Only the land of the priests he did not buy.* The Egyptian priesthood of heathen idolatry was already placed by Pharaoh upon an independent and separate basis. *Wilkinson* shows from the monuments that only the kings and priests and the military (who held lands of the king) are represented as land-owners. *Heeren* finds in his researches "that a greater, perhaps the greatest and best, part of the land was in possession of the priests." OBSERVE.—This history preshadows the Mosaic constitution by which the Israelites were bound to pay a fifth (double tenth) of the produce of their land in Canaan, for they were only farmers of the soil—tenants under God—at a fixed rent, and so they could not alienate the property permanently. (Lev. 25 : 23.) It was an act of great liberality, and it seems to have been based on preëxisting customs. (Ch. 41 : 34.) *Herodotus* remarks, "The soldiers alone, *besides the priests*, receive a salary from the king. Now, since the land of the priests was their own property, their salary could consist only of the portion of the produce given them." This fact goes to show that Moses,

the author of the Jewish system was of Egyptian antecedents and familiar with the usages in Egypt ; "since it was natural that he and no lawgiver of more modern times should have regard to the Egyptian institutions in framing his laws." OBSERVE.—"Joseph's measures exhibit, in type, how God entrusts His servants with the good things of this world, in order that they may use them not only for the preservation of the lives of individuals and of nations, but also for the promotion of the purposes of His kingdom."—*Keil*.

23, 24. The sense in which Joseph had bought or acquired the people for Pharaoh is now explained. They were bound to the king in one-fifth of their annual crops and produce, and four-fifths were secured to them. There was no severity about this in the view of the people, who best understood the facts and could far better than modern cavillers pronounce a fair opinion. This great public measure had saved them and their households from starvation, and would provide them securities for the future. They were thus guaranteed against any arbitrary exaction. In any event they should have only this tax of a fifth to pay. Taxes paid to a government do not make a people slaves. It is the price which a free people may and do fairly pay for their civil rights—for the protec-

25 And they said, Thou hast saved our lives: ^x let us find grace in the sight of my lord, and we will be Pharaoh's servants.

26 And Joseph made it a law over the land of Egypt unto this day *that* Pharaoh should have the fifth *part*; ^y except the land of the priests only, *which* became not Pharaoh's.

27 ¶ And Israel ^z dwelt in the land of Egypt, in the country of Goshen; and they had possession therein, and ^a grew and multiplied exceedingly.

28 And Jacob lived in the land of Egypt seventeen years; so the whole age of Jacob was an hundred forty and seven years.

29 And the time ^b drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, ^c put, I pray thee, thine hand under my thigh, and ^d deal kindly and truly with me; ^e bury me not, I pray thee, in Egypt:

30 But ^f I will lie with my fathers, and thou shalt carry me out of Egypt, and ^g bury me in their burying-place. And he said, I will do as thou hast said.

31 And he said, Swear unto me: and he sware unto him. And ^h Israel bowed himself upon the bed's head.

^x ch. 33: 15. ^y ver. 22. ^z ver. 11. ^a ch. 46: 3. ^b Deut. 31: 14; 1 Kings 2: 1. ^c ch. 24: 2. ^d ch. 24: 49. ^e ch. 50: 25. ^f 2 Sam. 19: 27. ^g ch. 49: 29, and 50: 5, 13. ^h ch. 48: 2; 1 Kings 1: 47; Heb. 11: 21.

tion and support which they derive from the government. What would land or property or labor be worth without public authority and fixed laws?

25. This is the people's verdict in favor of Joseph's policy. They render willing service to the king and desire his favor. Instead of this, there surely would have been sore complaint if the measure had been tyrannical, as modern skeptics would labor to prove.

27. This policy of Joseph also secured the quiet residence of the Israelites in Egypt without severe privations, or such relations of dependence on Pharaoh as might else have occurred. ¶ *And they had possessions therein*—they became proprietors of the soil in Goshen; or at least enjoyed all their freedom by a firm tenure. They established themselves there, (ch. 34: 10,) and *they grew and multiplied exceedingly*. God

bleses them with increase and prosperity according to His promise to make of them there a great nation.

28. Here is introduced the preface to a new section. Jacob comes to his last illness and gives utterance to his dying wishes. He had now sojourned in Egypt seventeen years, about as long as Joseph had lived before his coming to Egypt as a slave. He was now nearly a century and a half old. Joseph has been fourteen years in the high office of superintending and distributing the public stores—a year longer than he had spent there as a slave. And he retains his position at the court after the special public trust has been fulfilled by the close of the period of famine.

29–31. The aged patriarch now requests, of his exalted son, one last service—to bury him not in Egypt, but in Canaan; not in the land of his exile and sojourn, but in the

CHAPTER XLVIII.

AND it came to pass after these things, that *one* told Joseph, Behold, thy father *is* sick : and he took with him his two sons, Manasseh and Ephraim.

covenant land, which he held by Divine grant as a patrimony for his seed in future generations. ¶ *Under my thigh—hip.* (See note on ch. 24 : 2.) This is called the bodily oath. It refers expressly to the Divine covenant in its promise of a seed, and so it refers the son to all the high and honorable hopes of his house, (as in Isaac's marriage, ch. 24 : 2,) and to the covenant sacrament of circumcision enforcing the same idea. It was as much as to say, "As you value our family name and heritage as the chosen of God, and as you revere and cherish the household covenant with all its hopes—*swear.*" He exacted an oath that Joseph might not be kept back from leaving the kingdom and might plead this obligation. (Ch. 50 : 5, 6.) *And Joseph sware to him.* ¶ *And Israel.* Here the name is *Israel*—most appropriately showing the solemn covenant transaction, in which the patriarch expressed his ancient faith and his firm hope, and handed over the covenant guaranties to his household, asking that his bones might surely be buried in the land where he firmly expected that his house should reside, as the title was granted to him and them in perpetuity. ¶ *Bowed himself upon the head of his bed.* "He turns towards the head of the bed and assumes the posture of adoration, rendering, no doubt, thanks to God for all the mercies of his past life, and for this closing token of filial duty and affection."—*Murphy.* *Kalisch* reads, "*He reclined upon the head of the bed.*" (See 1 Kings 1 :

47, 48, where David did the same.) The Sept. (Gr.) version has the reading, "*worshipped (leaning) on the top of his staff,*" which Paul quotes, not as indorsing this clause of the version, but because it was the translation commonly in use, and he had no motive to correct it then. (Heb. 11 : 21.) But this rendering has probably sprung from a false reading as to a vowel point in the Hebrew. And the sense would be poor, unless we think of the staff with which he had "crossed this Jordan," as he said when he referred to it in recounting to Esau his after posterity, (ch. 32 : 10,) though even "the top of his staff" is a strange expression, which Romanists have aimed to pervert into an apology for image worship. *Jamieson* favors the Septuagint reading on the ground that "the Oriental beds are mere mats, having no head." But the Oriental couch or divan has a pillow; and there is, at least, a head of the bed, where the head of the sleeper reclines. "He had talked with Joseph while sitting upon the bed. (Ch. 48 : 2.) So that when Joseph had promised to fulfil his wish, he turned towards the head of the bed, so as to lie with his face upon the bed, (same term as in ch. 48 : 2 and 49 : 33,) and thus worshipped God, thanking him for granting his wish, which sprang from living faith in the promises of God."—*Keil.* *Candlish* says, "It was *pilgrim-worship*" (*upon the top of his staff.*) (Exod. 12 : 11. See Psalm 23 : 4.)

2 And *one* told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

3 And Jacob said unto Joseph, God Almighty appeared unto me at ^a Luz in the land of Canaan, and blessed me,

a ch. 28: 13, 19, and 35: 6, 9, etc.

CHAPTER XLVIII.

§ 71. JACOB'S LAST ILLNESS. HE BLESSES HIS ADOPTED SONS, EPHRAIM AND MANASSEH.

The aged patriarch, coming now to die, adopts the two sons of Joseph, who had been born in Egypt prior to the family settlement there. He gives to them each a son's portion in Canaan, and equal authority and privilege with his own sons, but he is particular in assigning to Ephraim the younger the preference, as to be more prominent in position and the head of a more powerful tribe. Joseph's other sons, if any, born after the family immigration, should be merged into the families of these two elder brothers.

The birthright interest is now in part to be transferred from Reuben, who had forfeited it, to Joseph, who was the noblest product of the family life. In Egypt, too, Joseph had realized the relation of Israel to the heathen world, and had proved a savior. He was thus far a type of the New Testament Joseph, and in him was hinted what the blessing should be to all the nations of the earth through the covenant people. (See ch. 49: 3, 4.) *Kalisch* denies that the right of primogeniture was held by any of the sons, as a standing and permanent dignity, but admits that Reuben had held the priority of position till he lost it by his own shameful conduct.

1. *After these things*—when Jacob's arrangements for his burial had been made—it was told to Joseph

—(Heb.—*one said*) that his father was taken ill. Accordingly, Joseph went up to his father, taking with him his two sons, Manasseh and Ephraim, that so the utmost attention and respect might be paid by his family to the aged patriarch, and that these children by their Egyptian birth, should not be excluded from the hopes and heritage of the covenant. These sons are supposed to have been eighteen or twenty years old.

2. As soon as it was told to Jacob that Joseph was coming, he *strengthened himself*—gathered up his strength—summoned all his flagging powers in an effort to *sit up upon the bed*. Israel is now the name instead of Jacob, for here a solemn covenant transaction takes place, and the covenant name is given him. This is on the same principle as the changes we find by the historian in the names of God. Who would ever pretend that this use of Israel instead of Jacob indicates a different authorship?

3. Jacob now refers to a leading point in the covenant history as warranting this transaction. Besides, God's appearing to him at Luz, or Bethel, is here introduced to show to Joseph the covenant ground on which he bases all his family hopes, and to inspire him with the same confidence. (See ch. 35: 10, 11, and compare ch. 28: 13.) He refers to the promise of a numerous posterity, and to the promise of the Holy Land, *for an everlasting possession*. These are large terms, and indicate a meaning beyond the long term of years during which the Jews

4 And said unto me, Behold, I will make thee fruitful and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee, ^b *for an everlasting possession.*

5 ¶ And now, thy ^c two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, *are mine*: as Reuben and Simeon, they shall be mine.

6 And thine issue, which thou begetttest after them, shall be thine, *and* shall be called after the name of their brethren in their inheritance.

7 And as for me, when I came from Padan, ^d Rachel died by me in the land of Canaan, in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath, the same *is* Bethlehem.

b ch. 17: 8. c ch. 41: 50, and 46: 20; Josh. 13: 7, and 14: 4. d ch. 35: 9, 16, 19.

have inhabited Palestine. The future of that land stands somehow vested in Israel. Joseph was in a measure lost to Jacob, by becoming a naturalized Egyptian. The deficiency could only thus be supplied.

5. *And now thy two sons.*—Ephraim and Manasseh who had been born to Joseph in Egypt, before the family migration, were now to be recognized and adopted as the sons of Jacob in the stead of Reuben and Simeon. The grounds of this procedure are stated in 1 Chron. 5: 1, 2. In this way, also, two shares of the heritage would fall to Joseph, “the first-born of her who was intended by Jacob to be his first and only wife.” ¶ *Are mine.* He claims them, but it is for his benediction. This is no hardship. Ephraim should succeed to the birthright in the place of Reuben. (Ch. 35: 22; 49: 3, 4; 1 Chron. 5: 1, 2.) Manasseh should take the place of Simeon, (ch. 34: ch. 49: 5–7,) the next in order of birth. (See Numb. 26: 28–37; 1 Chron. 7: 14–29.)

6. But this privilege was to be confined to these two first-born sons of Joseph. The after issue *shall be*

thine. How blessed the distinction when God claims us to be his. “Ye are bought with a price.” “Ye are not your own.” Alas! for those who revolt at this, and claim to be their own. Joseph’s younger sons (none are mentioned) were to be merged into their brothers’ families, and *called after their name.* They should be regarded as belonging to their brothers’ tribes, and have no tribal name of their own.

7. His thoughts now pass to Rachel, the beloved mother of Joseph, and he speaks of her death which makes his own more desirable, and his burial in the same land of promise more natural and necessary to his peace of mind. This adoption of Joseph’s sons honors his sainted mother. ¶ *Padan.* Here alone used for Padan-Aram. *Rachel died by me.* רַחֵל. Heb. — Upon me (as a grievous affliction,) or, by my side. ¶ *Buried her when there was yet but a little way to come to Ephrath, or Bethlehem.* The tomb of Rachel (a white Mohammedan Wely), called by the name of *Rahil*, is by the road side near Bethlehem. How this fond mother would have

8 And Israel beheld Joseph's sons, and said, Who *are* these ?

9 And Joseph said unto his father, ^e They *are* my sons, whom God hath given me in this *place*. And he said, Bring them, I pray thee, unto me, and ^f I will bless them.

10 (Now ^g the eyes of Israel were dim for age, *so that* he could not see :) and he brought them near unto him ; and ^h he kissed them, and embraced them.

11 And Israel said unto Joseph, ⁱ I had not thought to see thy face : and lo, God hath shewed me also thy seed.

12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought *them* near unto him.

14 And Israel stretched out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, ^k guiding his hands wittingly ; for Manasseh *was* the first-born.

e ch. 33 : 5. f ch. 27 : 4. g ch. 27 : 1. h. ch. 27 : 27. i ch. 45 : 26. k ver. 19.

rejoiced to see her beloved son exalted to this position of a first-born in the household, and to the high position also of a savior to the whole house of Israel, as well as to the great kingdom of the heathen world. Faithful mothers may trust their sons with God. But blessed are the sons who are like Joseph, faithful to their parents and to God from their youth. They are sure of attaining renown hereafter, if not here. The mother's grave is so definitely described, in order to have its sanctity guarded by Joseph.

8-10. Jacob now noticed the two sons of Joseph, without being able to recognize them on account of his dim eyesight, (vs. 10,) and he asked, *Who are these ?* The patriarch, on learning that these were the two sons of whom he had just now spoken, directs him to bring them forward for his blessing. "He may not have seen the youths for some years, and so may less easily have recognized them at first." ¶ *He kissed them and embraced them.* How much better

was this than all that Jacob had ever expected to see ! Though he had given up all hope of seeing Joseph's face again on earth, he is here privileged to see him and his seed also.

13. *From between his knees*—Jacob's. They were in his embrace between his knees as he sat upon the bed. Joseph, in order to prepare them for the solemnity, brought them out from between Jacob's knees, having bowed himself with his face to the earth, before the face of Jacob. And now he presents them to his aged father, in the position of their age as expecting the elder to receive the right hand blessing. He brings Manasseh in his left to his father's right, and Ephraim in his right to his father's left.

14. Israel now oversteps all considerations of age, and lays his paternal covenant right hand upon the head of the younger, and his left hand upon the head of the elder, and blesses them. Joseph interfered as if the father had mistaken, (vs. 17,) but it was designed by Him

15 ¶ And ¹ he blessed Joseph, and said, God, ^m before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

16 The angel ⁿ which redeemed me from all evil, bless the lads; and let ^o my name be named on them, and the name of my fathers Abraham and Isaac: and let them grow into a multitude in the midst of the earth.

¹ Heb. 11 : 21. ^m ch. 17 : 1, and 24 : 40. ⁿ ch. 28 : 15, and 31 : 11, 13, 24. Ps. 34 : 22, and 121 : 7. ^o Amos 9 : 12. Acts 15 : 17.

who guided his hands—*guiding his hands wittingly*—laying on his hands advisedly, *intentionally* crossing his arms for this very purpose. The Sept., Vulg., Targ., Syr. read, *Changing his hands purposely*. *Laying on the hand* is here for the first time mentioned in the Scriptures. It is a natural sign of conveying some good, official or personal, spiritual or temporal, “a supersensual power or gift,” as in setting apart to an office, transferring or conveying the dignity or authority. (Numb. 27 : 18, 23; Deut. 34 : 9; Matt. 19 : 13; Acts 6 : 6; 8 : 17, etc. So it occurs in connection with sacrifices, transferring symbolically the guiltiness; and in cures wrought by Christ and the apostles, significant of conveying the grace of healing. So in the official investitures under the New Testament church. (1 Tim. 5 : 22; 2 Tim. 1 : 6; see 1 Tim. 4 : 14.) By this imposition of hands Jacob indicates the solemn, formal, official conveyance to Joseph’s sons of the primogeniture in the covenant household. The apostle Paul (Heb. 11 : 21) instances this blessing of Joseph’s sons, as the most notable and special instance of Jacob’s faith in all his history.

15. Jacob *blessed Joseph*, in his sons. He refers to God as the God of the Covenant—the *God before whom my fathers Abraham and Isaac did walk*—the *God which fed me*, as a shepherd leads and feeds his flock

—*shepherded me*—“*who was my shepherd*.”—Kalisch. (Ps. 23 : 1; 28 : 9.)

16. *The Angel which redeemed me*, etc. This Angel, being here made equal with God, is the Covenant Angel—the Redeemer—(*the Angel of His presence*, Isa. 63 : 9.) There is, therefore, here a threefold reference to God,—God as God, God as Shepherd, (leading and feeding,) and God as Angel, Redeemer,—and it conveys a reference to the Trinity. The Covenant Angel, who redeemed the patriarch from all the evils of his way, is invoked to *bless the lads*. The verb is here in the singular. The three Persons are one God. How the parent is blessed in a blessing on his sons! Though Joseph’s house was to be reared in Egypt, Jacob would have these sons to be the binding link with the covenant household, and would not have the sacred heritage forgotten nor lost. ¶ *Let my name be named upon them*. This relates not merely to their bearing the ancestral name as adopted sons. It is the covenant relation which is here expressed; the name of Abraham and Isaac is to be called upon them; they are baptized into the covenant name. “The true nature of the patriarchs shall be discerned and acknowledged in Ephraim and Manasseh; in them shall those blessings of grace and salvation be renewed which Jacob and his fathers Abraham and Isaac received from God.” ¶ *And*

17 And when Joseph saw that his father ^plaid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

18 And Joseph said unto his father, Not so, my father: for this is the first-born; put thy right hand upon his head.

19 And his father refused, and said, ^q I know *it*, my son, I know *it*: he also shall become a people, and he also shall be great: but truly ^r his younger brother shall be greater than he, and his seed shall become a multitude of nations.

20 And he blessed them that day, saying, ^s In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.

21 And Israel said unto Joseph, Behold, I die; but ^t God

^p ver. 14. ^q ver. 14. ^r Numb. 1: 33, 35, and 2: 19: 21; Deut. 33: 17; Rev. 7: 6, 8.
^s Ruth 4: 11, 12. ^t ch. 46: 4, and 50: 24.

let them grow into a multitude. This was the leading idea in the covenant promise,—the numerous offspring, and then the promised land. The verb here meaning *to multiply* is connected with the noun meaning *fish*, from the rapid multiplication of fishes. The posterity of the sons amounted to 85,200 souls in the time of Moses. (Deut. 33: 17; Numb. 1: 33; 2: 19.) Joseph's interference at the first is now recorded.

17–19. When Joseph saw how his father crossed his hands so that the right hand rested upon the younger son, contrary to what could be expected in the order of nature, *it was evil in his eyes*. He lifted up his father's hand to remove it from the one to the other, giving his reasons, (vs. 18.) ¶ *His father refused*. He had not less vision, but greater. He had dim eyesight, but vivid spiritual insight and foresight, given him of God for the occasion. “The blessing began to be fulfilled from the time of the Judges, when the tribe of Ephraim so increased in extent and power that it took the lead of all the northern tribes, and became the head of the ten tribes, and its name

acquired equal to Israel, whereas, under Moses, Manasseh had numbered 20,000 more than Ephraim.” (Numb. 26: 34, 37.) ¶ *A multitude of nations*. Heb.—*The fulness of nations*. “Ephraim” came to designate the northern kingdom of the ten tribes, as Judah, the southern, designated the rest.

20. Here the blessing is more formally expressed in substance. ¶ *In thee (Joseph) will Israel (as a nation) bless, saying*. Joseph shall be so blessed in his two sons, and their prosperity shall be so noted, as that their blessing shall become a standing form of benediction in Israel. “God make them as Ephraim and Manasseh.” The blessing was not merely a pious wish, nor a confident hope, but the actual bestowing of a blessing,” by virtue of the Divine warrant. “These words,” says *Rabbi Raphall*, “still form the benediction with which every parent in Israel blesses his child.” (Ruth 4: 11, 12.) Jacob blessed Joseph in his two sons. (Vs. 15.)

21. The patriarch was now ready to die. ¶ *I die*—am about to die. I shall be taken from you; *but God shall be*

shall be with you, and bring you again unto the land of your fathers.

22 Moreover ^v I have given to thee one portion above thy brethren, which I took out of the hand ^x of the Amorite with my sword and with my bow.

CHAPTER XLIX.

AND Jacob called unto his sons, and said, Gather yourselves together, that I may ^a tell you *that* which shall befall you ^b in the last days.

2 Gather yourselves together, and hear, ye sons of Jacob; and ^c hearken unto Israel your father.

^v Josh. 24 : 32; 1 Chron. 5 : 2; John 4 : 5. ^x ch. 15 : 16, and 34 : 28; Josh. 17 : 14. etc. ^a Deut. 33 : 1; Amos 3 : 7. ^b Deut. 4 : 30; Numb. 24 : 14; Isa. 2 : 2, and 39 : 6; Jer. 23 : 20; Dan. 2 : 28, 29; Acts 2 : 17; Heb. 1 : 2. ^c Ps. 34 : 11.

with you. This is the precious legacy of pious parents to their children—the covenant presence of their father's God. The point of all this was the important assurance upon which the patriarch's faith fixed, that God would bring them again unto the land of their fathers. Nothing was said about the intervening years of bondage, but only about the issue and result of all. If all is well at last, if we have Divine assurance of being brought safely home, this will stay us in our afflictions, and bear us up in the house of our bondage.

22. *One portion.* He now bestows on Joseph one share or portion of the promised land above his brethren. ¶ *Which I took.* Murphy takes the view that this refers to the sacking of Shechem by his sons. (Ch. 34.) But this was without his approval, and for this he denounced his sons; and how, then, could he claim to have done this “by his sword and his bow”—himself? It could not refer to the purchase of Shechem, (ch. 33 : 19,) which is not a conquest by arms. Indeed, the patriarch's time had not yet come for taking forced possession of the land. The terms, therefore, are prophetic, and look to

the future conquest as if it were already accomplished, thus evincing his firm faith in the result; meaning that he would wrest the land from the Amorites, (when their iniquity was full, ch. 15 : 16,) in the person of his posterity, as the land was to be his in his descendants. So *Delitzsch*, *Baumgarten*, and others. Thus the language is in keeping with the prophetic blessings which follow. (Comp. ch. 49 : 28.) Jacob calls this excess of inheritance for Joseph, *Shechem*, (Lit.—*shoulder-portion—neck, ridge*,) “because he regarded the piece of land purchased at Shechem as a pledge of the future possession of the whole land,” “and there the bones of Joseph were buried after the conquest of Canaan (Josh. 24 : 32;) and this was afterwards regarded as a gift of the ground to Joseph.”—*Keil*. (John 4 : 5.) *Bush* takes it as referring to a conquest not mentioned in the history, but as already past. In the book of Joshua it appears that the descendants of Joseph claimed the double portion, and it was granted to them as their right. (Josh. 17 : 14–18. Comp. ch. 14 : 4.) The birthright was Joseph's, as we learn from 1 Chron. 5 : 2.

3 ¶ Reuben, thou art^d my first-born, my might,^e and the be-

d ch. 29: 32. e Deut. 21: 17; Ps. 78: 51.

CHAPTER XLIX.

§ 72. JACOB'S BLESSING UPON HIS TWELVE SONS. FURTHER MESSIANIC PROMISE IN THE LINE OF JUDAH. JACOB'S DEATH.

Jacob now calls together his sons to make known to them his dying will, and to indicate to them, by the spirit of prophecy, their several relations under the covenant. This is in the form of a poem—the first in the inspired records, (if we except only a passage, ch. 4: 23, 24.) Some persons have objected that persons of Jacob's advanced age are not found to write poetry, and that it would be impossible to transmit it, word for word, down to the time of Moses. But the celebrated Arabic poem (*the Moallakal*) is referred to in answer, written at 135 years of age, and its transmission through many generations proves the possibility. But Inspiration surely provides the historian against natural forgetfulness. See *Hengstenberg*, Vol. I. p. 76,) *Christology*. *Kalisch* refers to an alleged ability of dying persons to pry into the future, and appeals to heathen authorities. It would be a heathen view to take of Jacob's prophetic gift. Besides, this is not supposed to be a merely natural effusion, but a supernatural one. Every attack upon the genuineness of this prophetic passage has really proceeded from an *a priori* denial of all supernatural prophecies, and has been sustained by the introduction of such special historical allusions as might make it to be based on the event.

1. *Gather yourselves together*. This was the formal patriarchal summons sent out to the sons to convene

them for the solemn purpose mentioned—that *I may tell you that which shall befall you in the end of the days*, or in the last days. This phrase—"the last days," is often used to denote the Messianic times. (See Isaiah 2: 2; Ezek. 38: 8, 16; Jer. 30: 24, etc.) This passage reaches to that period, in the Shiloh. And it embraces the intervening history—"the whole history of the completion which underlies the present period of growth." *Faber* reads, *the afterhood of days*. Thus the passage is designated as a *prophecy*, while it is also called a *blessing*, (vs. 28.) Jacob looks forward in faith to the fulfilment of the Divine promise made to him at his entrance into Canaan, embracing the land and the seed. He sees already, in prophetic spirit, the large increase of his sons into powerful tribes, and also the occupancy of the land of Canaan. And now he foretells to them their relative prosperity and advancement in the covenant land, and their relations to each other and to the surrounding nations, even to the time of their final subjection to the peaceful sway of Him from whom the sceptre of Judah should not depart. (See *Keil* and *Delitzsch*.) According to this view, the eye of the patriarch surveys the prospect from the first foundation of Israel as the nation and kingdom of God till its completion under the rule of the Prince of Peace, whom the nations would serve in willing obedience.

2. The summons is repeated to draw near and listen, now that they are present before him. They are called "*sons of Jacob*;" and this is their natural relation. They are to listen to *Israel their father*. This is their covenant relation.

3. *Reuben—my first-born thou*. He

ginning of my strength, the excellency of dignity, and the excellency of power:

4 Unstable as water, ^fthou shalt not excel: because thou ^gwentest up to thy father's bed; then defiledst thou *it*: he went up to my couch.

5 ¶ ^hSimeon and Levi *are* ⁱbrethren; ^kinstruments of cruelty *are in* their habitations.

6 O my soul, ^lcome not thou into their secret; ^munto their assembly, ⁿmine honor, be not thou united: ^oin their anger they slew a man, and in their self-will they digged down a wall.

f 1 Chron. 5: 1. g ch. 35: 22; 1 Chron. 5: 1; Deut. 27: 20. h ch. 29: 33, 34. i Prov. 18: 9. k ch. 34: 25. l Prov. 1: 15, 16. m Ps. 26: 9; Eph. 5: 11. n Ps. 16: 9; and 30: 12; and 57: 8. o ch. 34: 26.

is here recognized as *the first-born*.—According to natural right he was entitled to the first rank among his brethren, the leadership of the tribes and the double share of the inheritance. (Ch. 27: 29. Deut. 21: 17.) ¶ *My might*. As first-born he was the first fruit of his manly strength—and *the firstling of my vigor*. *The excellency of dignity—superiority of rank,—elevation—pre-eminence of the dignity of the chieftainship. The excellency of power—pre-eminence of authority—(of the first-born.)* This was Reuben's position as first-born; but he had forfeited it by his crime alluded to in the next verse.

4. *Unstable as water*. Lit.—*Efferescence—(boiling over) as water*—referring to the heated passions which had disgraced him—*thou shalt not excel*—thou shalt not have pre-eminence,—such as would have been his in the birthright supremacy. The double portion was transferred to Joseph—the chieftainship to Judah—and the priesthood to Levi. (See vs. 5-7, 8-12: 1 Chron. 5: 1, 2.) Reuben's tribe thus attained to no position in the national history. (See Deut. 33: 6.) This, however, was not according to the arbitrary will of the father, transferring the birthright from the first-born of the less-beloved to that of the more-favored wife—which was forbidden, (Deut. 21: 15,)—but it

was according to the Divine leading by which Joseph had been raised above his brethren, yet without having the chieftainship granted to him. The ground of Reuben's sentence is now stated. ¶ *Because*—His crime was lying with his father's concubine Bilhah. (Ch. 35: 22.) ¶ *Then defiledst thou*—"Desecrated hast thou what should have been sacred to thee." The injured father then expresses himself in a kind of appeal to the sympathies of all. ¶ *To my couch he went up*. Yet the sentence pronounced here upon Reuben retains to him the blessing of a tribe's share in the promised land. It was on the east of the Jordan. No judge, prophet, nor ruler sprang from this tribe.

5. *Simeon and Levi are brethren*.—not only in descent, but in sympathy and co-operation. ¶ *Instruments, etc. Weapons of wickedness are their swords*. So the margin. Others read—*are their plans*; but *plans* are not *weapons*. Reference is had to the cruelty of these brothers against the Shechemites. (Ch 35: 25.) Kalisch reads, "*An instrument of violence is their burning rage*."

6. Jacob deprecates any communion with such counsels of cruelty. *Into their counsel come thou not, O my soul; with their assembly let not mine honor be united*—referring to their

7 Cursed *be* their anger, for *it was* fierce: and their wrath, for it was cruel: ^p I will divide them in Jacob, and scatter them in Israel.

8 ¶ ^a Judah, thou *art he* whom thy brethren shall praise

p Josh. 19 : 1 ; and 21 : 5, 6, 7 ; 1 Chron. 4 : 24, 39. q ch. 29 : 25 ; Deut. 33 : 7.

bloody plot for the destruction of the Shechemites. *Mine honor* (glory) "of the soul as the noblest part of man, the centre of his personality as the image of God." (So Ps. 16 : 9.) ¶ *For.* The criminality is now mentioned. *In their wrath* (revenge) *have they slain* (a man) men, and *in their wantonness they have houghed* (an ox) oxen. So the Septuagint (Greek) version. Our version reads, the last clause, *have digged down a wall.* So Turner reads, "they destroyed a city." The Chaldee, Syriac, and Vulgate versions favor this. The true rendering refers to a process of wantonly cutting the tendons of oxen so as to make them useless—and out of a mere wicked, fierce revenge. The tendon thus severed could never be healed. (See Josh. 11 : 6, 9 ; 2 Sam. 8 : 4.) The nouns are in the singular, as giving instances of their ferocious conduct. In ch. 34 : 28, the carrying off of the cattle is mentioned. This wanton cruelty was doubtless added.

7. Jacob now pronounces a curse upon their bloody revenge, on account of its fierceness and cruelty. ¶ *I will divide them in Jacob*, etc. And as they had joined together in this wicked work, Jacob decrees their separation and scatterment, so as to form no independent nor compacted tribes. This sentence was so fulfilled, when Canaan was conquered, that Simeon was weakest of all the tribes at the close of their sojourn in the wilderness. (Num. 26 : 14.) He was passed over in the blessing of Moses. (Deut. 33.) He received no separate territory in the allotment, except some cities of Judah's, (Josh. 19 : 1-

9.) See 1 Chron. 4 : 27, which records the fact that "Simeon had not many children, neither did all their family multiply." Two colonies were sent out and separated from the parent stock. (1 Chron. 4 : 24, 43.) Levi's portion was that of forty-eight towns or cities scattered in different districts of the land. (Josh. 21 : 1, 40.) True, indeed, this scattering of Levi was changed into a blessing for the tribes by his accession to the priesthood. So Moses pronounces a different sentence upon Levi. (Deut. 33 : 8.) And Simeon and Levi, like Reuben, are granted a share in the family heritage of Canaan. They are classed under one head—a hint that they will count but one tribe. (1.) It is the Lord's ordinance that men's deeds shall tell, not on themselves alone, but on their children after them. None of us liveth to himself, but also to others, and especially to our seed after us. Features of character, as well as features of countenance, pass by inheritance, as it were, or by hereditary descent from us to them. This is the law of God's providence. (2.) But this law in its operation admits of being modified. The Lord keeps the execution of it in his own hands. Simeon's sons continue to be like himself—doing the same works. On them the sentence falls with unmitigated severity. In the tribe of Levi there are indications of a better mind. And the sentence is graciously sanctified. (See *Candlish*.)

8. Judah is the first to receive an unmixed blessing. He is the fourth son. "His is the blessing of inalienable supremacy and power."—

thy hand *shall be* in the neck of thine enemies; ^athy father's children shall bow down before thee.

9 Judah is ^ta lion's whelp; from the prey, my son, thou art gone up: ^vhe stooped down, ^{he}couched as a lion, and as an old lion: who shall rouse him up?

10 ^xThe sceptre shall not depart from Judah, nor ^ya lawgiver ^zfrom between his feet, ^auntil Shiloh come: ^band unto him *shall* the gathering of the people *be*.

r Ps. 18: 40. s ch. 27: 29; 1 Chron. 5: 2. t Hos. 5: 14; Rev. 5: 5. v Numb. 23: 24, and 24: 9. x Numb. 24: 17; Jer. 30: 21; Zech. 10: 11. y Ps. 60: 7, and 108: 8; or, Numb. 21: 15. z Deut. 28: 57. a Isa. 11: 1, and 62: 11; Ezek. 21: 27; Dan. 9: 25; Matt. 21: 9; Luke 1: 32: 33. b Isa. 2: 2, and 11: 10, and 42: 1, 4, and 49: 6, 7, 22, 23, and 55: 4, 5, and 60: 1, 3, 4, 5; Hag. 2: 7; Luke 2: 30, 31, 32.

Keil and Delitzsch. Heb.—Judah, thou—thy brethren shall praise thee. The name signifies not merely the praised one, but he for whom Jehovah is praised. (Ch. 29: 35.) “This *nomen* the patriarch seized as an *omen*, and expounded it as a presage of the future history of Judah. He should be all that his name implied. See how Judah's noble character had already been displayed in the history of Joseph. (Ch. 37: 26; 43: 9, 10; 44: 16.) He would be victorious—*thy hand on the neck of thy enemies*—grasping them—*thy father's sons shall bow down to thee*, as was predicted in case of Joseph. (Ch. 36: 6–8.) Under David this was fulfilled when all the tribes of Israel paid homage to the tribe of Judah. (2 Sam. 5: 1, 2; comp. 1 Sam. 18: 6, 7, 16.)

9. Judah is now characterized as lion-like in nature and prowess. *A lion's whelp*—a young lion; in youth-time even giving early indications of supremacy—then soon triumphing in mastery of the prey; *from the prey, my son, thou art gone up* (to the forests. Sol. Song 4: 8.) *He has lain down—he croucheth as a lion* in conscious supremacy—*like a lioness*—most fierce in defending her young—no one daring to rouse him up. ¶ *Who shall rouse him?* The passage plainly implies something more than Judah's lead in the des-

ert and in the wars of the Judges' time, and points to the position attained by Judah, through the warlike successes of David. This is admitted by *Knobel* as cited by *Keil and Delitzsch*.

10. This lion-predominacy is now more literally expressed. *The sceptre shall not depart*—a tribal sceptre—a symbol of royal authority. ¶ *Nor a lawgiver*—nor a ruler's staff. (*Keil, Kalisch*.) The term means first a commander—*lawgiver*, (Deut 33: 21;) then a judicial staff or ruler's sceptre, (Numb. 21: 18.) When the ancient kings addressed public assemblies, they held in their hands this sceptre. When they sat in state upon the throne they rested it between their feet, unless personal application was made to them, when they stretched it out. A Persian king is represented, on the ruins of Persepolis, as holding the staff between his feet, while it inclined toward his shoulder. But the sense of *lawgiver* is best suited here to the varied form of the parallelism. And then the figure is of the lion, who has *between his feet* the lawgiver; that is, has the legislative control, or the control of the state. Judah shall be dominant, and shall have the authority and control as a tribe, until Shiloh come. ¶ *Until Shiloh come.* The personal feature of this prophecy has been every way rendered,

Some reading, *Shiloh*—his son, but the word is never met with in this sense. Others read it as שׁוֹלֵם for שׁוֹלֵם *who* and לֵם *to him*—until *he who to him*—supplying other chief words (as) *the dominion belongs*. Turner reads, “*Until he comes to whom it belongs*,” that is, the kingdom or control. This is not authorized. Others read, *Shiloh* as meaning *rest*, or *place of rest*—till *rest comes*, or, *he comes to a place of rest*, which *Delitzsch* pronounces grammatically impossible. Others read, *until he come to Shiloh*. This is the name of a town or city of Ephraim, where the tabernacle was pitched on the conquest of Canaan by the Israelites under Joshua, and remained till at least the time of Eli. (Judg. 18: 31; 1 Sam. 1: 3; 2: 12.) *Kalisch* reads, *Even when they come to Shiloh*. And he refers it to the time when, after the revolt of the ten tribes, the division was accomplished into two kingdoms by the co-operation of the prophet Ahijah, and most probably by a public proclamation at Shiloh, his native town, and for centuries the place of general or national assemblies. “It is (he says) from this equilibrium of Ephraim and Judah as the point of view that our address is to be understood. *The sceptre shall not depart from Judah even if many flock to Shiloh and join the crown of Joseph*. He refers to 1 Kings 11: 36–39. But the extreme remoteness of this explanation is conclusive against it. By others the reference is to Josh. 18: 1, where, after the conquest of the land and its distribution among the tribes had begun, the congregation assembled at Shiloh and erected the tabernacle, and proceeded to complete the partition of the land. But *Murphy* replies to this, (1,) Judah did not come to Shiloh in any exclusive sense, besides that, (2,) Shiloh had not yet been named as a known locality in

the land of promise. (3.) His coming thither with his fellows had no bearing on his supremacy. (4.) He did not come to Shiloh as the seat of his government or any part of his territory. (5.) The real sovereignty of Judah took place after this convention at Shiloh and not before it. Even if Shiloh existed in Jacob's time, it had no prominence and is not named in the patriarchal history. Hence it could not have been referred to as the goal of Judah's supremacy except by Divine revelation. And then where is the fulfilment? Judah did not there find permanent rest, nor the willing obedience of the nations. Besides, up to the time of the arrival at Shiloh, Judah did not possess the promised rule over the tribes. Though it took lead in the march, it did not hold the chief command. (Numb. 2: 3–9; 10: 14.) The sceptre was held by Moses, a Levite, in the wilderness, and by Joshua, an Ephraimite, at the conquest of Canaan. It was not till after the rejection of the abode at Shiloh, and after the removal of the ark of the covenant by the Philistines, (1 Sam. 4,) that God selected the tribe of Judah and chose David. (Ps. 78: 60–72. See *Keil* and *Delitzsch*.) “Had Jacob, therefore, promised to his son Judah the sceptre, and the ruler's staff over the tribes until he came to Shiloh, he would have uttered no prophecy, but simply a pious wish, which would have remained entirely unfulfilled.” *Shiloh* is, therefore, to be taken as a personal name and not the name of a place. It is in close connection with *Shilomoh*—Solomon. It is from the verb signifying *to rest*, and means the personal *rest*. Jesus is called our *peace*. The Virgin's son is predicted by Isaiah as “the Prince of peace.” “The counsel of peace shall be betwixt them both”—both his offices. (Zech. 6: 13.) We regard

this, therefore, as a title of the Messiah, in common with the whole line of Jewish interpreters and the whole Christian church. And the advent of the Messiah is here pointed to, and proclaimed. This makes the sense consistent, that before Messiah's coming, the highest pitch of Judah's supremacy in its primary form was to be attained. So it was attained. By the coming of Shiloh, that supremacy was to be replaced by the higher form of pre-eminence which the Prince of Peace inaugurated. Though Judea had become a conquered province of the Romans prior to Christ's coming, yet it retained its religious polity and its power of self-government until some seventy years after His advent, when the Jewish temple and polity were destroyed. The tribal sceptre was with Judah in all the periods from the time of David, (1 Chron. 28 : 4,) under the revolt, till the captivity, when the nation was virtually absorbed in Judah; and whatever trace of self-government remained belonged to him until the birth of Jesus, who was the lineal descendant of the royal line of David, and of Judah, and was the Messiah, the anointed of heaven to be the king of Zion and of Israel in a far higher sense than ever before. (See *Murphy*.) To object to this interpretation that the expectation of a personal Messiah was foreign to the patriarchal age, is to beg the very question in dispute, and "to decide how much the patriarch Jacob ought to have been able to prophesy." "It has been supposed by Eusebius and other very respectable writers, that "the sceptre departed from Judah" on the accession of Herod, who is called "a foreigner," and who was not of Jewish extraction. But the fact does not warrant the conclusion. The Jewish nation still retained the right of self-government. The exer-

cise of the sceptre was indeed restricted, but was not taken away. Herod's government was Jewish government and was regulated by Jewish laws. As well might it be said that the sceptre departed from the French nation when the Corsican became their Emperor. The civil rights of the Jewish people were controlled by the influence of the Romans, but they were not entirely taken away until the overthrow of the nation."—*Turner*. The prophecy of a personal Saviour was dimly given in the garden, and developed in Noah's benediction. And now those same prophetic ideas are more fully expressed in this passage, of a great Comer putting down evil, and of Japheth dwelling in the tents of Shem, or the seed of Abraham blessing the nations, or *the obedience of the nations accruing to the Shiloh*. This view harmonizes the whole chain of early prophecies. In the very next prediction (*Balaam's*) the ideas are more fully developed, and Judah's lion-hearted nature is transferred to Israel as a nation, (Numb. 23 : 24; 24 : 9,) and the figure of the sceptre or ruler coming forth from Israel to smite all his foes (Numb. 24 : 17) is taken verbatim from these, (vs. 9, 10.) And so the prophecies expand and are unfolded till Nathan announces to David the promise, which is the basis of all the Messianic Psalms, that he should never fail to have a son to sit upon his throne. (2 Sam. 7 : 13.) In this sense the reign and sceptre of the tribe of Judah, in the person of the Shiloh, is to be *forever*. So Solomon saw in his own reign of peace (by the spirit of prophecy) the coming glorious, peaceful reign of the Prince of Peace, the SHILOH—*rest or peace*. (Ps. 72.) And thus the kingdom of Judah arose from its temporary overthrow to a new and imperishable glory in Jesus Christ,

11 ° Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

12 ^d His eyes *shall be* red with wine, and his teeth white with milk.

c 2 Kings 18 : 32. d Prov. 23 : 29.

(Heb. 7 : 14,) who conquers all foes as "the Lion of the tribe of Judah," (Rev. 5 : 5,) and reigns as the true Prince of Peace and as "OUR PEACE," (Eph. 2 : 14,) *forever and ever*. (See *Keil and Delitzsch*. See Isa. 9 : 5, 6; 11 : 1-10; Ezek. 21 : 27, "till he comes to whom the right belongs.") Calvin has it, when Shiloh should come the tribe should no longer boast either an independent king or a judge of their own. The phrase expressed by *until* עַד כִּי does not necessarily limit the supremacy, as if it would then terminate, though this has been the general view, and is the more common meaning. (See Jer. 26 : 13, "and grew until he became very great.") It does not imply that that was the end of the growth, or that thence there was a decline. So says *Keil* : "It is evident that the coming of Shiloh is not to be regarded as terminating the rule of Judah, from the last clause of the verse, according to which it was only then that it would attain to dominion over the nations." It is more commonly understood as pointing to the destruction of the Jewish state subsequent to the coming of the Shiloh. And difficulties have been found in the fact that Judea became a conquered province of Rome prior to Christ's coming. But the Jewish polity was retained, and the right of self-government, until A. D. 70. Yet in the larger sense of the passage Judah is to be understood as only then attaining to full dominion, when Shiloh's coming should introduce the obedience of the nations. And the prophecy does

not exclude the idea of a temporary loss of power. (Ezek. 21 : 29.) Finally, the history proves the prophecy. The facts illuminate the phrases. Such a Shiloh has come. Such a kingdom has arisen from Judah as is here implied. And already it is plainly indicated to *whom it is, and to whom alone*, that the obedience of the nations can be said to be and belong—the Lord Jesus Christ. ¶ *The gathering of the people*. The term here, *yiqhath*, means *the obedience of a son—willing, filial obedience, homage*. The people cannot refer to the associated tribes, for Judah already holds the tribal sceptre over them prior to the coming of the Shiloh. It must refer to the people or nations of the world. Universal obedience shall be rendered to Him—the SHILOH. This is "the seed of Abraham in whom all the families of the earth are to be blessed." Thus the Messianic promise narrows down to describe the personal Messiah. First, it is *the seed* in general terms. Then *thy seed*, Abraham's. Then the very tribe of Abraham's descendants is here given—Judah.

11, 12. *Binding his foal unto the vine—binding his she-ass to the vine*. Judah's blessing is here continued in a description of his abundant products and possessions in the promised land. Judah is represented as having attained dominion over surrounding enemies, and so he may enjoy his repose amidst the abundance of his heritage. The quiet ass which he rides is tied to the vine. Riding was upon asses, commonly (except camels), and in later times

13 ¶ Zebulun shall dwell at the haven of the sea; and he *shall be* for an haven of ships; and his border *shall be* unto Zidon.

14 ¶ Issachar is a strong ass, couching down between two burdens:

15 And he saw that rest *was* good, and the land that *it was* pleasant; and bowed^f his shoulder to bear, and became a servant unto tribute.

e Deut. 33: 18, 19: Josh. 19: 10, 11. f 1 Sam. 10: 9

riding upon an ass was the mark of dignity and state. (Judg. 1: 14; 10: 4; 12: 14; 2 Sam. 19: 27.) Riding upon white asses was the equipage of judges. *Luther* and some of the Fathers regard this passage as describing the Shiloh, the Lord Jesus Christ, in His advent, who rode upon an ass and an ass's colt. But the application to Judah is best carried out. ¶ *Wine and milk* were the rich products of Palestine, and here the wine is represented as so abundant that his clothes may be washed in it as in water. And so, too, he has his fill of wine and milk, so as to have his *eyes red* or *sparkling* or *dull with wine*, and his *teeth white with milk*. This—*white of teeth from milk*—shall be the full enjoyment that Judah shall have in the abundant products of the soil, which "*flowed with milk*," and abounded in wine. There is a reference, also, to the gospel provisions, which are called by the prophet "*wine and milk*," (Isa. 55: 1,) as there is in the former clause, to the Messiah's advent of peace and triumphant entry into Jerusalem, sitting upon an ass and upon a colt the foal of an ass. (Zech. 9: 9.) The soil of Judah near Hebron and Engedi produced the best wine in Canaan. That hill country of Judea was the district from which the spies took the enormous clusters. We saw around Hebron the most enormous bunches of young grapes on the vines. (See Numb. 13: 23,

24.) Fine pasture lands were and are still found in Judah's territory—by Tekoah and Carmel. (1 Sam. 25: 2; Amos: 1; 2 Chron. 26; 10.)

13. *Zebulun means dwelling.* ¶ *At the haven of the sea—to the shore of the ocean.*—Keil. *On the coast of seas. For a haven of the sea he dwells, for a haven of ships is he.*—Kalisch. It is commonly thought that this tribe was located on the sea-coast extending to Sidon. Keil reads, *And indeed, towards the coast of ships, and his side towards Sidon.* Lit.—*Upon Sidon.* Keil holds that it "did not touch the Mediterranean nor Sidon, but was separated from it by Asher, and from the Sea of Galilee by Naphtali. So that here is proof that the prophecy could not have been written after the event." Keil thinks that the meaning of the name is dwelt upon to point out the blessing this tribe was to receive from the situation of its inheritance. (Deut. 33: 19.) Zebulun may have had some shipping ports on the Phœnician coast near Sidon, or near Carmel.

14, 15. *Issachar—burden-bearer. A bony (or strong) ass, crouching between the folds.*—Kalisch. *Lying down within his borders.*—Turner. *Crouching between the hurdles.*—Murphy. Lounging among the pens or stalls in which the cattle were lodged. (Judg. 5: 16.) "Ease, at the cost of liberty, will be the characteristic of the tribe of Issachar."—*Delitzsch.* Content

16 ¶ ^g Dan shall judge his people, as one of the tribes of Israel.

17 ^h Dan shall be a serpent by the way, an adder in the path, that biteth the horse-heels, so that his rider shall fall backward.

18 ⁱ I have waited for thy salvation, O Lord!

19 ¶ ^k Gad, a troop shall overcome him : but he shall overcome at the last.

^g Deut. 33 : 22 ; Judg. 18 : 1, 2. ^h Judg. 18 : 27. ⁱ Ps. 25 : 6, and 119 : 166, 174 ; Isa. 25 : 9. ^k Deut. 33 : 20 ; 1 Chron. 5 : 18.

with material good—given to agriculture and satisfied with his slavish work and easy wages. “Like an idle beast of burden, he would rather submit to the yoke and be forced to do the work of a slave than risk his possessions and peace in the struggle for liberty.” The next clause explains to this effect. ¶ *He saw that rest was a good, (Keil,) and the land that it was pleasant, and he bowed his shoulder to bear, and became a servant of tribute.* Issachar, however, in the wars of the judges, gained renown for heroism. (But see Judg. 5 : 14, 15, 18.) And they are credited with being prudent and sagacious. “They were men that had understanding of the times to know what Israel ought to do.” (1 Chron. 12 : 32.) ¶ *Between two burdens.* Rosenmüller reads, between the two borders, or boundaries. This involves a passing censure or reproach.

16, 17. *Dan.* The sons of the handmaids here follow the sons of Leah. *Dan*—from a verb that means to judge. *Dan will procure his people justice.* Keil. *Dan will judge his people.* Kalisch. Though the son of a handmaid, he was to be as one of the tribes of Israel. “He shall have equal portion with his brethren, the sons of Leah.” *Let Dan become a serpent by the way—a horned adder in the path, that biteth the horse’s heels, so that its rider falls back.*—Keil. *Dan shall be a serpent upon the way, that biteth,* etc. A serpent subtlety was a characteristic of the tribe in which the romantic chivalry of the

brave, gigantic Samson is conspicuous, when, with the cunning of the serpent, he overthrew the mightiest foes. This “horned serpent” is of the color of the sand, and fatally wounds the traveller by throwing out its feelers. Samson, who was also an eminent one of the judges, was of this tribe. And some have supposed that this passage is a prophecy of Samson as a judge of his people.

18. Severe conflicts are implied already by these characteristics of Dan. Hence the patriarch now breaks out in the earnest prayer, “*I have waited for thy salvation, O Jehovah.*” Thus he expresses his confidence that his descendants would receive the help of the Covenant God, and he expects His salvation—“the redemption of Messiah, the Son of David, which thou through thy word hast promised to bring to thy people, the children of Israel. For this, thy redemption, my soul waits.” This is the paraphrase of the *Targums* (Jerus. and Jona.) which regards the passage as Messianic.

19. *Gad—a troop.* *A troop shall overcome him—will crowd upon him. A host will oppress him.*—Kalisch. *A press presses him.*—Keil. But though subject thus to the assaults of the enemy, he shall *press his heel—harass his rear.* He is counted among the braves. (1 Chron. 5 : 18 ; 12 : 8-15.) Keil understands this term (*heel*) not of the rear guard, but rather of the reserves. He shall rout and pursue his enemies.

20 ¶ ¹ Out of Asher his bread *shall be fat*, and he shall yield royal dainties.

21 ¶ ^m Naphtali *is* an hind let loose: he giveth goodly words.

22 ¶ Joseph *is* a fruitful bough, *even* a fruitful bough by a well, *whose* branches run over the wall:

1 Deut. 33: 24; Josh. 19: 24. m Deut. 33: 23.

20. *Out of Asher.* The word means *blessed*. *Out of Asher, fat (rich) his bread (cometh) and he yieldeth royal dainties.* A very fertile soil is thus indicated. The territory of Asher, extending from Carmel to Tyre, comprised some of the richest plains, abounding in wheat and oil. "*He will furnish royal dainties.*" Solomon supplied the household of King Hiram from this district. (1 Kings 5: 11.)

21. *Naphtali is a hind let loose—A deer roaming at liberty.*—Taylor. *He shooteth forth goodly branches (majestic antlers.) He uttereth words of beauty.*—Kalisch. *A bounding hind. Words of pleasantness he brings.* Murphy thinks that "eloquence in prose and verse was characteristic of this tribe." They are found triumphing over Jabin's host, and this is celebrated in the song of Deborah and Barak. (Judg. 4: 5.) If the first clause of the verse refers to the pleasant territory over which the tribe roams at liberty, then the second clause may refer to the exaltation and joy of the tribe. *De Wette* and *Dathe* read *Naphtali is a spreading tree, (terebinth,) which puts forth beautiful branches.* So *Bochart*. But the former rendering is better. May not Naphtali have outstripped his brethren on returning from Egypt, and have first conveyed the news of Joseph's dignity and power? "The Naphtalites were the highlanders of Palestine." Jacob may have had in eye one of their own gazelles as an emblem of the tribe. *A hind roaming at large.* We have

seen these beautiful creatures leaping over the hills in this upland region. And they might also seem to represent the character of the tribe. "Timid and undecided at first, more inclined to flee than to fight; but, when once brought to bay, a fierce, active, and dangerous foe." (Comp. 2 Sam. 2: 18; 1 Chron. 12: 8.) *He uttereth words of beauty* has been thought to refer to the poetic effusion of Barak—the war-song of the Naphtalite hero and Israel's deliverer. (Judg. 5.) But may it not rather refer prophetically to the *gospel words* of our Lord—those words of matchless beauty? And is not this the point of the reference in Matt. 4: 13, 16, "And leaving Nazareth He came and dwelt in Capernaum, which is upon the sea-coast in the borders of Zabulon and Naphtalim: that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon and the land of Naphtalim, *the region of the sea*, Perea, Galilee of the Gentiles, the people which sat in darkness saw great light"? The *sea-coast* refers to the Sea of Galilee, which was in the province of Naphtalim. And this sea privilege, together with its proximity to the Mediterranean coast, is compassed by the patriarch's blessing. And so Moses repeats the idea. "O Naphtali, satisfied with favor, filled with the blessing of Jehovah, possess thou the west and the south." Lit.—Deut. 33: 23. *The Sea (of Galilee) and Darom.*

22–26. *Joseph.* The full heart of Jacob overflows towards his beloved,

23 The archers have ⁿ sorely grieved him, and shot at him, and hated him :

24 But his ^o bow abode in strength, and the arms of his hands were made strong by the hands of ^p the mighty God of Jacob : (^q from thence ^r is the shepherd ^s the stone of Israel) :

25 ^t Even by the God of thy father, who shall help thee, ^u and by the Almighty, ^x who shall bless thee with blessings of heaven

ⁿ ch. 37 : 4, 24, 28 ; and 39 : 20 ; and 42 : 21 ; Ps. 118 : 13. ^o Job 29 : 20 ; Ps. 37 : 15. ^p Ps. 132 : 2, 5. ^q ch. 45 : 11, and 47 : 12, and 50 : 21. ^r Ps. 80 : 1. ^s Isa. 28 : 16. ^t ch. 28 : 13, 21, and 35 : 3, and 43 : 23. ^u ch. 17 : 1, and 35 : 11. ^x Deut. 33 : 13.

long lost, but restored and exalted son Joseph ; and on him he pronounces the richest, largest benedictions, as the savior of his house and the type of the coming Deliverer. ¶ *A fruitful bough.* Heb.—*Son of a fruit-tree—a fruit-tree scion.* This denotes the remarkable increase of this adopted tribe. (Numb. 1 : 33–35 ; Josh. 16 : 17 ; Deut. 33 : 17.) ¶ *By a well—at the well.* This is the emphatic feature. “He shall be like a tree planted by the rivers (streams) of water.” (Ps. 1 : 3.) ¶ *Branches* (Heb.—*daughters*) *run (mount) over the wall* (by the trellis-work). The twigs and boughs of this flourishing fruit-tree (severally) *creep over the wall.* The different branches are represented as creeping up over the wall in richest and most spreading luxuriance, outgrowing the enclosure. He is savior of the people, and he is the twofold tribe, whose lot becomes double.

23. Yet he should be the object of attack to his enemies. ¶ *The archers assault him.* Lit.—*And they harassed him, and shot at him, and waylaid him, the masters of arrows—arrow-men.* Referring not so much to the past as to the future as already past—the conflicts of his descendants. ¶ *And shot at him,* etc. Kalisch reads, *And they assembled in multitude and persecuted him.* But the former verb is rather as rendered in our version. ¶ *But his bow abode in strength.* In a strong, unyielding po-

sition.—Keil. His bow, for repelling the assaults of the archers, was not weakened, but strongly strung and powerful in execution. (Job 29 : 20.) ¶ *And the arms of his hands remain pliant.*—Keil. *Were brisk.*—Kalisch. The word means to be flexible, active, nimble, for the use of the bow with great agility and promptitude. In 2 Sam. 6 : 16 the same word is used. *The arms are elastic,* else the hands could not hold or direct the arrow. And this is from the hands of the Mighty One of Jacob, enduing him with strength, and giving him alacrity and vigor in the use of his weapons against all foes. *The Mighty One of Jacob,* who had shown His mightiness in Jacob's deliverance. (See Isa. 1 : 24.) ¶ *From thence—the Shepherd, the Stone of Israel.* This is the Living, Personal Source of all strength and blessing. *From thence*—from Him who is the Shepherd, (ch. 48 : 15,) the Guardian and Guide of His covenant people. Turner reads, *By the name (power) of the Shepherd, the Stone (rock) of Israel.* Stanley refers this title to the Stone of Bethel, Jacob's pillar. Ch. 28 : 18, 19. See also Zech. 3 : 9, the foundation of hope and of subsistence, “the Rock that is higher,” the tried Stone, the precious Corner-stone, the sure foundation. (Ps. 118 ; 1 Pet. 2 : 4, 6.)

25. The passage is here continued. Heb.—*From the God of thy father—and He shall help thee and with the Al-*

above, blessings of the deep that lieth under, blessings of the breasts and of the womb:

26 The blessings of thy father have prevailed above the blessings of my progenitors,^y unto the utmost bound of the everlasting hills; ^zthey shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

27 ¶ Benjamin shall ravin ^aas a wolf; in the morning he shall devour the prey, ^band at night he shall divide the spoil.

^y Deut. 33 : 15; Hab. 3 : 6. ^z Deut. 33 : 16. ^a Judg. 20 : 21, 25; Ezek. 22 : 25, 27. ^b Numb. 23 : 24; Esther 8 : 11; Ezek. 39 : 10; Zech. 14 : 1, 7.

mighty and He shall bless thee. Blessings of heaven from above, etc. (shall come upon thee. Vs. 26.) The blessings of rain and sun and dew of heaven *above*, and *blessings of running brooks and the deep fountains from beneath*. And not to stop here with the vegetable world, but *blessings of the breasts and of the womb*, in all animal nature. "Whatever of man and of cattle can be fruitful shall multiply and have enough. The children of the household and the young of the flocks and herds" are comprehended.

26. *The blessings of thy father have prevailed above, etc.* Keil reads, "*Surpass the blessings of my progenitors to the borders of the everlasting hills.*" "In the spirit he sees the Divine promises already fulfilled, while his ancestors were obliged to rest content with the assured hope of their fulfilment."—*Philippon*. The blessings here pronounced upon Joseph surpass those that came upon Jacob from his fathers, *unto the boundary of the everlasting hills*—as far as the old mountains tower above the earth, or so that they should reach to the summits of the primeval mountains; like a great deluge of blessing, rising so as to cover all the highest mountains. This rendering follows the Vulgate and Chaldee and the Masorite reading. But the clause, as parallel with the following, "everlasting hills," means, rather, "*eternal mountains.*" So *Kalisch*

and *Gesenius*. And this is supported by Deut. 33 : 15; Hab. 3 : 6. Then it will read, *Surpass the blessings of the eternal mountains, the bound, or glory of the everlasting hills*. The term *taivath* means commonly *desire, delight*. Others render it here *boundary*, from another root. So *Ewald*, *Delitzsch*, etc. But the parallelism favors the former and common reading, *delight, charm, glory*. ¶ *They shall be, or may they be* (these blessings upon) *for the head of Joseph, and (upon) for the crown of the* (head of him who was) *separated from his brethren*. Separated, first by painful exile, then by glorious promotion and distinction. These ample blessings upon Joseph were abundantly realized, as is shown by the history of the two tribes Manasseh and Ephraim.

27. *Benjamin—a wolf. He will tear in pieces*. All day long busy, hunting after prey. *In the morning he devours prey, and in the evening he divides spoil*. "Incessant and victorious capture of booty."—*Delitzsch*. This warlike character of Benjamin, well sustained by successes, appears in the history, Judg. 5 : 14; its distinguished archers and slingers, Judg. 20 : 16; 1 Chron. 8 : 39, 40; 12 : 2; 2 Chron. 14 : 7, 8; 17 : 17. Saul and Jonathan sprang from this tribe. (1 Sam. 11 and 13; 2 Sam. 1 : 19–23. See Judg. 19 : 20; Deut. 33 : 12.)

28 ¶ All these *are* the twelve tribes of Israel; and this *is it* that their father spake unto them, and blessed them: every one according to his blessing he blessed them.

29 And he charged them, and said unto them, I ^c am to be gathered unto my people: ^d bury me with my fathers ^e in the cave that is in the field of Ephron the Hittite.

30 In the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan ^f which Abraham bought with the field of Ephron the Hittite, for a possession of a burying-place.

31 (^g There they buried Abraham and Sarah, his wife; ^h there they buried Isaac and Rebecca his wife; and there I buried Leah.)

32 The purchase of the field and of the cave that *is* therein, *was* from the children of Heth.

33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and *was* gathered unto his people.

^c ch. 15: 15, and 25: 8. ^d ch. 47: 30; 2 Sam. 19: 37. ^e ch. 50: 13. ^f ch. 23: 16. ^g ch. 23: 19, and 25: 9. ^h ch. 35: 29. ⁱ ver. 29.

28. *All these are the tribes of Israel—twelve—*intimating that these blessings on the sons are, indeed, pronounced upon the twelve tribes respectively, and to be realized in their history—"Every one with that which was his blessing he blessed him"—that is, every one with his appropriate blessing. Even Reuben, Simeon, and Levi, though they were condemned for sins, received a share of the patrimonial blessing.

29-32. Jacob now solemnly repeats his charge to bury him in the family sepulchre. He had before this charged Joseph by oath with the special execution of this trust (ch. 49: 29, 31.) He now charges his twelve sons. ¶ *Bury me with my fathers.* Abraham and Isaac were buried there—also Sarah and Leah and Rebekah. He most carefully describes the burial-place, and the ownership which they had in the property. They who do not believe in any resurrection of the body are commonly careless of their burial-places, and are willing to blot out all family lines in their arrangement. But it is civilized and Christian to re-

spect our places of sepulture, and to retain our family grouping and abode there so far as we can. Jesus watches over the dust of his people. *Which Abraham bought—the purchase of a field from the children of Heth.* See Acts 7: 16, notes.

33. *And when Jacob had made an end,* etc. He had been divinely strengthened (as would seem) for this dying benediction by the same spirit which gave him the prophetic power; and now he feels that all is over—his work is done. He had been sitting upon his bed. He then *gathered up his feet into the bed and expired*—as if calmly breathing out his life without a struggle. His age is not here stated. It had been mentioned by anticipation at ch. 47: 28. ¶ *Was gathered unto his people.* (See ch. 25: 8.)

The entire passage may be rendered thus:—

REUBEN, my first-born thou!
My might—the firstling of my strength,
The superiority of rank—superiority of power.
Effervescence like waters, thou shalt not be superior,
For thou didst ascend thy father's bed;

CHAPTER L.

AND Joseph ^a fell upon his father's face, and ^b wept upon him, and kissed him.

a ch. 46 : 4. b 2 Kings 13 : 14.

Then thou didst defile (it.)
My couch he hath ascended.
SIMEON and LEVI are brothers.
Weapons of violence (are) their swords.
Into their council come thou not, my soul:

In their assembly mine honor shall not join.

For in their wrath they slew (a) man,
And in their revenge they houghed oxen.

Cursed (be) their wrath, for (it is) powerful;

And their vengeance, for it is cruel.

I will divide them in Jacob,

And I will scatter them in Israel.

JUDAH ! thee thy brothers shall praise.

Thy hand is on the neck of thine enemies,

Thy father's sons shall bow down to thee.

A lion's whelp is Judah.

From the prey, my son, thou arisest ;

He stoopeth, he croucheth like a lion,

Like a lioness—who shall rouse him ?

There shall not depart the sceptre from Judah,

Nor the lawgiver from between his feet
Until Shiloh come ;

And his shall be the homage of the nations.

Binding his she-ass to the vine,
And his ass's colt to the choice vine,

He washes his garments in wine,

And in the blood of grapes his raiment.

His eyes are sparkling from wine,

And white of teeth (is he) from milk."

ZEBULON—For a haven of the sea he dwells

For a haven of ships is he ;

And his side upon Sidon.

ISSACHAR—a strong ass.

Lounging among the folds ;

And he saw repose that (it was) good,

And the land that (it was) pleasant ;

And he bowed his shoulder to bear,

And he became a servant of tribute.

DAN will judge his people.

As one of the tribes of Israel (he shall be.)

Dan shall be a serpent upon the way,

An adder upon the path,

That biteth the heels of the horse,

And his rider falls backwards.

For thy salvation I have waited, O Jehovah !

GAD—a troop will crowd upon him,

But he will crowd upon the heel.

From ASHER rich (shall be his) bread.

And he will yield dainties of a king.

NAPHTALI—a hind roaming at large.

Words of pleasantness he brings.

A fruit-tree branch is JOSEPH —

A fruit-tree branch at a well.

(His) branches mount over the wall.

And they harassed him, and shot at him,

And waylaid him—the archers—

But his bow abode in strength,

And the arms of his hands were elastic,

From the hands of the mighty God of Jacob.

From thence, the Shepherd, the Stone of Israel,

From the God of thy Father, and He shall help thee,

And from the Almighty, and he shall bless thee.

Blessings of heaven from above,

Blessings of the deep from beneath,

Blessings of the breast and of the womb.

The blessings of thy father overtop

The blessings of the eternal mountains,

The glory of the everlasting hills.

May they be for the head of Joseph,

And for the crown of the separated from his brethren.

BENJAMIN—a wolf, he will tear in pieces.

In the morning he devours prey,

And in the evening he divides spoil.

CHAPTER L.

§ 73. BURIAL OF JACOB AT MACHPELAH. DEATH AND BURIAL OF JOSEPH.

1. Joseph now expresses most touchingly his fond, filial love in tears and kisses upon the dead face of his father (ch. 46 : 4.) Oh ! what

2 And Joseph commanded his servants the physicians to °em-
balm his father: and the physicians embalmed Israel.

c ver. 26; 2 Chron. 16: 14; Matt. 26: 12; Mark 14: 8, and 16: 1; Luke 24: 1; John 12: 7, and 19: 39, 40.

crowds of overwhelming thoughts held him to that dear embrace! Though our faith goes with our departed Christian friends to glory, where they immediately enter, yet we cannot commonly restrain the natural emotion that bewails their loss to us, though the gain to them be unspeakable. If we could look at Christian death as the manifest passage to heaven, we should oftener have our feelings restrained at the coffin and grave of our beloved ones. Nay; we might bring flowers to adorn the coffin and the tomb, and sing of the joyous transition.

2. After Joseph has given way to this outburst of his filial grief, he composes himself so as to give the orders to *his servants the physicians to embalm his father*. There was commonly at first a preliminary mourning during the first day—then the body was given over to the *embalmers*, who formed a class by themselves, and commonly spent seventy days in their work, but in this case only forty. Embalming was the more necessary in this case, as the body was to be transported into Canaan. So soon as the embalming commences, the regular mourning season begins, and lasts about seventy days, and ends commonly with the process of *mummifying*. But in this case the seventy days' mourning period exceeded the embalming operation by thirty days. Medical science made much pretension in Egypt, but amounted to little. There were special physicians for each kind of disease. These were physicians belonging to Joseph's retinue. Herodotus gives an account of the ancient processes of embalm-

ing. The most expensive cost \$1250; the next about \$400. There was a third process, very cheap. But with the Egyptians seventy days may have been commonly employed, or, perhaps, insisted on, because they believed that the existence of the soul depended on the preservation of the body. But Joseph's faith was the faith of the Scriptures. *Hengstenberg, Keil*, etc., contend that this forty days' term is quite in keeping with the statements of Herodotus, rightly understood. Thirty days, it is supposed, were employed in preparing the body, by the removal of material from the cavities, and by drying up the humors. Then forty days were employed in saturating it with spices, and wrapping it in folds of muslin or linen, and saturating the cloths with the embalming mixture. *Kalisch* gives a minute account of embalming as commonly practised in Egypt. "Though some mummies were not bandaged at all, but only covered with a mat, the quantity of bandages employed in others is extraordinary. They are often folded twenty to thirty times around the body—in some cases, they consist of not less than a thousand ells (up to a yard in breadth) and weigh thirty pounds and upwards. But the texture is occasionally as fine as muslin—the '*woven air*,'—the admiration of the ancient world. I brought with me from the pyramids of Sakhara,—where I bought it,—a female hand, in excellent preservation. The coarser muslin bandages first wound around each finger and the thumb, and then around the whole hand, several times, were thoroughly saturated with the embalming mixture

3 And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians ^d mourned for him threescore and ten days.

4 And when the days of his mourning were past, Joseph spake unto ^e the house of Pharaoh saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

5 ^f My father made me swear saying, Lo, I die; in my grave ^g which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

6 And Pharaoh said, Go up, and bury thy father according as he made thee swear.

7 ¶ And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt.

^d Numb. 20: 29; Deut. 34: 8. ^e Esther 4: 2. ^f ch. 47: 29. ^g 2 Chron. 16: 14; Isa. 22: 16; Matt. 27: 60.

and then wrapped round with a finer material in long strips, altogether dozens of times.

2. *Forty days.* A public mourning was ordered, as on the death of a royal personage. ¶ *Spake unto the house of Pharaoh.* After the period of mourning was ended, Joseph, who could not go into the king's presence because he was unshaven and in mourning attire, (ch. 41: 14. Comp. Esther 4: 2,) applies to the king through the "house of Pharaoh"—the royal courtiers who were his attendants. He needed to use the best influence of the court (vs. 6) to obtain this permission, as he wished to go beyond the Egyptian border, and to take with him a large retinue, and the king would easily fear that such a valuable force might not return. "It belongs to the Egyptian sense of propriety to go with shorn head and beard, and only so is it allowed to appear before the king. Compare ch. 41: 14, where Joseph shaved himself and changed his garments before he went to Pharaoh."—*Egypt and Books of Moses.* Such peculiar customs serve to establish the relation of the Pentateuch to Egypt and Moses.

5 Joseph pleads the solemn obligation of an oath, under which he lay to his deceased father, to pay to him the last rites of nature. ¶ *Which I have digged for me.* This term is applied to the preparation of a tomb. (2 Chron. 16: 14.) He thus speaks of having himself done what had been done by Abraham, (ch. 24,) though it is not impossible that he had made preparations there for himself when he buried Leah.

6. The permission was granted to Joseph, on the basis of the oath by which he was pledged.

7. The funeral procession went up, consisting of a very large train—*all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt.* The royal retinue were assigned to Joseph in honor—the leading officials of the court and the state. This train of nobility and military with their equipages, constituting the royal suite of Joseph on this occasion, would make a grand impression. The route was about three hundred miles.

8 And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.

9 And there went up with him both chariots and horsemen: and it was a very great company.

10 And they came to the threshing-floor of Atad, which *is* beyond Jordan, and there they ^h mourned with a great and very sore lamentation: ⁱ and he made a mourning for his father seven days.

11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This *is* a grievous mourning to the Egyptians: wherefore the name of it was called Abel-mizraim, which *is* beyond Jordan.

h 2 Sam. 1: 17; Acts 8: 2. i 1 Sam. 31: 13; Job 2: 13.

8. The funeral train is further described. *All the house of Joseph.* Besides the court procession, there came also as special mourners, *all the household of Joseph and his brethren and his father's house.* "Not only the heads, but also all the sons and servants who were able to go." All of them went. Only their little ones, their flocks, and their herds were left behind, some suitable care for the little ones being of course provided, in the women who are not mentioned. We saw the representations of such funeral processions traced in the chambers of the tombs at Sakkara and Ghizeh. "The customs of funeral trains (says *Rossellini*) was peculiar to all periods and to all the provinces of Egypt.

9. *Chariots and horsemen*, added to this great procession, would make it formidable in a military point of view, and secure it from an attack of the predatory tribes on the borders. *Kalisch* thinks that the funeral train journeyed in a north-eastern direction towards Gaza (from Goshen), a journey of eight to ten days, within the boundaries of Canaan, and probably not much to the south of Hebron. They stopped at the threshing-floor of Atad, where both the sons of Jacob and the Egyptians who accompanied them, renewed their

mourning during seven days. The former next proceeded alone to the Cave of Machpelah to discharge their melancholy duty, while the latter waited at Atad for the return of the Hebrews, with whom they then journeyed back to Egypt." (See vs. 12.) If *Lepsius* is right in supposing that Joseph and his brethren were in Egypt during the reign of Sethos I., the constant wars that monarch waged with the Canaanites would have increased the difficulty which Joseph feared in obtaining the permission of Pharaoh, to go thither, and would have suggested the circuitous routes. ¶ *And it was a very great company—a very large army.* The Egyptians were fond of large and imposing processions at funerals. (*Heng. Egypt and Books of Moses.*) The train might have gone by Gaza, which is the more common route now. But they went around by the Dead Sea, as perhaps more safe at that time. They came to the threshing-floor of Atad—*Goren Atad (the buck-thorn floor.)* This was on the eastern side of the Jordan, (vs. 11.) Here they carried on a formal mourning of seven days—a great and very sore lamentation. The Canaanites, who watched the mourning, said, *this is a grievous mourning to the Egyptians.*

12 And his sons did unto him according as he commanded them :

13 For ^k his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah which Abraham ^l bought with the field for a possession of a burying-place of Ephron the Hittite, before Mamre.

14 ¶ And Joseph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 ¶ And when Joseph's brethren saw that their father was dead, ^m they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16 And they sent a messenger unto Joseph saying, Thy father did command before he died, saying,

17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin ; ⁿ for they did unto thee evil : and now, we pray thee, forgive the trespass of the servants of ^o the God of thy father. And Joseph wept when they spake unto him.

18 And his brethren also went and ^p fell down before his face ; and they said, Behold we *be* thy servants.

^k ch. 49 : 29, 30 ; Acts 7 : 16. ^l ch. 23 : 16. ^m Job 15 : 21, 22. ⁿ Prov. 28 : 13. ^o ch. 49 : 25. ^p ch. 37 : 7, 10.

And hence they called the place *Abel-Mizraim, or mourning of the Egyptians.*

12, 13. His sons are here spoken of as alone having borne him to the burial ; the escort having probably stopped short at the border. (Vs. 8, note.) Here the burial-place is again noted and its purchase again recorded, as the title on holy record confirmed.

14. The procession returned after the burial, having reunited on the way.

15. Joseph's brethren are now again seized with sharp compunction for their sin against Joseph, and in their changed circumstances—the venerable father gone, who was a bond of love between the brothers—they bethink themselves of what might now be their case, supposing that Joseph should punish them for their abuse of him. Heb.—*If Joseph now should punish us, and requite all the evil that we have done to him—what then ?*

16, 17. The brothers, therefore, taking counsel of their fears, deputed one of their number to Joseph, imploring pardon. It may have been Benjamin whom they sent. It would seem that the aged patriarch, before his death, commanded them to secure such a thorough reconciliation. *Oh, pardon the transgression of thy brethren and their sin ; for they have done thee evil.* They made further use of their deceased parent's influence when they call themselves *servants of the God of thy father.* “According to the Jewish Talmud, (Gr. *Yebamoth*, fol. 63,) they invented this message. Jacob, who knew Joseph better, never suspected him, and left no message of the kind.”—*Raphall.* *And Joseph wept when they spoke to him.* So tenderly did he receive their petition. It was humiliating to them and painful to him.

18. They press their plea with all their importunity, showing every sign of penitence and entreaty. They prostrate themselves before him,

19 And Joseph said unto them, ^a Fear not: ^r for *am* I in the place of God?

20 ^s But as for you, ye thought evil against me; *but* ^t God meant it unto good, to bring to pass, as *it is* this day, to save much people alive.

21 Now therefore fear ye not: ^v I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

22 ¶ And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.

23 And Joseph saw Ephraim's children ^x of the third *generation*: ^y the children also of Machir, the son of Manasseh, ^z were brought up upon Joseph's knees.

^q ch. 45: 5. ^r Dent. 32: 35; Job 34: 29; Rom. 12: 19; Heb. 10: 30; 2 Kings 5: 7. ^s Ps. 56: 5; Isai. 10: 7. ^t ch. 45: 5, 7; Acts 3: 13, 14, 15. ^v ch. 47: 12; Matt. 5: 44. ^x Job 42: 16. ^y Numb. 32: 39. ^z ch. 30: 3.

making true still further the very dream of prophecy for which they so bitterly hated and persecuted him.

19. Joseph answered most tenderly, disclaiming any intention of revenge or any desire of their worship. *I in God's stead!* he exclaims. He calls them to their feet with encouragement.

20. And now he refers them to God's wonder-working providence, controlling all the events and issues and even their wicked intentions. The happy result did not excuse their cruelty. So they felt it. Joseph's promotion had indeed been brought about by their jealousy and wickedness; but does this satisfy their conscience? Never! It only sends to the heart a sharper sting. Heb.—*Ye had, indeed, evil in your mind against me; but God had it in mind for good—to make the evil eventuate in good, to bring to pass, as is now evident, (Lit.—as has occurred this day, Deut. 2: 30; 4: 20, etc.,) to preserve alive a great nation. (Comp. ch. 45: 7.)*

21. Now, therefore, fear not; *I will nourish you and your little ones.* Thus our New Testament Joseph freely forgives our sins, in which we have crucified our Elder Brother

and Kinsman Redeemer, and He points us to the Divine plan, by which in His death we may have life; and more than all, He promises to take us into closest covenant favor, and pledges for ourselves and for our children to nourish and provide for us. *So he comforted them, and spoke kindly to them.*

22. Joseph's closing history is now recorded. So soon the son goes after the father, and the new record is made of death and burial. They who one day bury us, are the next day carried to the tomb. Joseph was settled in Egypt as were his father's descendants, and he lived one hundred and ten years. He lived eighty years after his exaltation as prime-minister of Egypt.

23. And Joseph's family was largely increased. *He saw Ephraim's sons of the third generation*, that is, sons of great-grandsons, great-great-grandsons. These are not to be understood as grandsons. The term here for *the third* (link) is distinguished expressly from *children's children* in Exod. 34: 7. Keil explains the possibility of this as follows: "As Joseph's two sons were born before he was thirty-seven years old, (ch. 41: 50,) and Ephraim

24 And Joseph said unto his brethren, I die; and ^aGod will surely visit you, and bring you out of this land, unto the land ^bwhich he sware to Abraham, to Isaac, and to Jacob.

25 And ^cJoseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

26 So Joseph died, *being* an hundred and ten years old: and they ^dembalmed him, and he was put in a coffin in Egypt.

a ch. 15: 14, and 46: 4, and 48: 21; Exod. 3: 16, 17; Heb. 11: 22. b ch. 15: 14, and 26: 3, and 35: 12, and 46: 4. c. Exod. 13: 19; Josh. 24: 32; Acts 7: 16. d ver. 2.

therefore was born at the latest in his thirty-sixth year, and possibly in his thirty-fourth, since Joseph was married in his thirty-first, he might have had grandsons by the time he was fifty-six or sixty years old, and great grandsons when he was from seventy eight to eighty-five; so that great-great-grandsons might have been born when he was one hundred or one hundred and ten years old." Besides, it is immediately added that he saw the great grandsons of Manasseh, viz., the sons of Machir, Manasseh's sons, but this is expressed by different terms. *Murphy* finds here a proof that an interval of about twenty years between the the birth of a father and of his first-born was not unusual in the time of Joseph. ¶ *Upon Joseph's knees.* This phrase commonly refers to a form of adoption, of children had through a handmaid or concubine. *Machir* was the first-born son of Manasseh. All this is recorded to show the rapid increase of Joseph's family and descendants in Egypt.

24, 25. Joseph now expresses his sense of approaching death. Whereupon he makes confession of his faith in the Covenant before his brethren, that God would bring them into the promised land, as He swore to the fathers, Abraham, Isaac, and Jacob. Accordingly, in this sure confidence of faith, he requires of them an oath, that in their removal to their own land, they would not fail to carry

up with them his bones. The record of his burial is preserved, (Exod. 13: 19; Josh. 24: 32.) It was at *Shechem*. The tomb was pointed out to us, and the greedy natives exact largely of those who desire to enter it. (Ch. 33: 19; notes.) Joseph gave this commandment by faith. (Heb. 11: 22.)

26. In accordance with Joseph's request, and in order to preserve his remains for burial in Canaan, they *embalmed him and put him in the coffin* commonly in use, made of sycamore. According to the custom, the coffin was placed in a chamber, and could be removed after many years, as was not uncommon among them. "Thus the account of the pilgrimage of the patriarchs terminates with an act of faith on the part of the dying Joseph. And after his death, in consequence of his instructions, the coffin with his bones became a standing exhortation to Israel, to turn its eyes away from Egypt to Canaan, the land promised to its fathers, and to wait in the patience of faith for the fulfilment of the promise."—*Keil*. A period of bondage and distress is now before the Israelites in Egypt, when God's remembrance of them, to place them in the land of the Covenant, shall prove to be their only help and hope. The reason that Joseph did not order his bones carried up immediately to Canaan as his father's had been, may be that he would have this abiding testimony

and plea left among them to urge their departure at the proper time, and that he would be understood as thus casting in his lot with them in the patience of hope.

(1.) Joseph may be viewed as typical of Christ in the personal characteristics of meekness, wisdom, integrity and purity, and triumphant resistance of temptation. (2.) The history may at least be regarded as typical, and foreshadowing the New Testament Joseph, who was to come. He is betrayed and sold into the hands of the Gentiles, and all is ordered that he might be exalted to the right hand of power, and work deliverance and salvation for the covenant household, while he is a light to lighten the Gentiles among whom he sojourns. (3.) As he gave commandment concerning his bones in the faith of that better country, and of the better covenant, so our Joseph sings by the mouth of David, "My flesh also shall rest in hope."—*See Candlish.*

The Book of Genesis has led us from the dawn of the creation to the descent of a chosen people into Egypt. The leading points of the history intervening are Paradise, the Deluge, and the Covenant with Abraham. These are points of new Revelation and of new Promise, the consistent steps in the unfolding of the Plan of Grace, according to the first Prophecy in the Garden. These all evince, in their agreement, the unity of the Book of Genesis, while the book itself, as a whole, serves as the fitting introduction to a volume which is manifestly bound up with it, and to which it is indispensable. Adam, Noah, Abraham, Isaac, Jacob, Joseph, are the heads of the historic list, as the record advances from Paradise to Palestine and Egypt—from the garden of Eden to the land of Exile, until now we are led to look from the land of Bondage back to the PROMISED LAND.

APPENDIX.

APPENDIX A.

THE history of the world is the history of Redemption. God created the world with a view to redeem it. All things were created, not only *by* Jesus Christ, but *for* Him also, and by him all things consist. Col. 1: 16, 17. The record of man's creation is therefore the Preface of the Book of Redemption; and the old creation is briefly narrated as an introduction to the new creation.

The history of the world incorporates, therefore, the history of the Church in the world, and brings early and prominently to view the annals of the covenant people chosen out of the world to constitute the Church of God. Adam, therefore, points directly to Abraham, through Noah; and Noah is the representative and type of the elect people, as the Ark is of the Church, outriding the deluge of God's wrath upon the wicked world, and landing its tenantry safe under the headship of one whose name is *Noah*—REST, and who is thus the type of the *SHILOH* who was to come, and to whom should be "the obedience of the nations." The record, therefore, hastens from Adam to Abraham, through a few brief chapters; compassing the period of two thousand years, and half the history from the creation to Christ in so small a space, to show that it is not the mode of the creation, half so much as the manner of

the redemption, that God would set forth in the Scriptures.

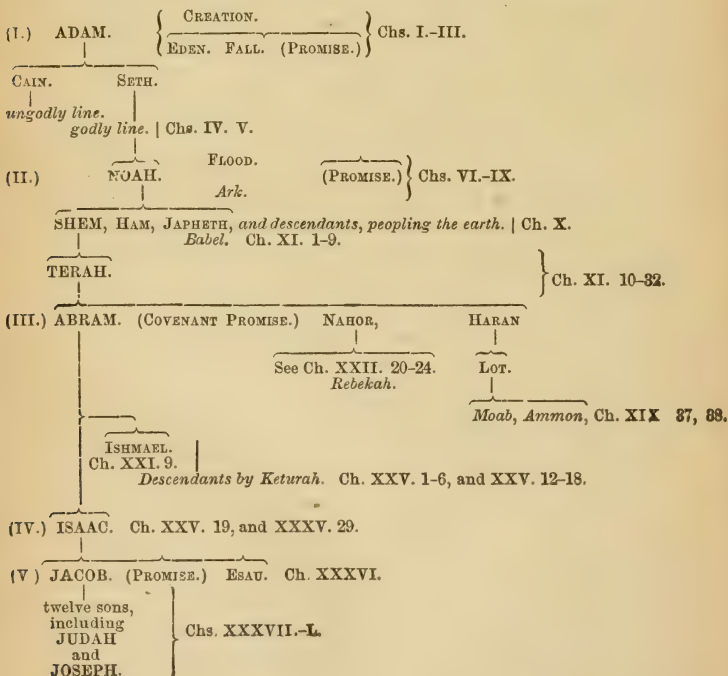
Murphy analyzes the *Book of Genesis*, and divides it into *eleven* component parts, which he supposes to have been different documents, either used by Moses, as the editor, or originally composed by him. We have seen in the introduction that the use of existing documents, by direction of the inspiring Spirit, does not at all compromise the highest doctrine of inspiration. And yet, we prefer to regard these *eleven* parts as only different sections of the book, and all equally due to the authorship of Moses, though *Dr. Murphy* inclines to the other view. These sections, excepting only the first, which has no introductory phrases, begin with the formula, "These are the generations,"—the third section, however, having "This is the book of the generations."

"On the supposition that writing was known to Adam, Gen. I.—IV., containing the first two of these documents, formed the *Bible of Adam's descendants*, or the antediluvians. Gen. I.—XI. 9, being the sum of these two and the following three documents, constituted the *Bible of the descendants of Noah*. The whole of Genesis may be called, the *Bible of the posterity of Jacob*. And we may add that the five books of the Law, of which the last four are immediately due to Moses, were the *first Bible of Israel as a nation*."

SECTIONS.		DOCUMENTS.	
I. CREATION.	i.-ii. 3.	I.	1st Bible.
II. THE MAN.	ii. 4-25.		
III. THE FALL.	iii.		
IV. THE RACE.	iv.		
V. LINE TO NOAH.	v.-vi. 8.	II.	2d Bible.
VI. THE DELUGE.		III.	
VII. THE COVENANT WITH NOAH.	vi. 9-viii. ix.	IV.	
VIII. THE NATIONS.	xi. 9.	V.	
IX. LINE TO ABRAHAM.	xi. 10-26.	VI.	3d Bible.
X. ABRAHAM.	xi. 27-xxv. 11.	VII.	
XI. ISAAC.	{ xxv. 12-18.	VIII.	
	{ xxv. 19-xxxv.	IX.	
	xxxvi.	X.	
XII. JACOB.	xxxvii.-l.	XI.	

It is to be remarked that the history follows the godly and covenant line, dismissing the outside branches more or less summarily, and passing on to trace the narrative in the course of the promised Seed. Accordingly it proceeds from Adam to

Seth and to Noah, and thence through Shem to Terah and Abram, and thence to Isaac and Jacob and Joseph; not according to natural laws of primogeniture, but often through the younger sons, according to the election of grace.



It is interesting here to trace the *Messianic idea* in its gradual unfolding through the Book of Genesis.

The Patriarchal period has four great promises of the Messiah; one for each of the four great epochs—the FALL—the FLOOD—the COVENANT with ABRAHAM—and the BONDAGE in Egypt. Each of these is couched in terms suited to the time, and shaped by circumstances, so as to be most intelligible, by being clothed in the drapery of passing events. Meanwhile, between these great promises there occur significant hints of the coming Messiah, and traces of the idea in the minds of the people.

I.

ADAM.—THE FALL. Ch. 3 : 15.

The Messiah is promised as the BRUISER OF THE SERPENT. Our first parents would thus understand that there should be a great conflict between good and evil; that a *Destroyer of the Evil One* was promised, who should be "*the seed of the woman*," of human birth—and a *Person*—not the race in general. "HE (not 'it') shall bruise thy head," (ch. 3 : 15, *Hebrew*.)

Accordingly *Eve*, at the birth of her first son, exclaims, "*I have gotten a man, JEHOVAH.*" She here first uses the term "*JEHOVAH*," and probably in its mere grammatical sense, as *He who shall be—the Coming One*, the most natural designation of Him who was promised, and who was not yet understood. God Himself assumes the term as a title of Himself in His redemptive capacity, and explains it (Exod. 6 : 3). And the historian (Moses) uses it as early in the record as in chap. 2 : 5, in connection with the absolute name of God—"Jehovah God," planting the garden of Eden, and putting man on

trial there for salvation. In the line of Seth, in the time of Enos his son, the first grandson of Adam, in the third generation of the godly line—it is recorded that "*Then men began to call on the name of JEHOVAH*," which implies that then there was a beginning made in the formal, public invocation of this redemptive name of God. This implies that there had been a further unfolding of the *Messianic idea*, so far as to exhibit the COMING ONE as God. There had been public worship before, at the gate of Eden; but this was a commencement made in the worship of the Promised Seed as divine.

We find this name used by Lamech at the birth of Noah, (ch. 5 : 29.) Referring to the ground as cursed by *Jehovah*, he regards this son, *Noah*, as the promised one, who would somehow remove the curse, and hence he calls him *Noah*—REST. But the true Noah, "*the Shiloh*," (or Rest,) promised to Jacob, was another, whose coming this Noah only hinted of. We must look farther on for the promise to Noah. (See II.—NOAH.—THE FLOOD.) He uses the name and sets it in its proper light as referring to God himself, as "*God of Shem*."

We find the name JEHOVAH used by Abraham with still fuller conception of its meaning. (See III.) (Ch. 24 : 3, 12.) The name occurs in Genesis one hundred and sixty-two times, either alone or in connection with *Elohim*.

Dr. Davidson, (Edinburgh,) in his "*Pentateuch Vindicated*," takes the ground : (I.) "That the term *Jehovah* was known as an appropriate and personal name of the one living and true God from the very beginning. (II.) That the divine person who appeared visibly to the Patriarchs, and conversed with them, and entered, as the representative of *Jehovah*, into covenant with them, did

not take the name JEHOVAH to himself—did not make himself known, nor enter into covenant with them, *by this name*. This is implied in the notable passage, *Exod. 6: 3. (III.)* That the divine person who appeared to the Patriarchs and entered into covenant with them by the name *El-Shaddai*, and who “appeared” to Moses, and entered into covenant with Israel by the name JEHOVAH, was the *second person of the Godhead*, the Lord Jesus Christ, in his pre-existing nature and condition as God. *(IV.)* That though from the beginning the name Jehovah was known as that of the Eternal Deity, the invisible and incomprehensible God, *it was not known to be a name belonging also to the visible representative and Angel of God, the second person of the Godhead, till both at the bush and in Egypt the secret was revealed to Moses.*”

This first promise, however, called “the *Protevangelion*,” or first Gospel, was not the whole of the Messianic Revelation belonging to this first Period of the Fall.

Here was (a.) *The Institution of Sacrifice*. Already in the garden, this substitution of animal victims in a vicarious death for sinners was set forth as exhibiting God’s method of grace for atonement and salvation by a Redeemer. Vicarious bloodshedding was thus instituted, and blood became the standing symbol of atonement. Clothing with the skins of the animals slain for Expiatory Sacrifice, was the symbolical transaction by which God would exhibit his plan for the application of his grace. The individual faith was requisite that would put on and wear the garment thus provided. And in *ch. 3: 22*, the plan is definitely stated. The benefit of thus standing invested with the sacrificial raiment, “of putting on Christ,” is that “*the man is become as one of us.*” (*Ch. 3:*

42, notes.) This typical and symbolical Institution of Sacrifice embodied the ideas of sin and satisfaction, and all along through the ages of the ritual economy spoke of the COMING ONE, as to be a *Sacrifice* offered for sinners, and in whose raiment we may stand, accepted as one with Christ. The great leading idea of *Substitution* was thus early signified and symbolized.

Here, also, in the sacrifices of Cain and Abel, the great distinction was made between that which pointed to the coming sacrifice and that which did not.

(b.) Here also is set forth the cardinal idea of *MEDIATION*.

While the sacrificial victim set forth the great idea of substitution, the offerer of the victim, who was the Head and Father of the Family, expressed in his office-work the idea of *MEDIATION*. At the place of sacrifice the first man, the fallen father, is seen offering and interceding for his fallen human family. And thus the first Adam pointed forward to the second Adam, who was to be both Priest and Sacrifice, the glorious comer—God-man—Mediator and Redeemer.

(c.) Here, also, was set forth the idea of the GOD-MAN in the *Cherubim*. (*Ch. 3: 24.*)

This highest idea of Life, in this complex form, hinting of an Incarnation of God, and of an exaltation of man to a fellowship with God, was stationed at the Gate of Eden:—“the Ideal Manhood,” a great riddle, hinting of “the Mystery hid from ages,” the puzzle of human intellect—these compound forms, “the four living creatures,” mounted there together with a flaming sword “to guard the way of the Tree of Life,” and there inviting worship, as the *Shechinah*, or visible manifestation of God. In these prophetic similitudes Mercy and Justice were here met together, preaching hope for sinners at

the gate of Eden, and pointing forward to the Tree of Life as again to be enjoyed, and in the Better Land. Rev. 22: 2.

(d.) Here, also, in this Patriarchal age, was THE SABBATH instituted by God himself,—the seventh-day rest, as a sacred division of time, and a preparatory type of the Christian Sabbath,—as the creation is a preparation and type of the new creation,—a symbol also of the rest, the Sabbath-keeping that remaineth for the people of God, and into which they enter by virtue of His finished work who is the New Creator, and the victorious “Seed of the Woman.” Heb. 4: 9.

(I. a.) Here also was given a Prophecy and promise of the COMING JEHOVAH, by Enoch. Though not recorded in these brief records, it is referred to and cited in the New Testament, Jude vs. 14, 15. Enoch was “the seventh from Adam,” in the godly line of Seth—the seventh (as the sacred number) being the type of “the fulness of the time”—the epoch of perfection or consummation, when the redeemed church shall walk with God as Enoch did. He was a Prophet and prophesied of the Coming One as JEHOVAH, “THE LORD COMETH”—and of the judgment as to be carried on by this promised Seed—and of His coming with ten thousand of His saints—implying clearly the victory of the promised Deliverer with his “Seed” over the seed of the Evil One; and thus overleaping all intervening history, it points to the winding up of all things in the final judgment. This prophecy, therefore, would serve to set forth the Coming One, and the grand results of His work.

Here, also, in this connection and in the person of ENOCH, is exhibited the truth of AN INVISIBLE WORLD, to which the good are taken up in a victory over death; and that the triumphing faith which walks with

God is that vital principle by virtue of which he was translated, that he should not see death; “for before his translation he had this testimony that he pleased God.” (Heb. 11: 5.)

(II.)

NOAH.—THE FLOOD. Ch. 9: 26, 27.

More than sixteen hundred years had now passed, and the promised victory over the serpent had not yet been achieved. On the contrary, the powers of evil seemed to be gaining a mastery over the race, and no Deliverer had appeared among the posterity of the woman. The universal corruption provoked the wrath of God in an universal Deluge, from which Noah and his house were saved. NOAH becomes, thus, THE SECOND HEAD OF THE RACE—more especially the *personal head of the family of saved ones*.

Here the ARK was a type of Christ, in whom, and covered by whose merit and defence, believers shall outride the deluge of divine wrath upon sinners.

Here Noah builded an Altar unto JEHOVAH, (ch. 8: 20.) And “JEHOVAH smelled a sweet savor. And JEHOVAH said in his heart, “I will not again curse the ground any more for man’s sake,” etc. He, therefore, who covenanted with Noah as to the salvation of the earth from any future deluge of waters, was this same JEHOVAH, though He appears in that transaction under the absolute name of God, as the Creator.

Now that the earth, swept with the waters of the flood, is to be peopled, and the sons of Noah are to be distributed over the globe, Noah is inspired to forecast the promised deliverance in setting forth the destiny of his sons, Shem, Ham, and Japheth. (Ch. 9: 26, 27.)

“Blessed be JEHOVAH, the God

of **SHEM.**" Here the personal relation to which God, in his redemptive capacity, enters with each of his people, is first set forth, and it is founded in their relation to His Eternal Son. By virtue of hissonship, they become sons, and this on account of the union between Jehovah and Elohim.

It is Jehovah who appears here in a special redemptive relation to the Semitic race. Besides, "*God shall enlarge Japheth, and he (Japheth) shall dwell in the tents of Shem.*" (a.) In the line of Shem spiritual blessings are to descend to Japheth, who is to have enlargement and to dwell in the tents of Shem; that is, to partake of his heritage, spiritual and temporal. These two sons, who were associated in their filial fidelity, are to be advanced in rank and authority over Canaan, the representative and the type of the evil power.

(b.) "The seed of the woman," promised as to come, is thus fixed in the line of Shem; and a beginning is thus made of a family lineage for the Messiah, to be traced through long genealogies to the Advent.

(c.) Shem is thus introduced in a relation of Mediator—the medium and conveyancer of blessings to his brethren—to Japheth, and to the descendants of Ham, excepting Canaan.

In this blessing an advance was made in the Messianic idea, by announcing a positive good in a covenant relation to God, and not merely the subjugation of evil.

(III.)

ABRAHAM.—THE COVENANT.

Ch. 12: 3; 18: 18; 22: 18.

An individual here, for the first time, receives from God a direct promise of the Messiah; and a further advance is made in the Messianic idea. "*Jehovah,*" who was promised to be the God of Shem, reveals him-

self as the God of Abraham, and enters into covenant with him, as head of a faithful line, to inherit the "land of Canaan." This was significant of the promised victory of good over evil—that his seed should "possess the gate of his enemies." Abraham was to be the medium and conveyancer of divine blessings to all the nations and families of the earth. And this could be only by the transmission of spiritual blessings. This covenant promise was repeated to Isaac, (ch 26: 4,) and to Jacob, (ch. 28: 14,) "heirs with him." Thus "God preached before the gospel unto Abraham," in this promise, "The Scripture, foreseeing that God would justify the heathen through faith," (Gal. 3: 8, 16.) He saith not "And to seeds, as of many, but as of ONE, and to thy seed; WHICH IS CHRIST."

Here, also, appears a personal and official type of the Messiah, in MELCHIZEDEK—a KING-PRIEST—to whom the patriarch Abraham paid tithes, and who blessed Abraham. (Ch. 14: 18.) This was full of significance, as Paul has shown in the Epistle to the Hebrews. (Ch. 7: 6.) And this Melchizedek was genealogically "without beginning of days or end of life—a type of the Messiah as *Eternal*."

Here, also, in the birth of Isaac, an intimation is given of the miraculous incarnation of the promised Messiah, (Rom. 4: 17-21,)—"the seed of the *Woman*," in this special sense.

Here, also, in the offering up of the covenant-son *Isaac*, is revealed to Abraham the New-Testament Isaac, the divine Son of Promise, to be offered up as a sacrifice; and in receiving him from the dead in a figure, (Heb. 11: 19,) is revealed the resurrection of Christ. Abraham, therefore, "*saw Christ's day and was glad.*" He called the name of the place **JEHOVAH-JIREH**, *Jehovah will see or appear.*

He calls God, "Jehovah, God of Heaven," and "Jehovah, God of earth." (Ch. 24 : 3, 12.) The patriarch's servant speaks of Jehovah, God of his master. And Laban recognizes the redemptive relation, when he speaks of the servant, as "blessed of *Jehovah*," (vs. 31.)

But the fulness of the time had not yet come. Still there is a series of delays and disappointments. Abraham must sojourn in a strange country, and Jacob must also go down into Egypt. The family enlargement into a nation must take place in that strange land, before the Land of Promise could be possessed by the Seed of Promise. There is, therefore, a further promise for the period of *bondage*.

(IV.)

JUDAH.—THE BONDAGE. Ch. 49 : 10.

Here, also, the Messiah is promised in terms suited to the circumstances of the time.

In bondage under Egyptian rulers, the SCEPTRE was promised to JUDAH, one of the twelve sons of Jacob. (1.) That in the line of JUDAH there should be the dominion. (2.) That the right of self-government should be retained until (3.) The SHILOH should come; and (4.) That

to HIM (the personal SHILOH—*Peace, or Rest*) the obedience of the nations should be given. Thus it is further revealed, (1.) How the nations were to be blessed in the Abrahamic seed. (2.) In what distinct branch of it (JUDAH) the blessing should descend; and (3.) That it should be by the advent of a personal SHILOH—of the *Promised One* who should be Peace, Pacifier or Rest. And this is "The Lion of the Tribe of Judah." Rev. 5 : 5.

Here is already a prediction of the THEOCRATIC KINGDOM, culminating in the Messiah's reign of peace. "*Our Lord sprang out of Judah.*" (Heb. 7 : 14.)

Here, also, is JACOB'S LADDER, a vision of the way opened for communication and intercourse between heaven and earth. And this was the inspired revelation of the PERSONAL LADDER—THE SON OF MAN—upon whom the angels of God should ascend and descend, keeping open the communication.

Jacob, therefore, when he came to die, testifies of the Promised Deliverer, and of his faith in His advent: "I HAVE WAITED FOR THY SALVATION, O JEHOVAH." (Ch. 49 : 18.)

Lange notes this blessing of Jacob as a middle stadium of theocratic revelation, between the blessing of Isaac and the blessing of Moses.

APPENDIX B.

THE FAMILY OF JUDAH. Ch. 46 : 12.

Dr. P. Davidson, *Edinburgh*, explains, as follows: "The first difficulty is that in regard to the family of Judah which is found in the catalogue of the names of those who who went down to Egypt with Jacob,

contained in Gen. 46. I beg to introduce it with a few observations on the genealogical tables and list of names, contained in Scripture generally. And I remark, first,

"That the inspired men did not frame these genealogies, and are therefore not responsible for the difficulties or apparent discrepancies to

be found in them. No one, I presume, imagines that these lists of names were communicated to them by divine revelation. The inspired men found them, framed to their hand, and brought down by tradition or by the public and private registers of the Jewish tribes and families. They were led by the spirit of inspiration to copy so much of these records as served the purposes which they had in view; and all that they were responsible for was, to give an accurate copy so far as they went. This is plainly all they had to do in the matter.

"I remark, secondly, That in their original state the Jewish genealogies must have been unchallengeably correct. For, as legal documents, and as involving the highest interests and honor of the tribes and families to which they belonged, they must have been constructed and preserved with the utmost care, and, when published, must have been open to the challenge and correction of every individual who had an interest or who felt an interest in the matter. This also is unquestionable; and it ought to give us confidence in these genealogies, provided we have no reason to think that they have been tampered with since.

"The third remark I make is, that at the same time no portions of Scripture were so liable, in the nature of things, to become dark and unintelligible to us and to all readers of other times. Why? For very obvious reasons. We know not the principles on which these genealogical tables were constructed. We cannot now trace the operation of the very peculiar laws and customs of Jewish society, as embodied in these records; and even the different names given in different genealogies to the same individual, as well as the same names to different individuals, are apt to lead us astray. Thus, with

the most perfect accuracy in the documents themselves, there may be to our minds the greatest obscurity in them, or an appearance of the most inextricable confusion.

"And what, then, is the practical lesson which these remarks convey? Plainly, that we may, most rationally, confide in the general truth of the genealogies of Scripture, even when we cannot harmonize them, or solve the difficulties which may be found in them. Take the genealogies of Christ, for instance, contained in the first chapter of Matthew's and in the third chapter of Luke's gospels. To harmonize these has always been a hard or impossible task to the Biblical scholar. I know not whether any unexceptionable way of doing so has ever been discovered. But ought this to stumble or distress the mind of any sincere believer in the inspiration of the Word of God? Not for a moment. These genealogies were doubtless copied from public and authentic documents, existing in the archives of the Jewish nation, or of the royal family. They were published when, had they been challengeable, they *could* have been and *would* have been challenged by thousands. This is enough to prove their original accuracy; and it only confirms that proof to add that, so far as known, they never were challenged until the principles on which they were constructed, and the peculiarities of law and custom which they embodied, had been lost sight of by those who challenged them, or has become altogether unknown.

"The truth and importance of these remarks will be illustrated in some measure by the difficulty, to the consideration of which we now proceed,—that in regard to "the family of Judah. That difficulty is shortly this: That in the list of the names of those who went down with Jacob to Egypt

(Gen. 46 : 8-27), the names (Hezron and Hamul) of two of the grandchildren of Judah, who could not then have been born, are found. Yet you cannot leave out these names, or consider them as interpolated afterwards, for you cannot without them, make up the list of sixty-six persons, which are said, both there and elsewhere, to have gone down to Egypt with Jacob.

Such is the difficulty—the apparent discrepancy to be found in this part of the Pentateuch; and what are we to say in reference to it? I answer, that the difficulty may be solved, I think, in a single sentence; but it will take a good deal of explanation to show that solution to be sound and scriptural; and I beg to be allowed, therefore, to enter somewhat minutely into the subject. It is not necessary to quote from Bishop Colenso's volume, for I have little or nothing to say against his way of stating the difficulty. Generally speaking, his premises are sound, his calculations unquestionable, and his answers to Kurtz, Hengstenberg, and others, unanswerable. I do not mean, of course, that I assent to his conclusions; but merely to say that his data and calculations are correct, and that his answers to former solutions appear to be so. The solution which I propose has not, so far as I know, been before given; and being anxious to give it fully, I prefer to state the whole story with which the difficulty is connected, as I understand it. That story, as recorded in the thirty-eighth chapter of Genesis, is not a very pleasant or morally pretty one; but for the sake of truth we must be content to look at it for a little.

The story is this: When Judah, the fourth son of Jacob, was about twenty years of age, he married the daughter of Shuah, a Canaanite, and by her had (in three successive years, we may suppose) three sons named

Er, Onan, and Shelah. When Er, the first-born, became marriageable, (which we cannot suppose would be in less than sixteen years after his father's marriage, and when Judah, therefore, would be about thirty-six years of age,) he was married to Tamar; but "he was wicked in the sight of the Lord, and the Lord slew him." In other words, he died suddenly, without having a child. According to the levirate law of marriage, which then prevailed, and of which I shall afterwards have occasion to speak, Tamar, his widow, was, probably after some interval, given to his brother Onan to wife; but he also died suddenly without issue. Tamar was then directed by Judah to remain in widowhood in her father's house till Shelah, his third son, was grown; which she did; but afterwards, finding or suspecting that the requirements of the levirate law were not complied with, she, by a stratagem, entrapped Judah himself, and by him had the twin sons Pharez and Zarah. We might be tempted here to speak of the disgusting impurity and villany of these transactions; but we forbear. Our present business is not with the moral character, but with the facts and times of these occurrences; and it is very obvious that, when these two sons of Judah, by Tamar, were born, their father could not be less than thirty-nine years of age. And, therefore, at the time of the going down to Egypt, when Judah was certainly not more than forty-two, these children could not be more than about three years old.

Pharez was the father of Hezron and Hamul, whose names appear in the list of those who came out of Jacob's loins, and who came with him to Egypt. But how could that be? These children of Pharez, and grandchildren of Judah, could not be born till twelve or thirteen years

at least after the migration to Egypt; and how, then, could their names be reckoned among the sixty-six who went down to Egypt with Jacob? My answer is, that the names of Hezron and Hamul are not reckoned among the sixty-six; they are only mentioned parenthetically, for a reason that can be easily explained; and *that the names that are reckoned to make up the sixty-six are those of Er and Onan, the dead sons of Judah.* For though they themselves were dead, their names were still alive; that is, they had still the power and privilege of founding families in Israel, and were still "written," therefore, "among the living" in Jacob. This is the answer which I propose to support, and I shall do so as briefly as seems consistent with perspicuity.

1. Permit me to remind you how great an honor it was always esteemed to have a *living name* in Israel—a name, that is, enrolled in the genealogies of the tribes and families, and preserved to all generations. For, besides that the continuance of the inheritance in a man's family depended on this, it secured him also a kind of immortality on earth. His name was remembered as one of the builders of the house of Israel. Hence the blessing of having many sons; hence the curse of being written childless;" and hence also the figurative language about being "blotted out," or "not blotted out," from the book of the living. And this honor, it should be remarked, would be especially cared for in the earlier days of the Israelitish people; for then the great, the chief families were being founded, almost all of which bore the names of the grandchildren of Jacob, who went down with him to Egypt, as may be seen in the 26th chapter of the book of Numbers.

2. Let me remind you, next, of the various ways by which an Isra-

elite might secure this honor of having a living name, even after his own death. The first and most direct way was, of course, by having one or more sons to represent him, to inherit his property, and to build up his house and name.

Another way was, if the deceased had daughters only, by these daughters, as heiresses, being married to husbands of their own kindred, and their husbands taking the name, and being written as the sons of their deceased father-in-law. Of this we have an appropriate illustration in the case of the daughters of Zelophead, spoken of in the 27th and 36th chapters of Numbers.

But there was a third way in which a man's name might be preserved and numbered among the living, after his death; namely, by a younger brother or kinsman marrying his widow, and raising up seed to him. This was what is called the levirate marriage law, of which we have many illustrations in Scripture. We have a memorial of it, for instance, in the question which the Sadducees put to Christ, touching the resurrection, when they proposed the hypothetical case of seven brothers who had married one woman, and died childless.* We have an illustration of it also, I need hardly remind you, in the beautiful story of the book of Ruth; and in it we are expressly told that the design in view in the marriage of Ruth to the kinsman of her first husband was, "to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren."† The law of Moses on the subject, also, was express and pointed: "If brethren dwell together, and one of them die and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall

* Mark 12: 19-57. † Ruth 4: 10.

go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be, that the first-born which she beareth shall succeed in the name of the brother which is dead, that his name be not put out of Israel:" literally, that his name be *not blotted out of Israel.*"*

But the story which we have repeated from the 38th chapter of Genesis is the most impressive of all the illustrations of the operation of this law, and of its design. It shows us, besides, that the law was not originated by Moses, but existed long before his day. It existed among the Canaanites, as well as the Israelites, and was probably one of those tyrant-customs (arising as Michaelis thinks, out of the custom of polygamy,) which no lawgiver can at once put down, but which he can only regulate and modify. The law is said to prevail still among the Mongols of Tartary and China, among whom also polygamy is rampant.

3. But without enlarging, I have only to remind you further how, by virtue of this law, Er and Onan, the dead sons of Judah, had a "living name" in Israel, or had a right to be named among the founders of the first and chief families of the nation, to record the names of whom was the very object of the list in the 46th chapter of Genesis. Er and Onan had a very peculiar kind of right to this; for Pharez and Zarah, the sons of Judah by Tamar, stood in a very peculiar relation to them. Let us confine our attention to Pharez. By the law of nature he was the son of Judah; but by the levirate law he may be said to have been the grandson of Judah, being the son of his daughter-in-law. And so in regard to the two dead brothers—Pharez, by the law of nature, was their younger brother, but

by the levirate law he was their son, being the son of their wife. This, however, gave the dead brothers only a double claim to have their names raised up, or preserved alive, *through him*. And accordingly it was so; for Pharez, instead of being the founder of one family in Israel, became the founder of three distinct families: as we read in the 26th chapter of Numbers. His two eldest sons, Hezron and Hamul, founded the families of the Hezronites and Hamulites; and then the other sons of Pharez bore his own name, and constituted the family of the Pharazites. Thus, I contend, the two dead sons of Judah were afterwards, through Hezron and Hamul, founders of families in Israel, and therefore, though dead, their names were not blotted out, but were to be counted among the sixty-six that went down with Jacob to Egypt.

And hence, too, the reason why Hezron and Hamul, though not then born, were parenthetically mentioned, though not counted, in this list of sixty-six names. It was through them that the dead sons of Judah afterwards secured their legal and acknowledged right. And here I may remark, by the way, that the construction of the verse that contains their names agrees with this supposition—that they were not to be counted, but were only mentioned as in a parenthesis: a fact which Bishop Colenso has either not noticed or has designedly suppressed; for in quoting the verse he changes its construction. The verse reads thus in our translation, which is perfectly literal: "And the sons of Judah, Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul." The Bishop leaves out the substantive verb "*were*" in this last clause, and so makes it a continuation

* Deut. 25: 5, 6.

of the preceding sentence, whereas it is completely distinct, and, as we have said, virtually a parenthetical sentence. It does not mean that Hezron and Hamul went down to Egypt with Jacob, or were then born, but only that they *were* the sons of Pharez ; and this is mentioned because, according to the levirate law, they were to be reckoned the sons of Er and Onan, and became afterwards the founders of families in their names, or as their representatives."

THE END.

